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1. The first part of the paper is devoted to a general discussion of the problem of the existence of solutions of the system of equations

$$\frac{dx}{dt} = f(x, y, z), \quad \frac{dy}{dt} = g(x, y, z), \quad \frac{dz}{dt} = h(x, y, z),$$

where f, g, h are continuous functions of x, y, z and satisfy certain conditions.

2. In the second part, we consider the case where the functions f, g, h are linear in x, y, z .

3. The third part is devoted to the study of the stability of the solutions of the system.

4. In the fourth part, we consider the case where the functions f, g, h are periodic in t .

5. The fifth part is devoted to the study of the bifurcation of solutions.

6. In the sixth part, we consider the case where the functions f, g, h are analytic.

7. The seventh part is devoted to the study of the asymptotic behavior of the solutions.

8. In the eighth part, we consider the case where the functions f, g, h are bounded.

9. The ninth part is devoted to the study of the qualitative properties of the solutions.

10. In the tenth part, we consider the case where the functions f, g, h are continuous.

11. The eleventh part is devoted to the study of the existence of solutions.

12. In the twelfth part, we consider the case where the functions f, g, h are differentiable.

13. The thirteenth part is devoted to the study of the uniqueness of solutions.

14. In the fourteenth part, we consider the case where the functions f, g, h are Lipschitz continuous.

15. The fifteenth part is devoted to the study of the global existence of solutions.

16. In the sixteenth part, we consider the case where the functions f, g, h are piecewise continuous.

17. The seventeenth part is devoted to the study of the periodic solutions of the system.



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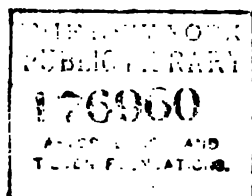
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[Vol. II.]

REGIUM DONUM.*

WE have transcribed below the titles of some publications which have recently appeared on the subject of the Parliamentary Grant to Protestant Dissenting Ministers in England and Wales. The first is an address of the Executive Committee of "the British Anti-State-Church Association," authenticated by the signatures of its three Secretaries, calling upon the Distributors of the Grant to relinquish their trust, and urging the Recipients to forego for the future all participation of the Bounty.

The publication of this Address drew from Dr. Pye Smith, one of the Distributors, the letter forming the second article, which has appeared, we believe, only in the columns of the *Patriot*. Dr. Smith enters briefly on a general defence of the grant, and vindicates himself and his associates in the trust against the reproaches of the Committee. The chief purpose, however, of the Letter is to controvert the position of the Address, that the grant is an *endowment*, and to maintain the correctness of the representation of the Trustees, that it is, in the strictest sense, a Charity, "honourable to the giver, to the distributors, and to the receivers." "An endowment," Dr. Smith justly remarks, "is a conferring, by a donor, of lands, money, or the equivalent, upon a grantee, defined by personal and local description. But the grant in question has no setting forth of persons or places." He adds in conclusion: "The Parliament itself has not a *moral* right to withhold it. The nation, by its representatives, has taken the purchase-money, and if it were to refuse to pay the annuity purchased, it would be guilty of a criminal act. Again I say it is not an endowment, but a payment for value received."

The third pamphlet professes to be a Reply of the Committee to this Letter of Dr. Smith. But, beyond the title-page, it bears no mark of its official emanation and authority. It wants, especially, the signatures of the triumvirate of Secretaries, by which the first Address was ushered into the world and recommended to public attention. Were we to hazard a conjecture as to the cause of this singular omis-

* 1. Address of the Executive Committee of the British Anti-State-Church Association to the Distributors and Recipients of the Parliamentary Grant to Protestant Dissenting Ministers in England and Wales. 12mo. 1845.

2. To the Executive Committee of the British Anti-State-Church Association, and to all others who object to the Regium Donum and Parliamentary Grant to Poor Dissenting Ministers. A Letter by Dr. J. P. Smith, inserted in the *Patriot* Newspaper, July 28, 1845.

3. Reply of the Committee of the British Anti-State-Church Association to Dr. Pye Smith. 12mo. 1845.

VOL. II.

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sion, we should be inclined to ascribe it to the repugnance of one of those functionaries, late a respected Trustee of the grant, whose retirement, according to his own public avowal, arose from no disapproval of its *principle*, to give the sanction of his name to a document so little courteous to his former associates.

On first glancing at the earlier pages of this tract, we felt disposed to augur favourably of the temper with which the writer was entering upon his controversial labour. We thought we could discern the opening of a vein of good-humour, which, if permitted to flow freely, might at once sweeten his own toils, and render less bitter the castigation he might administer to the objects of his censures. But our anticipations ended in disappointment. It soon became apparent that what we had mistaken for the harmless playfulness of wit, was but the affectation of pleasantry, assumed, probably, to secure the freer currency and impart the greater efficacy to the sarcasms of the hypercritic, to whose diseased vision every object appeared distorted, and who charged upon his adversaries inconsistencies and contradictions which had existence only in his own imagination. In the writer's estimation, the defenders of the grant have very confused notions of its nature, and whilst they maintain a tolerable agreement with one another, none of them are in agreement with themselves; and he illustrates his meaning by the enumeration of particular terms and phrases, employed by its advocates as descriptive of its character, which are, in his opinion, at variance and incompatible with one another. Now we scruple not to affirm that, to any considerate and candid reader, all those terms and phrases so captiously objected to, are, as they are applied, perfectly compatible and accurately descriptive; and that the terrific "dilemma," on the torturing horns of which he has so complacently fixed his adversaries, has no existence beyond his own excited and fertile fancy.

The aim of this writer, in the Reply, is to controvert the account of the grant published by the Trustees in their "Brief Statement," and repeated by Dr. Smith; and having succeeded, to his own satisfaction, in the accomplishment of his purpose, he calls in a tone of triumph upon both the Trustees and their beneficiaries to relinquish the boon, as no longer capable of justification or defence.

The Trustees represent their case to be—That the grant is one of pure charity, bestowed from no political feeling, and contemplating no political object; and that it is in no respect a fund created by the compulsory taxation of the people for the maintenance of any system of Christian worship.

The former point they deem to be sufficiently proved by what is known of the origin of the grant; and the latter they hold to be fully established by historical evidence relating to the fund out of which it has usually been bestowed; because, during the reigns of George I. and George II., the money was paid out of the Privy Purse, from the hereditary revenues of the Crown,—a fund, in a great measure, at the disposal of the Sovereign; that on the accession of George III., the King having relinquished the hereditary revenues for a fixed civil list, this grant, in common with the other permanent Royal Charities, was made payable out of that fund from which the Privy Purse was then provided; that in 1804, the civil list was relieved of the payment of these charities, which thenceforth were provided for by an annual vote

of Parliament; that in making this exchange of the hereditary revenues for a fixed civil list, the nation, instead of being burdened, was benefited, the annual produce of those revenues greatly exceeding the amount of the civil list granted in their stead.

In opposition to these representations, the author of the Reply lays down the following position: "That, from first to last, the Regium Donum has been what it now is, a State contribution to ministers of religion, and therefore involves the principle of all endowments, and must stand or fall with them."

The arguments by which he endeavours to establish this position we purpose to examine a little in detail.

He contends, first, that even admitting, for argument sake, that the Royal Bounty was originally bestowed out of the hereditary revenues of the Crown, those revenues were not the private personal fund of the Sovereign, but official property, which could not be alienated, and over which the people always claimed and exercised the right of control.

The author attaches considerable importance to the distinction between a personal private income and a public official revenue. The hereditary revenues of the Crown were, he states, the *official*, not the *personal*, income of the Sovereign. But, in effect, this is asserting a simple truism. It is tantamount to saying, the King's revenues are the revenues of the King. They are held by the Sovereign, most certainly, in virtue of his high station, for the maintenance of his regal state and dignity. His occupation of the throne creates the right, and is the indispensable condition, of his possession and disposal of them. But this, we apprehend, is no part of the controversy between the advocates and the opponents of the grant. The question is not, whether the revenues be *official* or *personal*, or, as the author quaintly puts the case, be those of a *man* or of a *king*; but what power the Sovereign has over the appropriation of those revenues, or the surplus of them, after discharging the official pecuniary obligations of his regal station,—and whether he can apply any portion of that surplus to private or personal objects, and especially to charitable purposes, unconnected with the service of the State?

The official revenue of the King must be deemed to be similar to the official income of any other high public functionary whose position implies the obligation to maintain an expensive establishment. In the application of his income, the first duty of such a functionary is to pay his officers and attendants, and defray the other charges incident to his official station. This being done, the rest of his income is obviously as completely at his optional disposal as if it arose out of his personal estate. And this is precisely the case with the Sovereign. The hereditary revenues were first applicable to the charges of the Royal establishment and the civil government; all that remained after the payment of such charges must be considered as, in effect, a private and personal fund, disposable at the pleasure of the King. Looking at the array of historical facts relating to this subject, so industriously set forth in the Reply, we confidently state that there is nothing in them that is not in accordance with this view of the regal revenues, and with this right and power of the Sovereign in the appropriation of them.

The hereditary revenues attached to the Crown of England were created by William the First. They sprung from his conquest of the country, and were the produce of the vast estates and properties, of various descriptions, which he seized and retained on ascending the English throne. Some of the estates with which he enriched his possessions had indeed been previously held by the Saxon Kings, and the Royal demesnes enumerated in the Domesday Survey were probably attached to the Crown under Edward the Confessor. But William took forcible possession of the whole by right of conquest, and made them his own absolute property. Nor did he content himself with what were already regarded as Royal estates. He appropriated to himself other properties to an immense amount. Afterwards, it is true, he made liberal grants out of the confiscated estates of the Saxon nobles who had opposed him, to the Norman barons who had embarked in his cause and aided his triumph. But after dispensing all these large gifts, the portion he reserved for himself enhanced his revenues immeasurably beyond what had ever before been enjoyed by the Sovereign of the country. We ask, then, what power did he retain over the appropriation of this vast income? Did he allow any "Constitution" of preceding times to remain in force, or did he establish any new "Constitution," which placed restraints upon his will in the disposal of his revenues? Where were then "the people" who are said to have "always claimed and exercised the right of control over them"? He certainly recognized no power in the realm that could interfere in his expenditure, or place restraints upon his sovereign pleasure, in the choice of the objects, or the determination of the amount, of his payments. In the case, then, of the founder of the English monarchy, it is evident there was no distinction in the revenues between those which pertained to the king and those which belonged to the man.

Had the successors of the Conqueror to whom these revenues descended possessed similar mental energy, military reputation, and political power to command the confidence or resist the encroachments of their subjects, they would have held and appropriated the Royal revenues with equal independence, and the same entire freedom from external control. Fortunately, however, the Kings that followed were destitute of such high endowments. And the aristocracy which the Conqueror had created by the establishment of the feudal system, and enriched with the estates of the vanquished Saxons, acquired by degrees an authority and influence in the State, which enabled them to place checks upon the proceedings of their regal feudal head. The author of the Reply contends that those checks were applied to the employment of the hereditary revenues, restrained the Sovereign from any private or personal appropriation of them, and limited the application strictly to State purposes. They could not, he affirms, be alienated even by the Monarch himself; and when grants were made, they were revoked by the King or the Parliament. These statements are not, however, sustained by adequate evidence.

That the regal successors of the Conqueror claimed and exercised the right to make grants and alienations of the Crown estates, is sufficiently demonstrated by the fact, that all the manors and manorial rights now held by private persons in England were originally derived

from such alienations, not resisted by the Parliament, and afterwards confirmed by long prescription. Some of the Anglo-Norman Sovereigns, holding the Crown by a doubtful or disputed title, found it necessary, or deemed it expedient, to purchase support by grants of this sort from their possessions to persons whose devotion to their interests they thought it important to secure. These grants were often large and even prodigal in extent, and were sometimes conferred with the view of fortifying the Sovereign in acts of oppression or extravagance against the opposition of some of the nobility. To guard against such an abuse of the regal power, the barons began early to approach the throne with their complaints, to recommend and even insist on the abrogation of gifts which they deemed improvident or dangerous to the public liberty.

These proceedings, though apparently hostile and seditious, were not always regarded by the Sovereigns as offensive interferences with the prerogative. The grants had, in some instances, been wrung from them by importunate suitors, and generally forced upon them by their immediate necessities. They were therefore not sorry to be furnished with a plea to recover their possessions. The resumptions cost them nothing. They told the holders they had not the legal power to part with what they had sold, and compelled them to make immediate restitution, even though they had paid for the estates the full value. There is, then, no difficulty in admitting, what this writer contends for on the authority of D'Avenant, that soon after the Conquest the Sovereigns found it necessary to make resumption of grants out of the hereditary revenues. It is, however, evident, from the testimony of the best historians, that at this very period the Sovereigns had a liberal discretion in the expenditure of the *profits* of the Crown estates, and, after providing for the public service, had large sums at their absolute command for objects of a private or personal nature, to which they often applied them. The resumptions were confined almost wholly to the grants of landed property and the rights connected with the regal estates. The profits or revenues derived from them were left to the King's discretionary disposal.

There is a remarkable fact connected with these resumptions, illustrative of this distinction, left untouched by the author, but of material importance, as indicating the limits fixed to them by the Sovereigns. When they judged it proper to yield to the applications to recal their grants, they made express stipulations for the exemption of certain gratuities and donations from the revenues of a personal and private, and often charitable nature, their right and authority to bestow which they held to be absolute and indisputable. The author could not have been ignorant of the fact. It is recorded by his great authority, D'Avenant,* who refers to the Rolls of Parliament in which these exceptions are enumerated, and even inserts some of them in his pages. These exceptions are fully in point, and establish all that the distributors of the Parliamentary Grant could desire for the refutation of the argument he has attempted to raise against them from these resumptions. They prove to demonstration that the Sovereigns were

* Political and Commercial Works of Charles D'Avenant, LL.D., by Sir Charles Whitworth, 1771, Vol. III, p. 109.

in the habit, in the exercise of a power which was never questioned, when public rights were not invaded, or the public interests injured, of dispensing from their hereditary revenues, the surplus profits of their estates, pecuniary grants to persons whom, from motives of personal regard, or from considerations of benevolence, they wished to serve. From the instances cited by D'Avenant, not to advert to others, it is seen that these grants were often bestowed in the form of pecuniary presents, pensions for life, and annuities for joint lives of two or more persons, with benefit of survivorship,—a circumstance which would in some cases carry the payment into the reign of their successors.

Our limits forbid us to follow the author in his details on this part of the subject; but we may remark generally, that the same system of private donations and personal gifts and gratuities from the hereditary revenues continued to be acted upon until the Revolution of 1688, the whole of the public revenue, including the King's hereditary patrimony, being placed at the disposal of the Sovereign. A solitary exception is indeed found in the revolutionary proceedings in the seventeenth century. At that time, the Parliament seized and sold the whole of the Royal estates and revenues, and applied the proceeds to the public service. But, on the restoration of the monarchy, Charles II. took possession of the regal patrimony as a matter of course, the purchasers receiving no return for the money they had paid for them.

The author of the Reply maintains, that the hereditary revenues emanated, in part at least, from the people, who on that account had a right to control the appropriation of them. His proofs, however, by no means establish his position. He refers, first, to the impost on wool in the time of Edward I. As to this tax,* it is a matter of controversy whether it were originally made by the arbitrary will of the King, or by a vote of the Legislature. But, if it was a tax levied by the Parliament, it must be considered, and has been represented by lawyers, as an equivalent paid to the Sovereign for the privilege of lodging the wool for exportation in one of his ports or *staples*. But though this was ranked at the time among the hereditary revenues, it lasted only till the eleventh year of Edward the Second, when the exportation of wool was prohibited by statute. The history of the hereditary excise is well known. Part of the ancient Crown revenues were derived from the profits of feudal military tenures, from the Court of Wards, and from the prerogative of purveyance and preemption. These payments being regarded as exceedingly troublesome, Charles the Second consented to relinquish them for ever for some less objectionable equivalent. The Parliament, therefore, by the statutes 12 Charles II. c. 24, 25, agreed to grant permanently to the Crown, *in lieu of them*, the excise on beer and liquors, which were designated the Hereditary Excise.† This was, therefore, no tax forced upon the people, but a voluntary grant emanating from themselves for the purchase from the Crown of an ancient obnoxious impost.

The author of the Reply observes, that when the hereditary revenues had been greatly reduced by the improvidence of the Sovereigns, the deficiencies were made up by Parliament, and that consequently

* Blackstone's Comment., Vol. I. Book i. Chap. viii., article Customs, § i., edit. 1793, p. 313.

† Book i. Chap. viii. § vi., p. 286.

their income was so far derived from taxation. But these were only occasional occurrences, and of temporary duration. By more careful management, the Crown properties became more productive, and rendered unnecessary these Parliamentary aids, so far as the expenses of the King's household were concerned, though perhaps continued in some cases to meet the extraordinary expenses of the civil government. The state of the Crown revenues under the house of Brunswick may be appealed to in illustration of this remark.

Before we quit this part of the subject, it may be satisfactory to see what D'Avenant, our author's great authority on Resumptions, asserts as to the power of the English Sovereigns over their hereditary revenues. "From the time of Rufus," observes this very respectable writer, "our Kings have thought that they might alienate and dispose of the Crown lands, and have acted on this impression."—"The Constitution seems to have left the Crown free, upon this tacit trust, as he has all his other powers, *that he should do nothing which may tend to the destruction of the subject.*"—"The King always might make grants, and *those grants, if passed according to the forms prescribed by law, were valid, and pleadable not only against him, but his successors.*"*

Here, then, it is explicitly admitted, that the King might, out of the hereditary revenues, make such grants as are contended for, and that, if made according to the prescribed forms, such grants are binding, not alone on the grantor himself, but also on his successors, provided only that they were not hurtful to the public.

The author of the Reply contends further, that the Sovereign had no legal power to make private grants out of the hereditary revenues, because those revenues accompanied the Crown in all changes of succession, as public property at the disposal of the nation; and he refers for illustration to the circumstances which followed the Revolution of 1688. But it must be borne in mind, that these were extraordinary times, productive of events without precedent in the history of the country, and unwarranted by any existing law. When the nation cashiered James the Second, they broke the line of regal succession, and the Crown of England ceased for a season to be hereditary. The people made themselves the depositories of the sovereign power, but with no view of exercising that power themselves, by subverting the kingly government. They held it only until such time as it could be safely conveyed to another monarch. Accordingly, when the vacant throne was filled by the elevation of William III. to that dignity, they invested him with the sovereign authority in as ample a manner as it had been held by preceding Kings.

With the sovereign power they took into their keeping the hereditary revenues of the Crown. But they claimed no right, like the Parliament in the seventeenth century, to dispose of them for the public benefit, or to apply them to the general expenses of the State. Considering them to be the rightful appendage of the Crown, the moment the throne was filled, they conferred them upon the new Sovereign, during life, with no restrictions whatever as to the employment of them, but with all the same rights of appropriation as had been possessed by his Royal predecessors.

* Political Works of Charles D'Avenant, ut supra, Vol. III. pp. 178, &c.

Before the Revolution, the entire of the public revenues were placed at the disposal of the King. But, to guard against the misapplication of the money, the Parliament now divided the public income into two branches. They first assigned a fixed sum, including the hereditary revenues, for the charges of the King's household and the maintenance of the dignity and honour of the Crown, which was called the *Civil List*, and next voted another sum to defray the public expenses of the State, which was specifically appropriated to particular branches of the public service. This revenue was placed under the direct supervision of the Parliament itself, but the income of the *Civil List* was left to the management and direction of the King; and a large sum, included in the *Civil List* under the name of the *Privy Purse*, was placed, as the name indicates, at the King's private and personal disposal. William III. soon evinced that he considered himself at liberty, after providing for the expenses of the Royal household, to indulge his benevolent feelings by grants for charitable purposes from the *Privy Purse*.

The hereditary revenues were in like manner assigned to Queen Anne, with the same power of appropriation. One of the most remarkable acts of her reign, in reference to her revenues, was to alienate for ever from the hereditary patrimony the important sums derived from the first fruits and tenths of the spiritual preferments of the kingdom, which, with the concurrence of the Parliament, were constituted a permanent fund, in the hands of Commissioners, for the augmentation of small livings, and designated Queen Anne's Bounty. But it is more to our present purpose to observe, that she gave large sums out of her income for important charitable objects, having no connection with the State and no dependence on Parliamentary sanction. She first contributed £1000 to relieve the distress of the poor Palatinates. In 1705, in consequence of the distressed condition of the Protestant refugees who had fled from France on the revocation of the Edict of Nantes, she contributed out of the *Privy Purse* the munificent sum of £12,000 for their relief. There can be no question as to the purely eleemosynary nature of this grant, which is clearly shewn by the appropriation of the money, of which a very minute account has been published. It is true, the beneficiaries were sufferers on account of religion, and some of them even were ministers of religion, but the great body was composed of laity, comprising a great number of women and children in a condition of utter destitution. Will it be maintained, then, that this was, in the author's meaning, a *State payment for the support or the endowment of religion*?

Queen Anne, our readers need not be told, was no friend to Dissent or Dissenters. Her entire reign was to them a season of peril and alarm. Still she was not insensible to the sufferings of the poorer members of the body, and out of mere compassion offered to place a thousand pounds in the hands of Dr. Daniel Williams for the relief of the Protestant Dissenting Ministers. This excellent man refused to accept the donation, for reasons connected with the state of the times. But the fact that such an offer was made, shews the Queen's own opinion that she had a right to contribute from the revenues at her personal disposal such a charitable gift, quite apart from all considerations of political or religious opinions.

On the accession of George the First, the Parliament lost no time in

making the customary provision for the support of his dignity, and the hereditary revenues, with the other branches of the civil list, were settled upon him for life. It is true, as stated in the Address of the House of Commons, to which the Reply adverts, that he did not succeed to that ancient patrimony of the Crown "by an uninterrupted right of inheritance." But they tell him, that when he should take possession of the kingdom, he would find himself "equally established in these revenues." What could be meant by this language, but that he would then hold them with a power of appropriation equal to that which had been exercised by preceding Sovereigns? So, it is evident, the King understood the Parliament; for, in the use of that power, he followed the example of his Royal predecessors in making donations for charitable purposes. One of the earlier acts of this kind was the grant to the Protestant Dissenting Ministers of England and Wales, the subject of the present controversy. This is clearly one of the cases in which D'Avenant admits that the Sovereign "may make grants, and render them binding on his successors." For it appears from Calamy's account, that the subject was canvassed by the King's Ministers, and the grant finally made from the Privy Purse, agreeably to the customary forms. In the same spirit, a few years subsequently, (June 14, 1726,) he imitated the conduct of Queen Anne, and bestowed upwards of eight thousand pounds for the relief of the distressed French Refugees. Both grants contemplated the same benevolent object—not a State endowment of religion, but the alleviation of pecuniary distress.

George the Second, on his accession, was invested with the hereditary revenues and civil list in precisely the same manner as the Sovereigns immediately preceding, and he acted in the same spirit in the appropriation of a part of his income to charitable purposes. It will suffice to remark here, that he continued the payment annually of the sum bestowed by George the First for the assistance of the poor French Refugees, and also of the grant to Protestant Dissenting Ministers. So far, then, we think it is perfectly evident that, notwithstanding the change which took place at the Revolution in respect to the hereditary revenues, by the practice of transferring them to successive Sovereigns for life, they were always held as the recognized appendage of the Crown, as freely applicable as at all former periods to such objects of beneficence as the Monarch might choose.

We have now reached the reign of George the Third. The Distributors, in their "Brief Statement," assert that, on the accession of George the Third, there was substituted for the hereditary revenues a fixed annual sum equivalent to them in amount; that out of this sum, forming the civil list, the grant to Dissenting Ministers was paid till 1804; that in this year the civil list, by an arrangement of the Legislature, was relieved of this payment and of the other Royal Charities, which were thenceforth provided for by an annual vote of the House of Commons, by which arrangement the *Regium Donum* became a *Parliamentary Grant*. Dr. Smith, in his Letter to the *Patriot*, represents the King as saying on this occasion, that the payment of these charities should be no burden on his people; that he had purchased it as a perpetual annuity by transferring to the representatives of the nation an amount of his hereditary revenue more than equal to the

annual payments to all futurity. The author of the Reply meets these statements with the declaration, in his judgment triumphant and conclusive, (pp. 13, 14,) that "George the Third never possessed these revenues at all, and therefore was in no condition to make a purchase with them." "To George III., this grant (of the hereditary revenues) was never made; but the fixed annual sum, so often referred to, was substituted for it."

In strictness of language, the hereditary revenues were not, indeed, formally granted by Parliament to George III., in the manner in which they had been placed at the disposal of the Sovereigns, his predecessors, since the Revolution. Nevertheless, it is certain that the exchange of these revenues for a fixed civil list actually took place, conformably to the representation of the Trustees.

George II. had possessed the hereditary revenues during life. In the ordinary course, agreeably to what had taken place in the reigns immediately preceding, the Parliament would, on the accession of George III., have bestowed them upon him, with the customary branches of the civil list. But no such proceeding took place. In its stead, another course was substituted. George III. succeeded to the throne, on the death of his grandfather, in October, 1760. On the 25th of November following, Mr. Legg, the Chancellor of the Exchequer, delivered, by his Majesty's command, a Message to the House of Commons, in which the King states, that, "ever desirous of giving the most substantial proofs of his tender regard to the welfare of his people, he is pleased to *signify his consent* that whenever the House should enter upon the consideration of making a provision for the support of his household, and the honour and dignity of the Crown, *such a disposition may be made of his interest in the hereditary revenues of the Crown, as may best conduce to the utility and satisfaction of the public.*"*

Looking at this official document as matter of history, it is clear that George III. considered that, on ascending the throne of his ancestors, which he did by hereditary right under the new dynasty, he had a vested interest in the ancient hereditary revenues of the Crown, in virtue of which he might calculate upon them as a constituent part of his future income. This Message being a state document, prepared by the Ministers of the Crown, it must be inferred that it was drawn up with care, and conveyed their deliberate view of the King's undoubted claim and actual interest in the hereditary revenues, entitling him to treat with the Parliament concerning the disposal of them.

It is, besides, important to remark, that the Parliament, by its proceedings, gave their sanction to this opinion, and, accepting the King's offer to take these revenues under its charge, resolved to grant to him during his life such a revenue as, inclusive of the proceeds of the hereditary revenues, should amount to the clear yearly sum of £800,000, to be payable out of the Consolidated Fund, and providing that, to meet this charge, the produce of the hereditary revenues should be carried to and made a part of the Consolidated Fund. Such is the authentic history of the transfer of the hereditary revenues, as it is called, so often referred to in this controversy, and of that bargain or purchase which the King is represented as having negotiated with the Parliament.

* Hansard's Parliamentary History, Vol. XV. p. 935.

These proceedings of the House of Commons fully warrant the representations of the Distributors of the cession or "surrender" of the hereditary revenues by George III. for an equivalent civil list. If there were any irregularity in the course now pursued, the author of the Reply must charge it, not on the Distributors, but on the Parliament.

Under the arrangement now made in the settlement of the King's revenue, the Royal Bounty to Protestant Dissenting Ministers, the grant to the French Protestant Refugees, and the other Royal Charities, were paid out of the civil list, or of that portion of it which was appropriated to the King's special use, called the Privy Purse. Thus matters remained till 1804, when the alteration in the mode of payment took place which converted the Royal Bounty into a Parliamentary Grant. The history of this alteration has been given by the Distributors in the "Brief Statement," and we fully agree with them, that this change, made for the sole purpose of simplifying the public accounts, has not in the least affected the principle of the grant as a pure Charity of the Sovereign.

The arrangements respecting the cession of the hereditary revenues by George the Third were only for his life. On the accession of George IV., the precedent of his father was followed, and the civil list settled for his life in precisely the same way. On this occasion, the Minister, Mr. Perceval, adverted in a particular manner to the Royal Charities which, during the preceding reign, had been taken from the civil list, and provided for by an annual vote. Referring to the "pensions and allowances which his Majesty bestowed on the objects of his bounty," he observed, that "these charges were *always*, and *with propriety*, taken out of the *Privy Purse*; and as the *Committee would certainly think it necessary to continue these grants*, he imagined there was no necessity for making any difference with respect to the fund out of which they should be satisfied."*

The same precedent was followed in the two succeeding reigns. William IV., in his Message to Parliament, November 2, 1830, states that he placed without reserve at the disposal of Parliament *his interest in the hereditary revenues, together with the funds that might be derived from his Droits of the Crown or the Admiralty*," &c.† On this occasion the Minister stated, that his Majesty had *surrendered* a greater revenue than Parliament had derived at any former period when the settlement of the civil list was called for, having given up not only the hereditary revenues, then amounting to £800,000 per annum, but also the *casual revenues* of the Crown, which had before been *left to the peculiar and personal distribution and control of the Crown*.

On the accession of her present Majesty, the same language was used in the Message to the House of Commons. On November 23rd, 1837, the Queen stated, that she "placed unreservedly at their disposal those hereditary revenues which were transferred to the public by her immediate predecessor."‡ We will only add here, that in all these arrangements the same provision must be understood to have been made for the payment of the Royal Bounty to the Dissenters and the

* Hansard's Parliamentary Debates, Vol. XXI. p. 157.

† Idem, Third Series, Vol. I. p. 10.

‡ Idem, Vol. XXXIX. p. 137.

French Refugees, with the other Royal Charities, by an annual vote of Parliament, as were mentioned by Mr. Perceval on the accession of George IV. The provision was not one for a *session*, but *for the reign* of each Sovereign, unless any alteration were made by the House of Commons on some revision of the civil list. The Parliament stands pledged to these payments during the reign of her present Majesty:

It has been asserted by the Distributors, that the exchange of the hereditary revenues for a fixed civil list was greatly in favour of the nation, the country having received by this arrangement or "bargain" more than an equivalent for what it conferred. This statement is controverted and positively denied by the author of the Reply. The misrepresentation, however, if such it be, is not chargeable on the Distributors, who, in this account, have only followed high official authorities. It is worthy remark, that, on the first occasion, when George III. placed the hereditary revenues at the disposal of the Parliament, he was considered to have conferred a great boon on the nation. Lord Chancellor Hardwick, shortly after this transaction had taken place, speaking on the proposal to make the Judges independent of the Crown, states, that "his Majesty had done two acts of such extraordinary goodness and confidence towards his people, that they were sufficient to mark the annals of a long reign with lustre and reputation." The one was that of the tenure of their office by the Judges; the other, "*the parting with the whole revenues of the Crown.*"*

The civil list first granted to George III. was £800,000. Mr. Justice Blackstone asserts,† that in 1727, when the civil list was raised to £900,000, the public were gainers by the bargain with the King of no less than £100,000 per annum. Mr. Pitt, in 1804, states that the hereditary revenues which George III. had given up for the civil list then amounted to £1,500,000; so that after the augmentation of the civil list to £960,000, there remained a balance of £540,000 per annum in favour of the public.‡

And again, in 1830, on the accession of William IV., the Chancellor of the Exchequer stated, that the hereditary revenues then yielded £800,000 per annum, exclusively of the other *casual* revenues of the Crown, the "*peculiar and personal*" property of the King, which were of considerable amount.

It is quite idle to question, as the writer of the Reply does, the reality or validity of the agreement, or bargain, or exchange—call it by what name he pleases—between the King and the Parliament, forming as it does a part of the history of the proceedings of the Legislature, and sanctioned and confirmed by repeated Acts of Parliament, on the accession of several Sovereigns. Under these arrangements, the Royal Charities, or, in Mr. Perceval's words, "the pensions and allowances which the Sovereign permanently bestowed on the objects of his bounty," are directed and settled to be paid during each reign by an annual vote of Parliament.

We have now followed the author of the Reply through the historical facts connected with the hereditary revenues, as far as we have

* Hansard's Parliamentary Debates, Vol. XV. p. 1008.

† Commentaries, ut supra, Vol. I. Book i. Chap. viii. pp. 330, 331.

‡ Hansard's Parliamentary Debates, Vol. VIII. p. 910.

deemed them material, by which he has endeavoured to prove his position, that "the Regium Donum is a State contribution to ministers of religion as such."* We shall add a few remarks in further illustration of our view of it as a pure Charity.

And here we shall direct the reader's attention, first, to the original grant and earliest appropriation of this bounty. Had it been the design of George I. to endow in any sense the chapels or ministers of his Dissenting subjects, some indication of his purpose would appear in the nature of the gift itself, or in the proceedings attending its first application. What, then, are the facts in this case? "George I.," Dr. Calamy relates, "was pleased in a private way to give the Dissenters a considerable taste of his royal bounty and regard by an annual allowance." Who then, we ask, were the Dissenters who partook of this bounty? Not Dissenting ministers, certainly—not *ministers of religion at all, of any class or denomination*. The King ordered £500 to be paid out of the Treasury for the use and behoof of the *poor widows of Dissenting ministers*." How, then, does it appear that the recipients are "defined," as our author asserts, "by their religious profession," and must be "ministers of religion as such"? The money was first designed and bestowed as a purely eleemosynary contribution to relieve the necessities of the *poor widows* of Dissenting ministers. True, the benefits of the grant were afterwards extended. *Poor ministers*, as well as *widows*, were admitted to taste the royal bounty. But the nature of the grant was determined by its first destination and use—a charity to the poor; and the only change it underwent was the *addition of poor ministers* to the widows of such. It is indeed to seek a triumph at the expense of truth to attempt to convert a benefaction so conferred into an "endowment," or "a State contribution for the support of religion." A further proof of its purely charitable nature might be drawn from the grants to the French Refugees, which are perfectly analogous. They are equally Royal gifts, contemplating in like manner worthy persons reduced to poverty and suffering distress from their religious profession, and yet there is no pretence that these are endowments, or State contributions for the support of religion, in the sense of the author. The sum of upwards of £8000, bestowed by George I., was continued annually by George II.; the grant was paid annually by George III., and has been continued to the present day among the Royal Charities, though the amount has been lessened as the number of the intended beneficiaries has gradually diminished.

But the author contends, further, that the grant is not simply and purely a charity, but is in an equal degree a religious grant, conferred, according to repeated acknowledgment, in reward of political services rendered by Dissenters on behalf of the accession of the House of Hanover. It is impossible to determine at this distance of time whether any consideration of this kind influenced the mind of George I. in bestowing this bounty. But no intimation of it appears in the history of the grant. Nor do we know of any "acknowledgments"

* Since this article was commenced, the Trustees have republished their "Brief Statement," with an Appendix justifying the accuracy of their representation of the Grant. It will be seen that we have freely followed them in their historical illustrations.

by persons having access to other sources of information which can warrant the statement. Some, indeed, have conjectured that such considerations *might* have swayed the King's mind. But surmises are not to be received as proof.

But admitting that it was so, we have yet to learn why such a circumstance should in the least affect the nature of the grant, or render it in any degree less a charitable benefaction. Merit in a beneficiary cannot abrogate the claim of indigence, or change the eleemosynary character of a donation bestowed for its alleviation.

The author argues further, that the grant being conferred by a King from the Royal revenues—his official income—it cannot be a simple and pure Charity. It necessarily assumes, according to his views, the nature of a State payment, and must be deemed to be given for State purposes. The station of the donor qualifies, it seems, the character of the benefaction. According to this strange doctrine, the Sovereign, on ascending the throne, parts with the attributes of humanity. The properties and affections of the man, the moral qualities which form the grace and ornament of the human heart, are necessarily absorbed or annihilated in the regal attributes of the King. If he bestow an alms on the beggar who supplicates his charity, the gift becomes dignified into a State payment for State purposes, and the pauper is at once elevated into a State pensioner and dependent.

We have sometimes heard it said, that to be born a King is a curse. This writer would seem to give his sanction to the maxim; for, surely, there can be no stronger proof of the pitiable condition of the Sovereign of a country than the fact, that, from his position as the occupier of the throne, and from the nature of his revenues, he is incapable of indulging the best sympathies of human life, and cannot taste the sweets of beneficence by administering to the wants of the unfortunate among his people, without converting a boon into a badge of servitude or dishonour. The condition of the fabled Midas was scarcely worse than this, whose very touch robbed him of the means of existence and enjoyment by converting every object into useless gold:

Tum verò, sive ille suâ Cerealia dextra
Munera contigerat; Cerealia dona rigeant:
Sive dapes avido convellere dente parabat,
Lamina fulva dapes admoto dente nitebant.

OVID, *Metam.*, Lib. xi. Fab. iii. v. 37—40.

We have no inclination to engage in a controversy upon the question, whether the Parliament have or have not a moral right to abandon the agreement or contract alleged to have been made with the Sovereign, and to discontinue the payment of this grant to Dissenting Ministers and the other Royal Charities? It were perhaps presumptuous to attempt to place limits upon the power of the Legislature over the revenues of the country. But, taking into consideration the official proceedings in the House of Commons on the accession of George III. respecting the surrender of the hereditary revenues, and the acceptance by the King, in lieu of them, of a fixed civil list; looking also to the formal recognition of this exchange in 1804, when Parliament, in order to relieve the civil list and simplify its payments, undertook to provide for these grants by annual votes; and to the repeated recognition and confirmation of these arrangements in the succeeding reigns of George

IV., William IV., and her present Majesty, on the settlement of the civil list,—it may be assumed that, unless something should occur to demonstrate to the Legislature that such an appropriation of the money is in some way detrimental to the public interest and honour, the payments will, as heretofore, be statedly continued. It must, besides, be recollected that the payment is now made under the arrangement of Parliament on the settlement of the civil list of her present Majesty, and was contemplated in the determination of its amount. During the present reign, therefore, the payment cannot be properly withheld. If, on the settlement of a new civil list, the Parliament should resolve no longer to undertake the grant, the Sovereign might again provide for this and the other Royal Charities, as before, out of the Privy Purse.

There remains for consideration but one thing more—the obligation of the Trustees and Recipients to relinquish the bounty. This is the conclusion of the whole matter, and the writer places it on this issue—they must overthrow his conclusions or abandon the grant. They will, in our judgment, have no great difficulty on this point. But it is clear the author will never acknowledge a defeat. Whatever his opponents may allege, he will treat their reasonings as only the “reiteration of exploded statements.” What the Trustees and Recipients may do, it is, however, for themselves to determine, and we have no doubt that they will determine wisely. But we cannot dismiss the subject without advertng briefly to the spirit and the language with which the author of the Reply urges his appeal. And, first, as to the *Recipients*. For these unfortunate sufferers he has no mercy. Their poverty can awaken no sympathy in his stoical breast, because, in his estimation, they are men without principle, and “a lack of principle” he pronounces to be “more lamentable than honourable indigence.” And what is the proof of this “lack of principle”? It is, that to receive this bounty is “a sin against Dissenting principles.” But who is to decide, between the accuser and the accused, what Dissenting principles are, as they bear upon this subject? There are in this country hundreds and thousands of men, thoroughly versed in the history of Protestant Dissent, and holding in deep veneration the great principles of intellectual freedom, and the rights of conscience in the all-important province of religion, which guided the judgments and determined the conduct of those illustrious and honoured confessors to whom they look up with gratitude as the founders of Protestant Nonconformity, who deem the acceptance of this benefaction of the Crown and of the Parliament no violation of principle. And is it, then, because they cannot constrain their minds to adopt his perceptions, and to recognize as alone accurate and complete the definition he may be pleased to give of what constitutes Protestant Dissent, that a whole class of men, comprising many hundreds of individuals venerated and beloved for their exemplary characters as Christian Ministers, for their high moral worth, and honourable devotion and self-sacrifice, amidst numerous and severe privations, to the cause of their Divine Master, are to be arraigned as delinquents, and held up to public obloquy and reprobation? And by whom, and on what authority, are they to be thus assailed? Who is it that thus elevates himself to the pontifical throne, and thence fulminates against them HIS fierce anathemas, “the full severity of HIS censures”—and, whilst he aims to blast their pro-

professional fame, complains that, "wrapped in their dishonourable concealment, they are beyond HIS reach"—who, but a self-constituted judge, himself without a name avowed, and who, sheltered by his *incognito*, publishes his gratuitous slanders safe from all danger of public scrutiny and public censure?

Then as to the *Distributors*. For a season they may, indeed, avert the "full severity" of this high arbiter of their destiny; but they must not hope for final escape. Hitherto, their "obstinacy" "in maintaining their position," has had no worse effect than "almost to overwhelm them with resolutions and remonstrances." But let them beware!—for "the sentiments of personal respect," which alone could have procured for them so mild a doom, will "very soon be changed into general and indignant rebuke." This zealous but merciful champion, by whose mighty arm the cause of Dissent is, it seems, to be sustained, though conscious that he has them wholly in his power, is at present only worrying them with his milder instruments of torture. If these avail not, the raised arm will strike the fatal blow, and they will fall unpitied!—for "by no individual beyond themselves will they obtain the reputation of martyrs." Alas, gentlemen! do not these terrible denunciations fill you with dismay? Or do you not listen to them with pity or with scorn?

But if reasoning, if entreaties, if expostulations, if threats, fail to persuade, the author has yet in reserve one other resource—a SNEER. Talk to him of the responsibility of the Trustees, and their willingness to investigate any charge of malversation—"Responsible did WE say? Alas! WE wish in vain they were responsible; WE would not hold a TRUST so *irresponsible*" (aye, reader, an *irresponsible* TRUST) "for all the wealth of the empire!"

Such are the Christian meekness and gentlemanly courtesy with which this writer takes his leave. Gentlemen Distributors! the scorpion bears in its tail a sting. Its contortions indicate that, were it able, it would inflict a wound: fortunately, the armour of conscious integrity, self-approbation and public confidence, which you bear in the execution of your honourable charge, repels the blow, and renders the venom impotent of evil.

RELIGION SOMETHING MORE THAN THEOLOGY.

THAT theology has been so generally brought into the pulpit, rather than religion, is probably one reason why most churches have lost their hold on the popular feeling. The masses are more attracted by the earnest fanaticism which comes from the heart, than by the cold light which streams from the cultivated intellect, and plays round the ingenious theories of learning and philosophy. Yet it is in the highest degree undesirable that the popular religion should be left to the direction of ignorant and vulgar minds. The most refined and elevated influences, when mingled with a genuine simplicity and benevolence, are the best and the most attractive even for the lowest class. There must be something defective in the religious organization of society, when places of public worship are thronged by the educated and genteel, while the multitudes wander abroad, reckless and unreclaimed, without an instructor or a guide. It is the very reverse of the state of things which the Gospel originally proclaimed.—*Rev. J. J. Tayler's Religious Life of England*, p. 480.

SOME UNRECORDED PASSAGES IN THE LIFE OF JOHN MILTON.

SIR,

To many of your readers it will be unnecessary to announce the existence of the Non-con Club, or to state that one of its three standing toasts is the honoured name of JOHN MILTON. At a late meeting of the Club, when it was my turn to preside, I introduced the toast with some remarks to the following effect; and it having been suggested to me that they might be acceptable to some of your readers, I have endeavoured to recollect their substance, with the addition of a few facts.

EDWARD TAYLOR.

Gresham College, Nov. 11, 1845.

IN introducing our next standing toast, I shall not attempt "to paint the lily, or gild refined gold," by venturing upon any imperfect eulogy on the character of John Milton: but, under the conviction that whatever may tend to illustrate that character will not be unacceptable to the members of this Club, I will draw your attention to a single trait of it—and the rather, since some of the facts I shall state are but imperfectly recorded in the lives of Milton, either good or bad, and as, on the present occasion, I shall not venture "beyond my last." I mean to illustrate the constancy of Milton's friendship, where it had been worthily earned: and especially as exhibited in his conduct towards Henry Lawes.

Henry Lawes, as well as his brother William, was a boy in Salisbury Cathedral. He came early to London, was admitted a member of the Chapel Royal, and his acquaintance with Milton soon followed—most probably thus. The elder Milton (as his son's biographers just mention in so many words) had some skill in music; and a Psalm-tune, called "York Tune," is mentioned as the evidence of it. But something more than this remains to be said of his musical attainments. He was the only non-professional contributor to two publications in which the talents of the most eminent musicians of the day were combined—in the one, he was associated with Byrd, Gibbons, Ward, Farnaby and Giles; in the other, with Wilbye, Weelkes, Morley, Bateson and Hilton. Some of these admirable composers lived in Milton's neighbourhood, and there is no doubt that the young "Pauline" often met them at his father's house and took his part in their beautiful Madrigals. Several of them were members of the Chapel Royal, and thus, in all likelihood, young Milton and young Lawes became known to each other; the latter having been introduced to the hospitalities and musical enjoyments of Bread Street by some of his elder brethren of the Chapel.

I pass over the time of Milton's residence at Cambridge, whence he retired to his father's house at Horton.* Here he remained for some time secluded and unknown. The mighty eloquence, the lofty genius, which were to burst and blaze upon the world, had given no public evidence of their existence. At Horton he said of himself,

* Toland says that "during Milton's five years' residence at Horton, he made an excursion now and then to London—sometimes to buy books, or to meet friends from Cambridge; at other times to learn some new thing in mathematics or in music, with which he was extraordinarily delighted." At such times Milton and Lawes, we may be assured, would meet.

Tempora nam licet hic placidis dare libera Musis,
 Et totum rapiunt me, mea vita, libri.
 Excipit hinc fessum sinuosi pompa theatri,
 Et vocat ad plausus garrula scena suos.

The intercourse between Milton and Lawes, which probably had never been broken off, an accident more closely renewed. The latter had been appointed the musical instructor of the noble family of Egerton, and when John Egerton, the first Earl of Bridgewater, was appointed Lord President of Wales, his occupation of Ludlow Castle (his official residence) was intended to be celebrated with great pomp and splendour. Lawes now applied to his friend for assistance—the Masque was the favourite entertainment of the time—and this was to be the crowning festivity of Ludlow Castle. Lawes and his pupils were to be the principal performers, and the songs were to be such as they could sing: and precisely such they are.* Milton complied with his friend's request, and wrote for him his *Comus*. Thus the existence of this most beautiful of poems, the most perfect specimen of the Lyric Drama that the world has yet seen, (written, too, at a time when the Lyric Drama of Italy was in a state of feeble infancy,) is distinctly traceable to Milton's friendship for Lawes. Milton does not appear to have reserved to himself any right to its publication, but to have given the MS. to his friend as his own possession and property.† The Masque was presented in 1634, and three years afterwards it was published by Lawes, with a dedication by him to Lord Brackly, from which it appears that Milton had no desire to be known as its author, although we may be assured that it was given to the world with his consent. "Although," says Lawes, "not openly acknowledged by its author, yet it is a legitimate offspring, so lovely, and so much desired, that the often copying of it hath tired my pen to give my several friends satisfaction, and brought me to a necessity of producing it to the public view."

Comus was the first of Milton's published poems; for of his minor poems the first edition was published by Humphrey Moseley in 1645.

The year following the publication of *Comus*, Milton went to Italy, whence in 1639 he returned. The noble struggle had commenced in which he was destined to be so prominent and powerful a champion. "I was preparing," says he, "to pass over into Sicily and Greece, when the melancholy intelligence which I received of the civil commotions in England made me alter my purpose: for I thought it base to be travelling for amusement abroad, while my fellow-citizens were fighting for liberty at home."‡ On his return to England, Milton found his countrymen hostilely arrayed against each other, and amongst the Royalist party Henry Lawes and his brother William. The act for

* In my lectures in this place on English Dramatic Music, I have given my reasons for supposing that Milton contemplated a possibly more extended employment of Music in *Comus* than could be accomplished by Lawes and his pupils—very different, indeed, from the *Comus* of the stage, into which words and music are introduced utterly unworthy of the association in which they are placed.

† It is curious that Toland, in his "Exact Catalogue of all Milton's Works," should have omitted *Comus*, and that he should have made no mention of it in his Life of Milton, which professes to contain "the history of his works."

‡ Second Defence of the People of England.

abolishing Episcopacy was followed by the destruction of all Cathedral organs and the dispersion of all Cathedral quires. Their members sought other employments; some wandered up and down the country, teaching psalmody; some (and among them William Lawes) went into the Royal army. I need not recount the progress of the great struggle. The battles of Marston Moor and Naseby had decided its issue—Charles had become a fugitive, and finally a prisoner. The Royalist cause was utterly prostrated—its friends were subdued and silent. Power was in the hands of the great leaders of the Parliament and the army. And under these circumstances we again meet Milton and his early friend. William Lawes had been killed at the siege of Chester.

In 1648, while the King was a prisoner in Carisbrook Castle, Henry Lawes published a work entitled, "Choice Psalmes put into Musick for Three Voices: composed by Henry and William Lawes, Brothers, and Servants to his Majestie. Printed for Humphrey Moseley." The three parts are in three separate books, and are printed without bars, according to former custom. In his dedication of the work to "his Most Sacred Majestie, Charles, by the grace of God," &c., Lawes says, "Many of these Psalmes were composed by my brother, whose life and endeavours were devoted to your service, whereof I (who knew his heart) am a surviving witness: and therein he persisted to the last minute, when he fell a willing sacrifice for your Majestie." In his "Address to the Reader," he says, "These compositions of mine and my brother's I have been much importun'd to send to the presse, and should not easily have been perswaded to it now, in these dissonant times, but to doe a right (or at least to shew my love) to the memory of my Brother, unfortunately lost in these unnaturall warres; yet lying in the bed of honour and in the service and defence of the King his master." To this work are prefixed Elegies set to music by Henry Lawes, Dr. Wilson, Simon Ives, John Jenkins, John Cob (organist of the Chapel Royal), and other eminent musicians of the time. There are also copies of commendatory verses, in praise of the composers' musical skill and of their loyalty. Among these appears the Sonnet of Milton, addressed "To my friend Mr. Henry Lawes," and beginning,

Harry, whose tuneful and well-measur'd Song
First taught our English Music how to span
Words with just note and accent, &c.

This Sonnet, which was afterwards incorporated with, and will be found in every edition of Milton's poems, appears in this collection of Psalmes for the first time. This fact, I think, is honourable to both parties. Milton (unlike many of his puny successors) did not think it beneath his dignity to record his friendship for a musician—and that, too, at a time in which the fraternity were in very bad odour with the dominant party; nor did he shrink from avowing that friendship in a work of which that portion of the contents to which I have referred must have been singularly distasteful to that party and to himself.* But it was no part of Milton's plan to make expediency

* Several of the Psalmes were selected and paraphrased with an immediate reference to the *position of the King*:
[Thy

his rule of conduct. It was, perhaps, a bold act in Lawes at such a time to publish such a book. Milton would respect this fearlessness in his friend, and he would not hesitate—he *did* not hesitate—to express it. He respected Lawes's honesty, he admired his talents, and under no circumstances did he hesitate to say so, adding to Lawes's name the enviable prefix of "my friend," (no words of compliment with Milton,) and affixing to this testimony his name.

During the Protectorate, the friendship of Milton and Lawes suffered no abatement. The latter (most probably through his friend's influence) was permitted to hold his situation in the Chapel—no longer "Royal," and he continued to occupy it till his death in 1662, his name appearing in the list of the "Gentlemen" of the Chapel at the Restoration, together with those of Henry and Thomas Purcell, the father and uncle of the unrivalled Henry Purcell.

A word more respecting Milton's Sonnet; of which I would say that it is the language of simple truth and sound and discriminating criticism conveyed in the dress of poetry. Milton sees, knows, describes his friend's peculiar excellence. He is the exception to the general rule. Other writers, ancient or modern, in prose or in poetry, rarely speak of music without betraying their ignorance of it. They deal in vague generalities, or, if they attempt any thing more, blunder. Milton, whenever he speaks of music, (and how often does the divine art present itself to his mind!) is always strictly, technically correct. Whoever is acquainted with Henry Lawes's music, and especially whoever compares it with the compositions of his predecessors, will see the truth and discrimination of Milton's commendation. Lawes was one of the earliest of the English melodists—the father of that style of writing which was successively cultivated by Purcell, Eccles, Weldon, Howard, Boyce, Battishill, Arnold and Shield; and, in that department of his art, was in no respect behind his Italian contemporaries, Cesti, Caccini and Cavalli.

In this Sonnet, Milton alludes to Lawes's Cantata, "Theseus and Ariadne;" for as a marginal note (not preserved in modern editions of it) to the eleventh line, these words are added—"The story of Ariadne, by him (Lawes) set to Musick." This composition Milton must have seen in MS., for it was not published till 1653, seven years after he wrote his Sonnet. I mention this as an accidental proof of the intimacy that continued between Lawes and Milton. We may picture to ourselves (what no doubt happened) the two friends trying this composition over—Lawes inviting and Milton giving his opinion on its merits previous to its publication.

I will only refer to one other circumstance, incidentally connected with the foregoing narrative. I have had to mention the name of Humphrey Moseley as the publisher of Milton's minor Poems, and of

"Thy justice execute on lawless men,
Thine own preserve from their pursuit."

"How hath Jehovah's wrath, O Sion, spread
A veil of clouds about thy daughter's head!
From heaven to earth thy beauty, Israel, is thrown,
Nor in his fierce displeasure spar'd his own."

"How long wilt thou hide thy face from me,
How long shall mine enemies triumph over me?"

Lawes's Psalms. This gentleman was the patron of the living of Ousden, in Suffolk, (at least dates, times and other circumstances lead to the conclusion that the Humphrey Moseley to whom I have referred and the patron of Ousden were the same person,) and of this living my honest and venerable ancestor, John Meadows (the brother of Cromwell's ambassador, Sir Philip Meadows), was the incumbent, until he earned for himself the distinguished honour of being numbered among "the immortal Two Thousand," to whose memories we have already paid our accustomed tribute of respect. Mr. Moseley undoubtedly continued to be a steady and consistent friend to those principles which had induced him to give to the world Milton's first productions, and which he predicted to be "ever-green, and not to be blasted laurels." In 1662 (the year of ejection), Mr. Meadows and his family found an asylum, on quitting the parsonage, in the hospitable mansion of his patron.

From this digression I return to our standing toast—to which every member of this Club will, I am sure, do glad honour—JOHN MILTON.

THE WRONGS OF HOLY SONG.

O LORDS of Holy Song, ye souls most high!
Alas, that rash and reckless men should dare
Devise dishonour 'gainst your dignity!
That senseless, soulless ingrates should forbear
No mangling of each utterance most fair—
Should pluck the life from each divine outpouring—
Yes! grudge your souls too much of heavenly air!
Drag down indignant each seraphic soaring,
And tame the ecstasy of your too deep adoring!

They set the fabric of their impotence
Upon the ruins of each mighty song.
Is Heaven's own inspiration an offence?
Deem they it evil to be bright and strong,—
To soar, to sing so near the angelic throng?
Can God be magnified too mightily?
O! must His praise be rescued from the wrong
Of too divine a singing? Can it be,
Too glorious is your strength, too full your harmony?

But this exceeding foolishness must die;
No more shall men Heaven's very lyre unstring.
God's Bards, ye have not vainly been on high!
Souls are in love with what your souls did sing.
Yes! ye shall have a glorious following.
O Holy Fire of Heaven, come down, burn bright!
Thou shalt be welcome—a most precious thing!
Yes, men shall in thy uttermost delight,
And treasure all thy warmth, and grow from all thy might!

T. H. G.

THOUGHTS ON THE TRUE READING OF ROM. vii. 25.

— the Science of Sacred Criticism—investigates what are the true words of any single text: it examines all the varieties which may exist therein; and, weighing the arguments in favour of each, decides which reading the commentator or translator should prefer.—WISEMAN.

THE received text of the former part of Rom. vii. 25, is, *Εὐχαριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν* [I thank God through Jesus Christ our Lord].

For the word *εὐχαριστῶ* there is at least an ostensible prevalence of authorities.

The Critical Editions, however, notice other readings, that merit our attention.

Such is, *Χάρις τῷ Θεῷ* [Thanks (be) to God], which, under a different form, conveys the same thought with the common reading, and, as far as regards the apostle's subject, is not less admissible.

A second various reading presents itself: *Χάρις* [or *ἡ Χάρις*] *Ἰησοῦ Χριστοῦ*, κ. τ. λ. [the Grace (Favour) of, &c.]. This involves no uninteresting change of sense, without doing injury to Paul's reasoning. Still, our first question is, whether it has preponderating support from ancient versions, manuscripts and quotations?

Beyond a doubt, there is respectable external testimony in its favour.* What may be wanting in the *number* of the witnesses, is greatly compensated by their *age* and *character*. Giving these, nevertheless, all the advantage which they can in justice claim, we must not leave the question here. Let me, for argument's sake, allow that this kind of evidence, on each side, is nicely balanced: we have further to examine internal probabilities.

Is it more likely that the received text grew out of the reading, *ἡ χάρις τοῦ*, κ. τ. λ., or that this was framed—perhaps designedly, perhaps by inadvertence—from one or other of the readings, *εὐχαριστῶ τῷ Θεῷ*—*Χάρις τῷ Θεῷ*?

We have examples of both forms in this very Epistle.†

Some variations, therefore, might be readily and plausibly introduced. The inquiry recurs, where shall we discern it; in the printed text of the editions, or in the margin? On the principle of the *lectio durior*, as well as from a regard to the appearance of certain letters and the terminations of certain words, I conclude that *εὐχαριστῶ*, κ. τ. λ., or *Χάρις τῷ Θεῷ*, is the original reading; not *Χάρις τοῦ Θεοῦ*.

A man familiar with these things, will at once perceive how easily the latter of the two first readings might arise from what stands in the text. Here we meet with no diversity of meaning, and with only the slightest transformation of words and letters. Is this the case of the third reading? How faint the probability that *Χάρις τοῦ Θεοῦ* would suggest either *εὐχαριστῶ*, κ. τ. λ., or *Χάρις τῷ Θεῷ*! On the other hand, how naturally, how rationally, may we presume on its having been itself suggested by one or both of these two readings! In the sentiment which it expresses it is preferable to them. It gives so lively and suitable a meaning, that, had it come from the apostle's pen, we could

* This will be seen in Griesbach's edition of the N. T.

† Rom. i. 8, vi. 17.

scarcely account for its being displaced, to make room for a less animated reading.

Let us attend to a further consideration: there are minute corrections of the various readings, *Χάρις τῷ Θεῷ*, and *Χάρις τοῦ Θεοῦ*,* which make me suspect that these and the accompanying diversities flow from *εὐχαριστῶ*.

Such emendations (so they would be accounted) afford presumptive evidence of their derivation from a received and current text, which it was attempted, however, to improve. From *εὐχαριστῶ* would come *Χάρις τῷ*; and then the genitive *τοῦ Θεοῦ* would be readily substituted for the dative.

Mr. Locke mentions this reading with great approbation: he has been swayed far more by his feeling of its intrinsic merit than by the external witnesses in its behalf. In adopting the words, "The Grace of God," &c., he follows "the reading of the Clermont and other Greek manuscripts." He adds, "Nor can it be doubted which of the two readings [viz., that of the R. T. and that of the Vulgate] should be followed by one who considers, not only that the apostle makes it his business to shew that the Jews stood in need of Grace for salvation, as much as the Gentiles; but also that *the Grace of God* is a direct and apposite answer to, *Who shall deliver me?* which if we read it, *I thank God*, has no answer at all; an omission the like whereof I do not remember any where in St. Paul's way of writing. This I am sure, it renders the passage obscure and imperfect in itself; but much more disturbs the sense, if we observe the illative *therefore*, which begins the next verse, and introduces a conclusion easy and natural, if the question, *Who shall deliver me?* has for answer, *The Grace of God*. Otherwise it will be hard to find premises from whence it can be drawn. For thus stands the argument plain and easy. The Law cannot deliver from the body of Death, i. e. from those carnal appetites which produce Sin and so bring Death. But the Grace of God through Jesus Christ, which pardons lapses, where there is sincere endeavour after righteousness, delivers us from this body that it doth not destroy us. From whence naturally results this conclusion, *There is therefore now no condemnation*, &c. But what it is grounded on in the other reading, I confess I do not see."†

These remarks of Mr. Locke's have been fully copied out by me, on account of the importance which is attributed to them. In my own judgment, and as I shall hope to shew hereafter, he unduly magnifies the external testimony for the reading in the Vulgate, and, in the same proportion, depreciates the common reading, as inapposite to the apostle's subject and reasonings.

Dr. Taylor's note‡ on the words, "I thank God," &c., is the following: "Mr. Locke, I conceive very truly, reads here, 'The Grace of God, through our Lord Jesus Christ,' which reading is supported by the Vulgate and some Greek manuscripts. Certainly, it makes the best answer to the question, *Who shall deliver?* &c. Answ. The

* V. g. ἡ *Χάρις κυρίου gratia Jesu Christi, Domini nostri.* Iren. Griesbach. Also his *Symbolæ Criticæ*, Tom. II. 9.

† On some of Paul's Epistles [in loc.].

‡ On the Romans [Notes in loc.].

Grace of God. And thus Grace, or Favour, may be considered as a Person or Deliverer; in the same manner as Sin is considered as a Person or Destroyer."

Taylor's last observations are, in themselves, very good, yet quite insufficient for proving that † *Χάρις τοῦ Θεοῦ* should be admitted into the text. No doubt, this reading "makes the best sense." However, it is not on any such principle, taken alone, that CRITICISM frames its decisions.

Mr. Wakefield* contents himself with expressing his decided preference of the reading in the Vulgate. He does not tell us why; but must be considered as adopting it, in the main, for its internal value.

It has been embraced with the same cordiality by Mr. Belsham,† who, nevertheless, treats of it more fully. He speaks of "the reading of the Clermont and other manuscripts, and of the Latin Vulgate," as being "ably supported by Mr. Locke," and as "best suiting the connection. The miserable slave cries, Who can help me? A voice answers, Grace: the gracious gift of God: the Gospel. This introduces a new person, who rescues the prisoner, by slaying his adversary, Sin. The common reading is comparatively tame: 'I thank God,' &c. Archbishop Newcome's note, however, is very pertinent: 'I am delivered through, or by means of Jesus Christ, by whom we have greater assistances, stronger motives, clearer discoveries, and more gracious terms of final acceptance.'"

Mr. B.'s paraphrase is, "q. d. Hark! what tidings do I hear? A voice from Heaven, proclaiming deliverance! It is GRACE, the Favour of God through Jesus Christ our Lord: it is the Gospel of Peace, which is revealed through Jesus Christ, which announces liberty to the captive, and a free pardon to the penitent. I am now inspired with a glorious hope, and can yield a cheerful and sincere obedience."

I shall next apply myself to a brief review of the evidence for the reading—*The Grace of God*.

The Clermont and other Greek manuscripts and the Latin Vulgate are cited for it: this is very good authority. Not, however, that it preponderates. The *Clermont* may claim antiquity and intrinsic excellence. So, but in a lower degree, may the *San Germanensis*; and, though this latter codex is looked upon by some critics as a transcript of the Clermont, I will not now controvert its independence. No other manuscripts, of account, can be quoted affirmatively. The merits of the Vulgate are confessed. Still, we should recollect that there are ancient versions which do not contain this reading. Nor, again, is it so frequently or so decidedly quoted by the Fathers‡ as to justify us in making it a part of the R. T.

Mill [in loc.] quotes *Χάρις τῷ Θεῷ*, and records the conjecture that such was originally the reading in the Vulgate; and that afterwards a scribe changed *Deo* into *Dei*. In his Prolegomena [No. 679] we meet with the sentence, "nostrum *εὐχαριστῷ, κ. τ. λ.*, est genuinæ lectionis explicatio." But in the *Excerpta* from the copy of his N. T. in the Bodleian Library, which copy has his own manuscript notes,§ he simply

* Transl. of N. T., Note.

† Transl., &c. of Paul's Epistles.

‡ This may appear from what Grotius says. See below.

§ Griesbach, Symb. Critic., Tom. I. 264.

writes *Χάρις δε τῷ Θεῷ*. Methodius apud Photium, cod. 224. *Χάρις τῷ Θεῷ*. Origines, Protrept ad marty. His silence here as to the reading of *Χάρις τοῦ Θεοῦ* is memorable.

I proceed to J. J. Wetstein's annotation: "*ἡ Χάρις τοῦ Θεοῦ*. D. E. Vulg. probante *Beausobrio*." Now Beausobre's *approbation* is very limited and partial. "Je rends graces, &c.] Il faut sous-entendre ici, *C'est J. C. qui m'en delivrera*. Aussi quelques Manuscrits et l'Interprète Latin portent, *Ce sera la grace de Dieu par J. C.*, ce qui fait un fort bon sens, mais qui paroît être une explication."

Griesbach takes the reading *Χ. τῷ Θεῷ* into his inner margin; pointing out, as usual, the authorities on which it rests. Scholz follows him; nor disturbs the text. Lachmann alone, of the editors of this class who have come within my knowledge, ejects *Εὐχαριστῶ, κ. τ. λ.*, to make room for *Χάρις τοῦ Θεοῦ*.

Semler* is undecided; yet seems to be of opinion that *Χάρις τοῦ Θεοῦ* could not well have been suggested by *εὐχαριστῶ*. Perhaps, not immediately. I rather suppose that in certain margins it may have occupied the place of *Χάρις τῷ Θεῷ*. This appears its more probable descent. In truth, and after weighing all the evidence, I would say that, so far as CRITICISM is concerned, the inquiry must, in the end, be limited to the several claims of the R. T. and of *Χ. τῷ Θεῷ*. Even as between these, the decision may not be difficult. Nor is it of any material importance. The meaning of both of them is the same; nor can it be affected by a *verbal* diversity.

Much stress has been laid by Locke on the inadequacy of the R. T. to the apostle's argument. Now, if such a paraphrase of it as Newcome's had occurred to Locke, he would scarcely have raised this objection. Read, "Who shall deliver me? &c. *The Grace of God*, &c.;" and I willingly grant that you have a still better meaning than the common reading presents—good and pertinent as that, however, is. But I must, once more, insist on the high importance of the Interpreter of Scripture not being governed, in his selections, his paraphrases and his annotations, by the apparent, nay the real, intrinsic superiority of a given sense; *while the genuine text does not bear that sense*. At the same time, let it be remembered that Locke lived in an age which did not enjoy, like ours, a large *apparatus* of Biblical Criticism, and in which the principles of it were less correctly known and less faithfully applied.

I must not dismiss my inquiry without transcribing Grotius' note on this clause, into the spirit and tenor of which he has completely entered: "*Gratias ago, &c.*] Hæc planè per *παρενθήκην* [interpositionem] legenda, qua omissa cætera cum cæteris cohærent. Illam autem *παρενθήκην* [interpositionem] interposuit Apostolus, sicut et alium supra, iii. 6; ad ansam præcidendam malè verba sua capientibus; quasi dicat, ego quidem hæc in prima persona per modestiam quandam elocutus sum: at quæra, si sine figura mihi de memet ipso loquendum est, non is ego sum qui tales laniatus sentiam, cum *Deus me per Jesum Christum*, id est, per Evangelium et spiritum ejus, ab isto corpore peccati liberarit, unde et Patri, ut summæ causæ, et Christo, ut causæ subordinatæ, *gratias ago*. Ita hunc locum recte explicavit Origines, &c., *Gratiarum actionem pariter expressis verbis habuimus supra*, i. 8."†

* Hermeneutic—Vorbereitung—B. iv. 194.

† Annot. in loc.

The various readings that have now been investigated, appear to have flowed not so much from any conflict of theological creeds, as from the exercise of mens' taste and judgment on the apostle's language. Nevertheless, it becomes the faithful Critic to guard himself against even such influences. This is not the only example of a text where mere TASTE and JUDGMENT might prompt a decision unsupported by *appropriate* evidence, if not indeed opposed to it. In all such instances, CRITICISM (upon which no well-instructed Christian will pour contempt) has a severe duty to fulfil. It will carefully look to *external* witnesses: it will balance their testimony with the utmost diligence and caution; nor, except where that testimony fails of being conclusive, will its determinations proceed upon the comparative grandeur or tameness of the sense.

December, 1845.

N.

ANTI-STATE-CHURCH UNION AND THE VOLUNTARY PRINCIPLE.

FROM the association which the more ardent of the Independents and Baptists and some other religionists have organized for the dissolution of the Establishment—under the title of the Anti-State-Church Union—most of the Unitarians have kept aloof. Some of them, in common with their Presbyterian ancestors, would prefer the reform and the purification of that which exists, to complete revolution. Others, who admit in the abstract the inexpediency of religious establishments, strongly experience the difficulties which historical conditions attach to the present realization of their views in England, and are disposed, therefore, to feel their way step by step towards a more just and equal constitution of religious society. Nor can it be denied, that the temper and views often exhibited by those who are most eager for the separation of the Church from the State, have created some apprehension, that the liberty of the individual mind might not be increased by the event, and that the tyranny of a fanatical public opinion might prove more intolerable than the ascendancy of a favoured Church.

Every one who understands the spirit of Christianity, must wish to see perfect freedom of conscience established, and all civil distinctions removed from diversities of religious profession. Many accept the voluntary system as the most direct means of securing these desirable ends. But to the progress of truth, and the healthful development of individual conviction, other assistances must concur, besides the simple independence from civil control of the particular bodies in which men associate for worship and edification—and among these are rest, and leisure for inquiry and meditation, and some security against the impatient, and at times ignorant, interference of the popular will. I do not say that the voluntary system may not be so organized as to provide abundantly for all such purposes; but this must depend on the quality of the minds to which the organization is entrusted. At least, the voluntary system is not in itself an end, but only a means to an end; and the present day but adds another to the many instances of that perversion of the public sentiment, by which a great end is almost lost sight of, in a fanatical devotion to a favourite means. In the wish to see religious ascendancy abated, and religious equality put in its place,—in the desire that all religious communities should stand in the same relation to the laws of their country, and be permitted, under the stimulating influences of sound education, to develop healthfully and vigorously their inherent tendencies and views—Unitarians are, I believe, without any exception, completely agreed.

To religious justice and religious freedom, they cling as sacred principles. But with regard to the best method of reducing them to practice, and the surest road for approaching to their realization, there is room for honest and intelligent diversities of opinion, which must not be put on the same ground with a fundamental principle.—*Rev. J. J. Tayler's Religious Life of England*, pp. 466—468.

EXTRACTS FROM MY JOURNAL.—SWITZERLAND.

A SUNDAY AT BERNE.

I HAVE just left lovely, dreamy Italy, and am once again inhaling the fresh mountain breezes of Switzerland. What a contrast between two countries and two people! A chain of mountains, a few hours only, separate from one another almost two distinct species of the human race: their laws, their religion, their language, their intellectual and moral bias, as dissimilar as they well can be; thus rendering a passage across the Alps, to a nice observer, one of the most interesting trips in Europe. Amongst the distinguishing features of these people, there is none more remarkable, I think, than the greater or less development of the imaginative faculty. There is an atmospheric influence in Italy, I verily believe, which renders impossible any great mental activity—which induces a man to linger lazily by the borders of a lake, by the shores of the "great sea," near the mighty monumental records of the past, and gaze upon the distant line of Apennines, veiled, like beauty, by that delicious purple haze which is such a peculiarity of Italy, until he dreams rather than thinks—and when *he thinks* he thinks, indulges only in a succession of ill-defined reveries. No wonder is it, then, that, in Italy, Religion (at all times and under all circumstances a subject so subtle and so mysterious) should so completely be under the influence of the imagination. Being so, it seems to harmonize well with the nature of the country and the character of the people; and, becoming at once both cause and effect, it encourages and multiplies all those vain superstitions, those dreams of saints and miracles and visions, which form so important a part of Catholicism, and to which Catholicism as a whole may be said to owe its origin.

But I have said adieu to Italy for a time—to its soft, luxurious climate—to its people and their superstitions—and am now in a land which is the type of a completely opposite state of things. I felt the change on arriving amidst the snows of St. Gothard; for there was a freshness, not to say a keenness, in the breeze, to which I had for many a month been a stranger. Nature, too, had put on another garb, I saw, as I descended the lovely valley of the Reuss;—there was a verdure to be seen which would in vain be sought for in the classic land I had left; whilst the silvery olive and the trelliced vine were replaced by the majestic elm and the graceful birch and the sturdy oak, which here and there spotted the green pastures, or else, clustering together, formed that beautiful variety and combination of colours in which the painter so much delights. Marks, too, of a great moral change were evident; for the Cross and the Image were less frequently met with; and though the Cantons bordering on the Lake are for the most part Catholic, yet the very dissensions which at that time disturbed Lucerne spoke of a certain degree of mental freedom which was strange to me. To dare to think—to oppose a body of men more especially dedicated to the interests of the Church—this certainly was not Italian; and had no other feature than this been presented to me, I should have felt that I was in another land. Switzerland, then, no less than Italy, has its distinctive character, and particularly its distinctive religious character, consisting in its extreme simplicity, and in almost the total absence of the imaginative. But the better to judge of this, we must visit some of the Protestant Cantons. So come with me to Berne, the only town in Switzerland, in my opinion, that has a character peculiarly its own. There is a staid severity about the manner and appearance of the people which is nowhere else so perceptible, and as a variety is interesting enough. Then the costume, composed of black and virgin white, with the long silver chains hanging down from their shoulders behind, rather add to the effect; and as one sees the Bernese belles moving slow and sad beneath their arched streets, it is impossible not to recognize a harmony between the manner and costumes of the people and the architecture of the city.

After a refreshing sleep, I was awoke the morning after my arrival by the mingled tolling of many bells. How delightful, I remember, were my sensations, as I was thus reminded that it was Sunday morning, harassed and tired as I was, and just arrived in a new place! With the exception of the bells, there was a solemn silence pervading the air, which contrasted strangely with the noise and "*chiasso*" to which my ear had been accustomed on a sabbath morn at Naples, and which, separated from all superstitious notions, seems to me to breathe the very spirit of Poetry and Devotion. Oh, how profoundly has that silence sometimes entered into my soul, as I have stood, far from country, home and friends, amidst some of the wild solitudes of Nature, telling, as did the still small voice to the seer of old, of the immediate presence of God, and producing for the moment a thrilling emotion which the sublimest accents that ever fell from mortal tongue would fail to have produced! I will not say that such was the strength of my emotions this morning; for the city was at hand, with its cares and interests, its fears and hopes; yet, standing on the "*Platform*," face to face with the everlasting hills, their snowy summits glittering in the sun, I could not be insensible to the grandeur of the scene, for it seemed to Fancy as if they reared aloft their gigantic forms, in that hour of meditation and prayer, to declare to a listening world the majesty and power of the Most High.

But I must turn from Nature and her instructions to those of man: so, leaving the "*Platform*,"—a site, by the bye, near the Cathedral, which the idlers of the city frequent to while away their time, and strangers visit to get their first view of the snowy Alps,—I bent my steps to the "*Fran Kirche*." How prepared I was for entering into communion with the Being who formed those stupendous scenes I had so recently been contemplating! I may say that never had I more deeply felt the full force of the Royal Psalmist's sentiment, "*My soul thirsteth after thee, O God*;" yet, is it a weakness to acknowledge, that such was the coldness and the baldness of the internal arrangements of the church—so little in harmony with my tastes was the manner in which the whole service was conducted—that my spirit flagged and sank, incapable of sustaining itself at that lofty height to which it had been raised? Shortly before ten o'clock, the hour at which the service commenced, all the thoroughfares leading to the cathedral were closed by chains, so that no carriage could approach; and the doors of the church also, soon after the commencement of the service, were shut, and admission denied to all. As I entered the church—which, by the bye, is extremely simple in its general character—the utmost silence and order prevailed throughout a crowded congregation, who were waiting for the pastor, the women occupying the whole of the centre of the building, whilst the men were seated around them like a strong wall of defence. Whether such an arrangement contributes or not to the encouragement of devotional feeling, may, I think, be reasonably doubted; for such a *tableau vivant* must lead many an eye and many a heart to wander, without imputing any great amount of sin to my sex. At all events, safer would it have been to present the picture more in detail; for many a niminy pimminy hat I saw poised coquettishly on the head of a fair devotee—many a butterfly cap gracefully inclining from side to side with every inquisitive movement of the wearer, which, united with the long traces of the Lucernese, and the pure and modest attire of the Bernese, were pretty enough to distract the thoughts of the sagest a very, very little, and of the less sage or the less devout very, very much indeed. But if there were such fears to be reasonably entertained for the devotion of the gentlemen, the ladies were far, I thought, from being exposed to so much danger, as the same attention did not appear to be paid by my sex to either dress or manner, some sitting with their coats off, and others with their hats on—perhaps under the impression that, as long as the same number of articles of dress were worn and a just balance preserved, it mattered little whether they were hats or coats. Nor do I mention the fact, except on account of its unusual appearance: for, after all, such circumstances

are purely conventional—and whether, with the Mussulman, we enter his mosque with our shoes off, or, with the Christian, we enter his church with our shoes on—whether we sit in the Berne cathedral without a coat, or are permitted to pass into the Sistine chapel after having duly exhibited our dress coat to the *Maestro di Casa*—whether we enter an English church with our hats off, or, with the Quaker, the Jew and the Bernese, we wear them—it cannot matter to that Being who looketh to the heart alone. The circumstance could not fail, however, to strike me as remarkable, and perhaps it may be not unjustly considered as characteristic of that sturdy republican feeling which even in a church sets at nought the little courtesies of society as so many offences against the spirit of liberty.

My reflections and speculations on hats and caps and traces and coats were quickly put to flight by the organ's striking up; and soon after the clergyman ascended the pulpit stairs, for reading-desk there was none. He was rather a dignified-looking man, wearing a black gown and an enormous plaited white ruff round his neck, which, instead of standing up, lay down and almost covered his shoulders. The service immediately commenced with a hymn, the number of which was affixed to the front of the pulpit, but which the clergyman again announced, and which the precentor pitched, the congregation joining in, in that wavy, see-saw style so disagreeable to the ear, and so indicative of an uncultivated taste. This was followed by a very short prayer, and that by the sermon, of which I can give you no account, as my knowledge of German, in which language it was delivered, is very limited; but, judging from the attention of the audience, it might have been very effective, though, contrary to the usual custom in Switzerland, it was delivered from notes. The sermon was followed by a prayer for the authorities, and then was read what I now suppose to have been the creed, though at the time I was uncertain; then was sung another hymn, in the same tasteless style as before; and the benediction concluded the service. Scarcely have I ever been present at a less pleasing service than the one I have now described—certainly at none that has ever impressed me less. Not that I object to its simplicity, but to the absence of every thing that was pleasing to the taste or agreeable to the imagination, without which simplicity becomes mere rudeness. It seemed, indeed, to be pushed to the very extreme, from a desire to eschew all memorials of a Church which often wins through the many graces of its exterior, and which, I doubt not, achieves many a conquest through the medium of the delicately chiselled statue, or the harmoniously coloured painting, or the sweet melody of music. But if such methods of persuasion are of such infinite service to the cause of what we deem error, may they not render at least equal, if not better, service to the cause of truth? And are we wise, we reasonably may ask, to neglect the use of means which the experience of all times has shewn to possess so great an influence over a very important portion of our mental constitution? It is a question worth consideration, especially at present, when the whole of Europe is in a state of religious ferment and change; and which, if judiciously considered, would go far to suppress that sneer which is often cast upon ornament as inconsistent with the simplicity of Devotion. Now Devotion, being a sentiment, purely an affair of the heart, may be as simple in the chapel of Loretto, surrounded by the rich offerings of the Christian world, as in the wigwam of the Indian. We are not, however, considering the sentiment itself, but rather the means by which it may be best excited; and if these were the pomp and wealth and splendour of the world, who would object to use them, to call into life that feeling which is the most acceptable offering man can render to God? When, however, the simplicity of Devotion is so much extolled, it is natural to seek it in its simplest form in that temple not made with hands—this vast and beauteous world—a temple so majestic and so lovely, that the most laboured efforts of art have never succeeded in transferring to a human building even the faintest shadow of its glories. I have often, at Rome and elsewhere, dwelt with unspeakable *delight* on the paintings of a Raphael or the

sculpture of a Michael Angelo, with which the sacred edifices of the Eternal City are adorned; and yet what are they as compared with the gorgeous colours, and the wonderful and elegant combinations and forms of beauty, provided for every shepherd who offers his orisons on a mountain's brow? How lovely were the scenes amidst which a David sang those sublime strains which have continued to the present time, and will continue throughout all time, to awaken the devotion of the human heart! Talk not, then, of the simplicity of Nature, as if it were merely another name for baldness, nor reprove too hastily the confession that my devotion flagged because my taste was not gratified. In Nature I witness every thing that is grand and beautiful, and discover a provision for every faculty of my mind and disposition of my heart; and if it be the effort of Art to bring the circumstances of human worship more into harmony with Nature, then I recognize in such Art, not the meretricious handmaiden of the Lady of Babylon, as some might be disposed to call her, but the holy instrument by which Devotion may be raised to yet loftier heights.

I did not think to have indulged in so long a rhapsody on the forms of worship, nor should I have done so, as two or three other observations on the service I witnessed in Berne cathedral have been waiting my leisure to put them on paper. I must tell you, then, that, except at prayer, the ladies sate during the whole of the service, whilst the gentlemen, except during the sermon, remained standing, occasioning, however, a disturbance every time they rose or sate which not a little surprised, if not alarmed me. Their seats were made after the fashion of the high-backed wooden chairs of our forefathers, except that the part the most essential was attached merely by hinges. Now, as this part had to be raised whenever they stood up to allow of their shrinking back into their wooden grooves, and to be let down, on the contrary, when they had occasion to sit, and as this operation was performed simultaneously and not in the gentlest manner, it is easier to imagine than to describe the clatter it occasioned. I am convinced that my face must have exhibited an expression of dismay at this sudden burst of Kentish fire; but this soon expanded into a smile, as I gazed around and perceived my mistake from the calm, unimpassioned manner in which the sturdy burghers resumed their seats. Nor must I omit to observe the hasty manner in which the congregation rose and quitted the church on the service being completed. It was as if, tired of communion with God, they were anxious to rush back to the world, and were therefore hanging on the final benediction of the preacher as the cheering signal which should relieve them from their prison-house. I do not mean to say that such was the feeling, nor do I believe that it was so; but at least it had this appearance. Such is the effect and such is the importance of an attention to those little decencies which we neglect not to observe in our intercourses with man, and which in a much greater degree should be observed in our intercourses with God. But I must not criticise the cathedral service of Berne any more; and, indeed, to what do all my observations amount, except to this, that the service was not adapted to my particular habit of mind, though for the Bernese, perhaps, nothing better could have been constructed. Every people has its peculiar modes of thought and feeling, depending on a variety of causes, both physical and moral, and demanding, therefore, different modes of address. Whilst, therefore, the philosopher will recognize the possibility of harmony and adaptation in religious forms and customs which to him appear conflicting and on him have no influence, the Christian will regard them not with mere offensive toleration, but with the respect which is due to the expression of the most holy feelings of our nature.

The service, however, is finished—the people are streaming out from every door, carrying with them a world of new thoughts and feelings and motives of action, all suggested by the voice of one man. Is not the responsibility which such an one incurs sufficient to make him tremble; and as he looks down on the masses seated beneath him, and calculates the moral in-

fluence of every word he utters, must he not feel ashamed of that literary vanity, of that timid regard for opinion, which have too often, perhaps, taken the place of a purer inspiration? On me the morning's discourse had produced but little effect, as it was, comparatively speaking, in an unknown tongue. So I wandered on, thinking of nothing but what was new or strange as it lay in my path. Just then, hearing a party behind me advancing briskly and cheerily enough, I turned round, and was not a little surprised to find a Swiss mourning party. The "dead," followed by the undertaker or chief mourner (for it was difficult in that expressionless face to detect either the workings of interest or affection) and half-a-dozen others, completed the party. It occasioned a shock when I regarded the apparent indifference with which the subject lately of so much affection, so much hope and apprehension, was thus borne away from the cheerful dwellings of his brethren; and yet I must not stigmatize with the name, that which was perhaps indifference only on the surface. At all events, it offered another characteristic feature in the Swiss, who in almost every situation of life, whether of pain or pleasure, joy or sorrow, display the same placid and impassive manner,—with equal imperturbability decking the grave which hides their very heart of hearts, and pursuing the ordinary occupations of life. That such a manner betokens absence of feeling, I must not say; that it is highly uninteresting, however, and renders the Swiss the most uninteresting people in Europe, I will venture to say, in spite of the authority of Goldsmith and many a poetic dreamer.

From the quiet, orderly, nay rigid manner, in which the morning had been spent, it might be readily imagined that any attempt at amusement in the after-part of the day would have been frowned down to the entire satisfaction of Exeter Hall; so that I may as well complete the picture of a Berne Sabbath. I was equally surprised and delighted, then, to see the honest burghers, towards the afternoon, streaming off through the different gates of the city to enjoy, together with their wives and families, the incomparably lovely scenes in the neighbourhood. One outlet, however, seemed to have more particular attractions, for by far the greater proportion of the multitude were taking the direction of the Aarborg gate: and, truth to say, they had reason to do so; for in the fosse which compasses this part of the city are confined—no, not confined, rather maintained or entertained at the city's expense—the pets of the Canton—the armorial bearings "*vivants*" of the Bernese—two huge bears! Around and above their dwelling stood curious, if not admiring, groups, throwing down apples and pears and all the delicacies of Swiss confectionary to these pampered guests, whilst two or three basket-women found well their account in urging the claims of Bruin upon the patriotic feelings of—yes, I will say—his fellow-citizens. On the right of the gate is the Shooting-house, and here were assembled all the amateurs of rifle-shooting to engage in this truly national sport. But neither bears nor rifle-shooting seemed to have any more than a passing interest for the crowds who kept moving ever onwards to what surely must be some inviting spot, said I; and being just in that careless mood when a man willingly commits himself to the stream, I made no effort to resist it; so on I went. It was a lovely walk of half an hour which brought us to what has struck me as one of the most delicious spots I have ever beheld—and that is saying much, after what I *have* beheld. There is an union at the Eughe, or to be seen from the Eughe, of all that is sublime and beautiful—of all that raises one above the world, or else connects us with it by the closest and most sacred ties; and, surrounded by every thing that attaches us to and reminds us of earth, one might sit on one of the rustic benches which are scattered here and there, and dream of heaven. How beautifully the silvery Aar flows through the deep and narrow glen which lies far, far beneath our feet,—sometimes losing itself amongst the copse-wood which hangs over it, and then again, like some fair coquette, emerging from its *temporary concealment*, trembling and dimpling over its

surface as it thus again presents itself to the common gaze! Then carry on the eye to that sloping ground, which rises and spreads out with all the trimness of a well-kept lawn, on the other side: how fresh and green the verdure—how rich the foliage of the trees which here and there spot the park-like land, or else, uniting, cluster around some picturesque Swiss home; for that name, that idea, be it remembered, is as essentially Swiss as it is English; it is cradled in the very earliest infancy of these mountaineers, and nowhere have I seen such exquisitely touching domestic scenes as I have witnessed in Switzerland.—I had taken my seat on a lofty eminence which commanded the lovely view I have described, and which took in besides, in the distance, the higher snowy Alps, then mantling in all the changing hues with which a summer sunset never fails to deck them. I shall never forget that eve; for it was a sabbath eve, not of towns, nor of crowded, heated churches, filled as much by curiosity, or ennui, or fashion, as devotion,—but a sabbath eve enforced and figured by scenes and images divine, casting the influence of its sanctity on the stupendous prospect, and receiving in return fully what it lent. Happy in the society of my (more than) brother, bound to me by similarity of tastes and pursuits, and a remarkable coincidence in much of the history of our lives, I sat and gazed with him in silent admiration on this scene of unrivalled grandeur; and as the setting sun shed its crowning glory on the summits of these stupendous works of the Creator's hand, I felt almost that I beheld *Him* face to face! It was one of those awful moments when intensely pleasurable feeling becomes almost oppressive, and I drew a long breath, and felt relieved at being awakened from my ecstasy by the merry laugh of one of the numerous parties scattered through the wood. Now there is nothing often so out of harmony with the feelings amidst beautiful scenery as sound—or rather, I should say, there is nothing in the enjoyment of which the ear is so delicate and fastidious; but the silvery sound of a merry laugh coming fresh from the heart is so expressive of happiness, that I would not be of so saturnine a disposition as not to welcome it with pleasure at all times; and indeed I heard it with more than ordinary gratification at this moment, for it seemed to ascend like the offering of grateful feeling to the Being who had assembled us, in his infinite love, to gaze upon and enjoy these emblems of his power and goodness. It was a pleasant sight I witnessed when I turned and looked around me, and down the many vistas in the wood. Hundreds, whose lot it was to eat the bread of toil, were here gratefully enjoying the repose which the sabbath alone could give them—breathing the fresh, wholesome breezes, as they came winged with health from the neighbouring Alps, and laying in a stock of pleasant thoughts with which to divert many a weary hour of coming toil. And this I thought was a very religious observance of the sabbath. Some were friends whom the duties of the week divided from one another, but who, amidst the sweet intercourses of this sacred hour, were strengthening the bonds of family union, and preparing themselves afresh for encountering other trials and performing other duties;—and was not this an occupation for a sabbath eve? Some might have been mere acquaintances, or might have been taking advantage of the occasion to strengthen and extend their relations with their brother man;—and was not this, too, a holy work? Indeed, there was a harmony between the scenes and associations of the spot and the evening itself which was to me very delightful; and the cheery song of some party of students or peasants, banded together in true Swiss fashion, passing on to the neighbouring city, and the joyous laugh of some merry heart, and the hum of many voices blending together, sounded to my ear in that moment like a hymn of praise, sweeter than any quire of pensioned voices has ever raised beneath the swelling dome or the Gothic arch! Nor did this scene of enjoyment appear less beautiful or less holy when I saw some groups taking their modest refreshment together, and other groups engaging in the merry dance. It is no defence of such an amusement to say that it is less

objectionable than many in which our English peasantry and Bourgeoisie indulge on a sabbath eve; but I will take a higher ground, and say, that where it is regarded as a sin, it can only be a conventional one; and that, as the chosen of the Lord have danced before the ark, so may the Swiss peasant still continue his dance amidst the woods and on the turf of Eughe, and be without blame.—But the rosy hues of the snowy Alps are now rapidly changing; like grey ghosts, they seem now to throw their mighty masses in indistinct relief against the darkening sky, and now they have melted into the shadowy indistinctness of the atmosphere! Light after light begins to twinkle in the distant city, telling us that we are waited for there; and, as if obedient to the summons, one by one the parties drop off. Oh, how happy and grateful they seem, as they wend their way to their several homes; and what a pleasure is it to watch them and fancy all they feel! Here is an entire family—father, mother and children—what a lovely picture of Christian union as they pursue their happy walk and indulge their cosy chat! And here is a group of students, rather boisterous, to be sure, but it is nothing more than the effervescence of youth, for they are all as happy and united as they can be. And who are these that linger far behind, as if unwilling to return? The “*lenes susurri*,” and the instincts of the heart sufficiently reveal them; but we must not more intrude on the sanctity of their enjoyment; they meet not again for another week. So pass we on to our home—alas! where is it? Peace be with you and in your homes, however, ye thrifty Swiss! May the very God of Peace sanctify the pleasures you have this day enjoyed to your benefit and to his glory! And may each succeeding sabbath find you thus met together in the spirit of Christian harmony, of grateful pleasure and true devotion!

HENRY W——.

INTELLECTUAL DESTRUCTIVES.

It is one thing to be strong to bring down, and another to be strong to build up. It is one thing, also, to expatiate with severe precision, with brilliancy and effect, on the treasures of thought which have come down to us in other systems—and another, to make valuable contributions to those treasures, and to shew the harmony of our own supposed truth with the truth of the men who have gone before us. Transcendentalism includes too little that is new, not to include much that is valuable. It has taken upon itself to do so much, that it will be strange, indeed, if it had done nothing well. Supposing its premises to be fictions, and its conclusions to be like them, the intervening links of the chain are many, and afford large space for the display of sagacity and penetration. Moreover, when men have shewn themselves skilful in detecting flaws, and in demolishing received opinions, it is not unnatural that the multitude should confide in them, and that they should learn to confide in themselves, as being no less competent to the discovery of truth. They have created the void; surely they may be trusted to fill it again. Nay, that follows not. You may live to see their folly in this latter employment become every whit as conspicuous as their wisdom in the former. It is in this respect that Transcendentalism has failed. Nearly every thing valuable in it is borrowed. Nearly every thing new in it is vague or mischievous.—*British Quarterly Review*, No. IV. p. 328.

SONNETS,

COMPOSED DURING A CONTINENTAL TOUR.

VII. AT THE TOMB OF NAPOLEON.

I STAND in silent thought beside the tomb
 Of him whose name to me, in boyhood's day,
 Shed o'er my mind a glory and a gloom
 That ne'er has past, and ne'er will pass away ;
 Who fill'd the world with wonder and with awe,
 And to the trembling nations gave the law,
 Made kings bow down before him as a god,
 And court his smile, and quail before his nod !
 Hard was the penance 'twas his fate to pay,—
 The ruler of earth's kings—the victor of a world,
 From earthly power supreme to ruin hurl'd—
 And his high spirit doom'd to waste away
 And pine upon a rock amid the imprisoning wave,
 Changing a throne of splendour for a living grave !

VIII. AT THE TOMB OF NAPOLEON.

FROM the dull prison where he droop'd and died,
 The Hero, though in death, has gain'd release,
 And here—his veteran followers beside—
 In his proud capital he rests in peace.
 How oft from yonder palace have gone forth
 His stern decrees which shook the subject earth,—
 How oft has this fair city seen him come
 Crown'd with fresh conquests to his regal home !
 And meet it was his people here should keep
 Watch o'er their Emperor's long sepulchral sleep ;
 For when his lofty spirit left his breast,
 Last from his dying lips these accents fell—
 “Amid the people that I loved so well,
 Upon the banks of Seine, O let me rest !”

IX. AT THE TOMB OF NAPOLEON.

YE who, by curiosity here led,
 Gaze on this dwelling of the mighty dead,
 Pause, ere unmitigated censure flow
 From wrathful lips o'er him who sleeps below !
 Son of the storm he was ; and if he err'd,
 No marvel 'tis, for gusty passions stirr'd
 Within his soul of fire, and wild and strong
 The vital current pour'd his frame along :
 Ah ! not too harshly judge till ye have known
 The fierce temptations which his wondrous lot,
 His genius, glory and abasement, brought :
 Meanwhile, in charity man's frailty own,
 And bless your Maker who to you has given
 An humbler destiny—a path less hard to heaven !

OLIVER CROMWELL.*

IN one of the notes to Hume's History of England, there is the following passage relating to Oliver Cromwell: "The sagacity of his actions, and the absurdity of his discourse, form the most prodigious contrast that ever was known. The collection of all his speeches, letters, sermons, would make a great curiosity, and, with a few exceptions, might justly pass for one of the most nonsensical books in the world." Little did Hume think, when he penned these sentences, that the project he mentions would ever be undertaken. Still less could he have anticipated that any sane man would undertake it, for the purpose of vindicating Cromwell's fame against such judgments as Hume himself has thought proper to pass upon the case. Nevertheless, this has happened. Mr. Carlyle, a man incomparably superior to Hume in that philosophical sagacity upon which Hume prided himself, has carefully collected and published whatever of Cromwell's written or spoken words he could find. He has done this with the express design of defending and elevating Cromwell's character by that means, regarding it as the means of all others most likely to exhibit in their true light the principles and purposes of his hero. It is here, as he conceives, that not only the most favourable, but the *clearest* view of Cromwell is to be discovered. The result is very different from what Hume conjectured it would be. The book thus produced is not at all a *nonsensical book*. On the contrary, one of its most striking characteristics is the plain, strong *sense* which it every where develops. It is not even a dull book. We have read every word of its two bulky volumes with deep, unflagging interest; never having felt a disposition to put it down, and being exceedingly sorry when we arrived at the last page. We think that *David* himself, phlegmatic as he was, would have been considerably surprised at it. We hope it might have done him some good. Even he could scarcely have resisted the influence of Mr. Carlyle's enthusiasm; and, with that aid, he might have been brought dimly to perceive, that there was something true and noble in the sincere and earnest piety of Cromwell, which his own frigid scepticism had failed to take account of. Such terms as *hypocrisy*, *vulgarity* and *absurdity*, must have seemed to him not entirely fitted to the case; and he might have felt that there was a higher and better condition attainable by man, than that paradise in which the proprieties of a genteel selfishness constitute the purest and most exalted rules of life. Let that be as it may, however, there is one thing which this "*most nonsensical of books*" will certainly accomplish. It will fix the character of *nonsensical* upon all such histories of the Commonwealth as that to which the name of Hume is attached. Their heartless want of sympathy with what is best and greatest in the persons and events they pretend to describe, will henceforth be proved to have been connected with the most ridiculous mistakes and perversions as to the facts with which they concern themselves. It is always so. Kind and generous feeling is as *wise* as it is beautiful.

* Oliver Cromwell's Letters and Speeches, with Elucidations by Thomas Carlyle. In Two Vols. 8vo. Pp. 522 and 692. London—Chapman and Hall.

Mr. Carlyle has done good service to the cause of historical literature by this work. The *letters and speeches* are most carefully edited. The labour spent upon them, in that form, must have been immense. We have compared his version of some of the darker passages with former reprints of them, and, in every instance of such comparison, have had occasion to admire both his acuteness and fidelity. He has succeeded wonderfully in casting light upon what was previously obscure. His diligence and antiquarian research would put to shame his own *Dryasdust*. He has suffered no name or date to pass by him without attempting to verify or explain or correct it, as the case might require. Nor has he contented himself with undergoing such labour as he could perform in the study. We can perceive that he has, in numerous instances, actually visited the towns and battle-fields he describes. The accuracy of a topographer is frequently united to the artistic talent of a painter in the representations he gives. Were we to define what seems to us to be the most remarkable characteristic of the *elucidations* with which he has thickly strewed these volumes, it would be by the word *painting*. They are *pictures*, and those of the most life-like kind. The individuals and circumstances to which they relate are *grouped*, not consecutively treated of; and, partly by the assumption of a humorous familiarity, partly by treating things past as though they were present, Mr. Carlyle brings his reader into as near a correspondence as possible with the situations on which he desires to fix attention. It is quite unnecessary for us to descant upon his power as a writer. His vigorous thought, his deep sympathy with all human emotion, his directness and earnestness of purpose,—all these qualities, native to the man, are here sufficiently displayed. They are brought to bear, with equal force, upon matters of domestic privacy and upon public enterprizes of the highest achievement. The description of the *battle of Dunbar*, for instance, is one to which very few parallels indeed could be found; but there are scattered up and down the work, estimates of the great moral struggle of human life, which, in the profound feeling with which they touch the heart, throw all descriptions of physical strife into the shade. There is, moreover, a singularly acute perception of the truth of character continually manifested. The book abounds with indications of what Mr. Carlyle calls *insight*.

The light in which Mr. Carlyle views the character of Cromwell is that of unqualified admiration; and it is on this principle that all he has written about the transactions of the Commonwealth is composed. He adopts Cromwell's own explanations of the circumstances with which he had to do, as the standard by which other accounts are to be judged; and he never seems to lose sight of the purpose of subordinating every thing else to the greatness of the main figure in his representation. This is not always done with perfect fairness. The characters and proceedings of those with whom Cromwell acted, or to whom he was opposed, are sometimes unjustly depreciated; and events are made violently to square with the hypothesis most favourable to his reputation.

With Mr. Carlyle's strong conviction of Cromwell's truth and virtue, it was but natural that he should have interpreted to his honour all that otherwise appeared doubtful. But he has carried this rule much too far. He himself could scarcely hesitate to allow, that if similar

liberties were taken with the evidence on which he relies, to those he frequently takes with evidence inconsistent with his conclusions, a very different result from his might be produced. This should not be. We would particularly refer to the manner in which he deals with the proof there is of the existence, previously to the dissolution of the Long Parliament, of an intention on Cromwell's part to grasp at kingly power. Such an intention, to say the least of it, affords, in various ways, a much lower view of his conduct than Mr. Carlyle chooses to take, and he therefore treats the testimony in its favour with contempt. That testimony, however, remains, in spite of the contempt, and cannot be shaken by a mere implicit reliance upon Cromwell's honesty.

It was but natural also that Mr. Carlyle, in consistency with the object he proposed to himself, should have given continual prominence to what related to Cromwell as distinguished from others. But he has done much more than this. He has undervalued others in order to exalt him. This he has especially done in the case of the members of the Long Parliament. The general merit and influence of that body are not fairly stated by him; and to particular individuals of it he has done palpable injustice. In the instance of Sir Harry Vane, he has not only abstained from exercising the same generous judgment which he applies elsewhere, but has taken occasion to injure his character by means of mere insinuation. He more than once intimates that Vane broke faith with Cromwell, by urging forward the Bill for a new representation, contrary to a pledge which had been given, that its consideration should be suspended. To that pledge he represents Vane as being the chief party. We know of no evidence that Vane was at the meeting where the pledge is stated to have been given. Mr. Carlyle does not even hint at the existence of such evidence. The probabilities are altogether against his being there. If it could be proved that he was present, the circumstance of his having concurred in the pledge, much less of his having been the principal person responsible for it, would still remain unproved. And yet the insinuation thus made is, under all the facts of the case, not only exceedingly detrimental to Sir Harry Vane's reputation, but the only excuse offered for Cromwell's barbarous treatment of him when he dispersed the Parliament. A matter upon which such important consequences hang, should not have been left in the form of a mere insinuation. We think, if Mr. Carlyle had permitted his sympathy for what is good and great to have exercised itself as freely upon what remains of Vane's sentiments, as he has done upon what remains of Cromwell's, he would have shrunk somewhat indignantly from the temptation of making the kind of insinuation to which we have referred.

While we freely acknowledge that the work under our notice possesses very high merit, and cordially recommend it to the study of our readers, we must express our fear that the relation in which it stands to the period of history with which it concerns itself will, in all probability, be mistaken. Mr. Carlyle himself much underrates the value of his own labours; but his admirers are likely to overrate the value of them. For their benefit, we would say, that they will not find here either a satisfactory history of the Commonwealth, or a complete biography of Cromwell. Every thing is done which, with Mr. Carlyle's views, was necessary to be done, in order to illustrate these letters and

speeches; much more than that, indeed, is done; but there is still a great deal wanting to the accomplishment of either of the objects we have just mentioned. There are facts to be examined, and questions to be discussed, of which these volumes take little or no notice, but which have an important bearing both upon Cromwell's character and the character of his times; and they who are desirous of forming a correct judgment on these points, should be reminded that these omissions must be carefully supplied by them before such a judgment can be attained.

Mr. Carlyle is more than justified in treating Cromwell as a hero. He was not only the great hero of his own day, but he is the great hero of English history. All the world has heard of a ridiculous dispute as to whether a statue of him should be placed among the statues of English Kings. The bare possibility of such a dispute being raised, affords but a mean idea of our national intelligence and feeling. He was the most kingly of our kings. We may well be proud of him, not only as a great monarch, but as one the peculiarities of whose greatness are more honourable to the character of his country than those of any monarch besides. He possessed, in the highest conceivable degree, that strength of will which forms the main element of greatness. He never seemed to submit to the control of events, but always acted in the confidence that he could control them to his own purposes. His sway over the minds of men was so complete, that those with whom he came into contact appear, in most instances, to have been animated by his spirit, rather than by their own. Ambitious he was; but his ambition was of that noble sort which is a virtue and not a fault. It is, at least, our firm persuasion, that ambition in him was not directed by selfish aims, but by the highest considerations of public welfare to which he was capable of attaining. The good of his country, in his best conception of it, was the purpose to which he entirely devoted himself; and whether we approve or disapprove of his conduct, we are equally disposed to give him credit not only for purity of motive, but for intentions the most exalted.

The opinions we thus express have not been hastily or carelessly formed on our part. They are the deliberate result of much reading and reflection, and were formed quite independently of any thing which this work contains. We are, indeed, somewhat surprised that Mr. Carlyle should regard himself as standing so much alone in his admiration of Cromwell as he represents. There is an exaggeration in what he says on that point, which it might have been better for him to have suppressed. There are, indeed, views of the nature of Cromwell's *work*, in the holding of which we hope he does stand alone; but, in spite of the degeneracy he so scornfully attributes to this age, a far higher appreciation of Cromwell's *character* prevails among thinking men than he seems to suppose. Nor have the grounds on which he builds his favourable judgment escaped attention to the extent he describes.

The period of Cromwell's life to which the greatest glory attaches was that during which he acted as an officer under the Parliament. His course was a series of uninterrupted victories. His military talents would have been, under any circumstances, extraordinary; but when viewed in connection with the late time of life at which he turned his

attention to military affairs, and the habits he had previously formed, they excite our greatest surprise and wonder. He was not, indeed, at all the ignorant boor which it was, at one time, the fashion to represent him. The family from which he descended was highly respectable, and he always occupied the rank of a gentleman, in consistency with which situation he had been educated. The accusation preferred against him, of immorality in the early part of his life, seems to be without foundation. He married young, and, from the first, attached himself, decidedly and earnestly, to the Puritan party. His natural temperament was both melancholy and enthusiastic. Till he was forty years of age, he principally employed himself in farming; and while thus engaged, he appears to have united the strong common sense of an English yeoman with the fervent piety of a Hebrew saint. It is not probable that any weaker motives than those supplied by powerful religious feeling would have been sufficient to induce him to mingle in the political strife of his time. To such feeling he was, however, entirely obedient, and as it supplied his first impulse to public exertion, so it continued to be, throughout his course, the grand moving spring of his conduct. His character was fully formed before he stepped upon the stage of Parliament; and, to our apprehension, it underwent no change afterwards. He appears always to have exercised the same kind of influence in the circles where he moved. His mind was eminently of a practical cast. It fitted him immediately to seize the view of a subject in which it lay open to action; and to that view he invariably adhered, with unrelaxing tenacity and perseverance. This appears in all his battles. From the skirmish at Grantham to the final fight at Worcester, he clearly saw what was to be done, and unhesitatingly did it; and thus he beat every enemy to whom he was opposed, and accomplished every purpose he undertook. Doubts and scruples he was not troubled with; speculation and sophistry he was not open to; and he was not restrained in his projects by any consciousness of weakness. He went directly onward to his object, whether that object were to spread Calvinistic doctrine in the neighbourhood where he dwelt—to oppose the King's commissioners for the draining of the fens—to organize a force whose religious principle might contend with the sense of honour possessed by the Cavaliers—to overpower his adversaries in the field—or to take into his own hands the government of his country. He always knew what he meant to do, and never lacked the courage to attempt it and carry it out. This was the kind of man upon whom, in seasons of difficulty, others would lean as upon a rock.

The most striking and important peculiarity in the character of Cromwell, as the chief agent in a great political revolution, was the religious principle upon which it turned. To say that his religion was sincere and earnest, is but partially to express the truth on the subject. Religion was the element in which he lived and moved and had his being. Its interests, faithfully pursued according to his light, constituted the one great object to whose advancement he consecrated himself; and its spirit modified every opinion he entertained and every action in which he engaged. He who, on reading Cromwell's own utterances of religious feeling, is not so far touched by their truth and power as to concede to him all *honour* on their account, must be unfitted by his *own religious deficiencies* for forming a correct judg-

ment in the case. Besides the involuntary sympathy in his favor under whose influence we are thus brought, there is a consistency in his religious manifestations which can only be reconciled with honesty. From the beginning to the end of his course, he is, in this respect, the same; and, what is more, he is found to be the same in the privacy of friendly and domestic relations, as he appears to be in his most public professions. There is nothing in this work more beautiful than the references to religion which are contained in his letters to members of his family. He was not, he could not have been, a hypocrite. There is a manly tone, a nervous vigour, about his piety, which comes so plainly from the heart, and speaks to the heart too strongly, to admit of hypocrisy being regarded as affording the slightest solution of the matter. Religion—true and pure and deep—was pre-eminently distinctive of the Puritan party whose good old cause fell into Cromwell's hands; and of their religion his character forms one of the noblest types. It was this which, more than any thing else, made him the great man of his age; and it was the main glory of that age that such an one—one thus religious—should have been its great man. It gave a moral dignity and power to the civil transactions of the period, which, except among the records of Jewish history, a parallel cannot be found. It is no wonder that the Jewish Scriptures should, at that time, have exerted the influence upon men's minds which they did for it was only in those ancient writings—full fraught as they are with the divinity of a religion which was at once the bond of national union and the ground of foreign hostility—that the character of the time was faithfully mirrored.

While we entertain the high opinion we have expressed of Cromwell's religious character, we must not be understood as concurring in the views of religion with which that character stood connected. We make a broad distinction between the sincerity and the truth of his belief; and we think that the errors into which he fell on the subject of religion, were the main cause of those practical evils by which his course was marked. Religion led him not only to recognize, in all things, the hand of God, but to interpret the outward successes he obtained as indications of the will of God. The latter was the fatal principle of his life. If he defeated his enemies, it was to him an evidence that God had espoused his side of the quarrel; and he pursued the path which victory opened to him, as that in which the voice of God commanded him to go. If power lay within his grasp, he seized it, although by so doing he was fulfilling an act of divine obedience; and whatever instrumentality he could employ toward effecting the object he had in view, he employed in the religious faith that it had been immediately furnished to him by Heaven. Fortunate as he invariably was, by reason of that practical skill and indomitable courage which he possessed to so great a degree, he came to consider himself as a kind of viceroy of the Almighty; and what he did, or had the power of doing, he regarded simply on that account as having in its favour the most sacred of sanctions. Such an impression reacted upon the impetuous temper under whose influence it was conceived, and forcibly contributed to produce the victories it sanctified. That such views as these are essentially wrong—that the conformity of a transaction with the will of God is to be inferred, not from its successful issue, but from its

moral nature—that the mighty influence of such qualifications as Cromwell possessed is to be accounted for on other principles than that of the direct operation of the Almighty on their side—all this we need not stay to prove. It will, we have no doubt, be freely allowed to us. The legitimate consequence of such a concession is, that much of Cromwell's proceedings may demand our serious disapprobation, though we should forbear to attribute to him personal blame on their account. The more honest he was to his religious convictions, and the more zealously he endeavoured to carry them out, the farther he might have been led astray from what we may judge to have been the true course lying before him. This, we believe, was the case. He suffered no misgivings of heart to restrain him in the use of the severest means which he deemed necessary to the accomplishment of his ends; and all matters of political arrangement he treated as subordinate to the fulfilment of the personal work to which he felt divinely destined. He often forgot the rights of others in the contemplation of what he regarded as the duty devolving upon him, and the necessities which he followed frequently imposed upon him measures of cruelty and oppression. It was, however, in the spirit of an anointed priest of the Most High that he performed these sacrifices; and he never lost sight of the religious character of the vocation with which he believed himself to be called. Whatsoever he thought to be right and good as in the sight of God, he was always ready to perform; and there is nothing more remarkable in him than his steady adherence to what he considered to be the substantial results of national happiness, in spite of his many violations of those constitutional principles upon which, in our judgment, such happiness can alone be securely built.

His disregard of constitutional principles of government constitutes the great charge which we have to bring against Cromwell's policy. There was undoubtedly an intellectual deficiency attaching to him which rendered him especially liable to incur that charge. His intellect was massive and energetic in the extreme, but it did not fit him for any thing like subtle investigation into the grounds and reasons of the interests with which he was concerned. A well-constructed theory had no charms for him; and he had no faith in the working of a machinery, all whose parts were mutually dependent upon each other. The only good he acknowledged was that which existed in some form of immediate practical advantage, and the only means which he relied upon for effecting it, were means whose bearing upon it was direct and palpable. For abstract truth he had no love; and he anticipated but little good from the concession of mere rights. This, notwithstanding Mr. Carlyle's opinion to the contrary, we look upon as a defect. It is a defect almost inseparable from minds like Cromwell's. A consciousness of great strength of personal character producing fearless and unhesitating self-reliance, and manifesting itself by the superiority over others which it invariably gains for its possessor, naturally leads its subject to distrust all means of influence but those accordant with the kind of power with which he is most intimately conversant, and which he has always found worthy of his dependence. Such distrust Cromwell would, under all circumstances, have had; but when to his natural confidence in measures of bold activity rather than in those of settled order, was added the conviction that he himself was conducted along by the special guidance of God,—having been set

apart as the instrument by whom the Divine will was distinctively to be accomplished,—it might surely be expected that the position he would take amid the revolutionary movements of his time, was that of a despotic ruler of the strife. It was to such a position that the idea of a direct appointment of the Almighty to an extraordinary work was most readily applicable; and the belief in such an appointment concurring with the tendency of the natural disposition, would be amply sufficient to repress every scruple which might otherwise be felt to the course adopted.

It has been our undisguised purpose in this investigation of the nature of Cromwell's ambition, to take that view of it which, while it is reconcileable with the facts of the case, is most honourable to his character. This we think to be his due. But we do not suppose that, even on his own principles, *every thing* relating to him can be reconciled with perfect integrity. A wrong course of action, though innocently adopted, will be sure to involve its subject in moral inconsistencies. It will manifest its real nature by the conscientious difficulties into which it must lead; and if it be persevered in, those difficulties cannot be escaped without leaving some stain behind. So it was here. There are parts of Cromwell's conduct which, as they stood related to his own sense of right, must be visited with severe reprobation: and when he cannot be convicted of sinning against his own conscience, he must frequently be judged as acting from mixed motives, and giving himself exclusive credit for the higher and nobler ones, when the necessities of the case require that we should take into account the existence on his part of what is low and ignoble. The most charitable judgment cannot free him from moral infirmity; but conceding to him his own views of the duty he had to perform, the moral fidelity and restraint which he must have practised toward himself, throw his infirmities completely into the shade.

The dissolution of the Long Parliament was the great evil of Cromwell's proceedings. By that act he brought the government of the country entirely into his own power, and obliged himself to conduct it on the principle of a pure despotic authority. That he sincerely believed in the inefficiency of the Long Parliament for settling the affairs of the nation, and that he had not calculated upon the extent to which he himself, after its dismissal, would be forced to act upon his sole will, we do not doubt. But such considerations as these will not fully account for his conduct. Raised as he was to the topmost place of national honour and influence, and possessed of the supreme command of the army, the complete management of the concerns of the Commonwealth was by the course of events placed entirely within his reach. This position of power and opportunity to which he had attained, formed of itself, in consistency with his opinions and disposition, a sufficient reason why he should take the rule of the kingdom into his hands. We are persuaded that the intention of the Parliament to reduce the army, had a far stronger effect in impelling him to break up that assembly, than any of the arguments by which he afterwards declared himself to have been influenced. To have suffered that intention to be fulfilled, would have been, in his mind, to have departed from the post which had been assigned to him by the Almighty; and though other and inferior inducements urged him to the same end, he was determined not to renounce the station he occupied, because by

so doing he would have seemed to himself to violate his duty to God. In our view of the case, he might have accomplished all the beneficial purposes he proposed, by exercising, in co-operation with the Parliament, that control to which his character and situation entitled him; but such a plan as this he was not prepared to trust, nor did it appear to him to embrace the fulfilment of his special calling.

Of the character and proceedings of the Long Parliament we have formed the highest estimate. It numbered among its members the most illustrious patriots and statesmen whom our country has produced; and its acts, whether relating to domestic or foreign policy, to civil or religious interests, were worthy of the fame of their authors. Whoever builds his judgment on this subject upon what Mr. Carlyle has said, will adopt an erroneous opinion of the matter. Let a man but inform himself of what this body actually did, and we have but little fear of his hesitating to concur in the oft-repeated sentiment of Warburton, that it was composed of "*a set of the greatest geniuses for government the world ever saw embarked together in one common cause.*" They were not kings, says Mr. Carlyle. No: but they did not aspire to be kings. It was something higher and better to which they aspired; and by the standard of these nobler aspirations they will bear to be tried. They laboured for the establishment of that equal freedom of mankind, under the influence of which the title of king gives place to that of brother-man. Sir Harry Vane was not a king. Cromwell was. That, forsooth, is to be the measure of our judgment! Place, then, the two side by side. Gather the principles and intentions of the *Commoner* from his own eloquent statement of them in his "*Healing Question Propounded.*" As your heart responds to the truth and power of what you read, turn to the *King*. Alas! he has imprisoned his old friend for the crime of publishing sentiments for which he once helped him to contend! "Look here upon this picture and on that," and then say to whom the prayer is most applicable, "*The Lord deliver me from thee!*"

There were various circumstances which, immediately previous to its dissolution, had weakened the attachment of the nation to the Long Parliament. It was to a great extent a self-constituted body; and it had submitted to violent changes, by which its original character was destroyed. Perhaps the nick-name by which it was called—the *Rump*—truly expresses the general estimation in which it was held. The obvious course lying before it, in order to settle the government, was the adoption of measures for the election of a new Parliament, which, being chosen by the people, might possess their confidence. Such measures had been projected, and were on the point of being finally carried, when Cromwell drove the members from the House. His forcible expulsion of them was favoured by the unpopularity to which we have just alluded; and was, as we have intimated, in all probability justified to his own mind by his conviction of the validity of the grounds on which that unpopularity was built. We are willing to concede that he acted under the impression of his own ability to establish a better state of things, and intended that his usurpation should be the commencement of a brighter era of national welfare. The propriety of his conduct is, however, to be judged of by a fair comparison between the government he destroyed and that which he created. His main accusation against the Long Parliament was, that its members desired to

perpetuate their own power. This accusation will not bear the nation of facts; but we are willing, for the purpose of our comparison to assume its truth. We ask, then, on this assumption, whether government established by Cromwell had not, in all the forms, the same irresponsible character which he attributed to the Parliament. It was from beginning to end essentially a government dependent on his own will. To it the assent of the nation was never asked, thus proved by his after conduct that he had no real sympathy with the objection he urged against those whom he superseded; and every defence he could offer for himself was open to them as much as to him. We can even afford to put his personal despotism out of comparison, and estimate his condemnation of the Long Parliament in the manner in which he constituted and dealt with his own Parliaments. The judgment will still be against him. The proof that the Long Parliament desired to perpetuate its own power is contained in the fact, that its members were proposed to be retained in the first Parliament called under the new representation. The proportion between the old and new members, according to the rejected constitution, will fully demonstrate that this provision could have had the effect which he attributed to it. But what did he do? His first Parliament was chosen entirely by himself. Second, after it had sat a short time, he presented a declaration in favour of his own authority, for the purpose of excluding those who would not sign it. And from his third, he shut out nearly a half of the representatives by his arbitrary fiat alone. These measures are similar in principle, but much worse in form and degree, to those to whose account he had so severely blamed the Long Parliament in adopting them, he at least acknowledged the wisdom of the policy which had prompted the limitation of popular representation, although he had professed that it was on account of that policy that he had dissolved the Parliament which chose it. His whole proceeding was the question between him and the Long Parliament to be decided on the grounds of accusation and defence which he alleged—those from under himself—but on the simple ground as to whether government ought to be conducted by the despotic authority of a person, or according to a constitutional system of national representation. It is in that light that we are anxious to place the subject before our readers.

We have no doubt that, had Cromwell been a legitimate sovereign, his government would have been the best which this country has ever seen. He had every qualification and every desire to make it so. If he had had at his command the constitutional agencies which a mixed monarchy supplies, his success would have been certain. As it is, we owe much to him, even in his capacity of sovereign. He has won for his country the highest reputation among foreign nations. The value of his home policy will be found chiefly to depend upon the service he did to the cause of religious liberty. His views on that subject were singularly enlightened, and he carried them out as far as he had opportunity. He united the most conscientious endeavours to provide for his people pure religious instruction, with a steady commitment to freedom of opinion. Freedom was not, in his mind, connected with indifference, though he neither employed his power for the *active promotion of his own religious views*, nor made religion the

ment of secular ends. His ideas on the subject of law were not less enlightened than those which he entertained on the subject of religion. Had it not been that his unfortunate situation forced him so frequently to interfere with the regular administration of justice, we believe that he would have been as much renowned for improvements effected in the legal department, as for any other reformation with which his name is connected. But whatever merit belongs to his government, is all hidden under the tyrannical character by which it was so decidedly marked. With that tyranny there was no party which sympathized. It was therefore supported solely by the personal influence of the man who exercised it. There was a monarchical party, attached to the Stuart dynasty; there was a revolutionary party, anxious for a wide constitutional reform; and there was a republican party, who would have reconstructed the foundations of government. Each of these parties was hostile to Cromwell's rule; and his reign was a continued fight with them all in turn. Instead of choosing a position in which he might have had at least one of these parties in his favour, the position he did choose was one in which he stood alone, and which obliged him to undertake the work of subduing the whole nation to his authority. Mr. Godwin well described the nature of Cromwell's administration when he said that it was "*a government of experiments.*" Senates of Notables, Councils of State, representative Parliaments, Major-generals, Parliaments partly representative, Houses of Lords and Commons,—all were tried, and all miserably failed. Each change only proved that there was, and could be, under the circumstances of the case, but one real government—that of the master mind of the usurper himself. That remained through all; but its omnipotence shewed itself rather in the manner in which every opposition was promptly and effectually quelled, than in the conservation of the national welfare. A pure despotism was established which employed every form of oppression to accomplish its ends. It even for a time parcelled out the land into districts under officers whose main duty it was to detect and punish the disaffected, and who were responsible only to the Protector in council. Mr. Carlyle complacently observes, that "the country submitted very quietly to this arrangement." To be sure it did. It was compelled by military force to submit. We do not deny that, in the midst of all this, Cromwell steadfastly adhered to his original purpose of effecting the good of the people he had conquered. His government was, in this respect, very different indeed from the merely selfish government of the Stuarts. But no considerations of this kind can justify the improper means he employed in order to accomplish the end he had in view.

And what was the result of the matter? It terminated in the almost total disappointment of the bright hopes which the friends of human progress had entertained. No sooner was the hand which wielded the supreme authority paralyzed by death, than the nation quietly resigned itself to the restoration of the family which it had spent so much blood and treasure in banishing from the throne. It seemed to throw away all desire for the liberty in favour of which it had so bravely fought; and, as by a violent revulsion, it adopted the very opposite manners and habits to those which Cromwell's administration had endeavoured to cultivate. Never was change more complete or disastrous. The pendulum swung back to the utmost possible limit. Compare the fact,

that just previous to the battle of Worcester the Scotch army was suffered to march through England without gaining any support from the people, with the constant resistance from the same people with which the Protectorate had to contend! Compare the feeling of comparative apathy with which the fearful tragedy of the execution of Charles I. was received, with the insane exultation with which his degenerate son was welcomed back to the palace of his ancestors! Is it possible, in the face of such comparisons, to regard Cromwell's administration with other feelings than those of indignant censure? He destroyed the cause which was entrusted to his charge. He sacrificed the interests which had been delivered into his hands. His mighty efforts ended in the re-edification of that which it had been his great purpose to pull down. We have to thank Divine Providence that all was not lost. But the loss was as great as entire want of success on his part could make it. The living germ which still continued to grow, owed no portion of its vitality to his tyranny. That tyranny did all that was possible to be done in tearing from the very hearts of men the principles of spiritual truth which had supplied unconquerable vigour to the contest of the Commonwealth with the Crown. The people lost their faith in liberty and virtue. Religion became a by-word of scorn. Patriotism was regarded as a hypocritical pretence. National good, as distinct from party spoliation, sank into an Utopian dream. This was the most melancholy result of the Protectorate. It shook and ruined confidence in all pure and generous and noble action as between man and man. Mr. Carlyle talks much and well about the *cant* which has distinguished the period from the Restoration until now. If there be any thing which is pre-eminently responsible for the existence of that cant, it is the government of Cromwell. It taught men to put a mere counterfeit sentimentality in the place of high and holy principle, by persuading them that the profession of such principle, in connection with itself, was no better than a base forgery. Unjustly as the character of the Protector himself has been dealt with—false as have been the imputations cast upon his personal sincerity—it is yet true that his undisguised and unlimited despotism gave but natural occasion for the scorn which has been heaped upon his memory, and the contempt with which his cause has been visited. History is at length remedying the wrongs which she has done to him; but while she does so, she will fix a broader seal of disapprobation upon the sad violation of the foundation principles of right government which his arbitrary sovereignty embraced.

It will be anticipated by every one who knows any thing about Mr. Carlyle's writings, that he turns the whole of Cromwell's story to the advantage of what he calls *Hero-worship*. We are ourselves much inclined to Hero-worship; and we think Mr. Carlyle generally manifests a sound judgment in the choice of the Heroes whom he proposes to adoration. We do not dispute Cromwell's title to a very prominent place on his list. We have, however, serious objections to the heroic theory upon which, here and elsewhere, in season and out of season, he so pertinaciously and enthusiastically insists. Heroes, according to him, are the persons to whom the conduct of the affairs of the world are to be entirely entrusted, and reverential submission to their direction should be the principle which influences the mass of society. This *mode of government* he continually opposes to what we commonly

understand by constitutional government; and popular representation he laughs to scorn. He is eminently successful in exposing the exaggerated importance which is frequently attributed to the mere machinery of such representation; but as to the principle of the case, we are persuaded he is entirely wrong. To set up Hero-worship, as he does, against a system of legitimate administration, is just to make that worship ridiculous, by forcing it out of its proper department. If this were all, the matter might be safely left without discussion; but the opinion advocated by Mr. Carlyle is calculated to have a most dangerous effect upon the interests to which it may be applied, and will therefore demand a word or two from us in reprobation of it.

We believe, then, that the kind of Heroes whom Mr. Carlyle paints, does not exist. His are, to a great extent, imaginary pictures. They do not correspond to the reality. The greatest of men have not been so entirely worthy of human dependence as his theory requires and his descriptions indicate. If a Hero, after Mr. Carlyle's own heart, should now arise, and men were to give him the unlimited confidence recommended, they would be assuredly deceived in him. The portrait of Cromwell which these volumes contain, though necessary to the conclusions they advance, is a very flattering likeness indeed. It is the more beautiful on that account. The mere truth would not have justified Mr. Carlyle's Hero-worship at the time of the Commonwealth, and *such* worship will never be justified by the truth.

Heroes, moreover, are beings fitted for extraordinary times. In ordinary circumstances they do not appear, because they are not wanted. They are created by uncommon conjunctures of events. The demand that they should always exist to rule mankind, is an impossible demand. It is as improper as it is impossible. It is equivalent to a demand that times of confusion should always exist. Cromwell's merit must be regarded in connection with the age in which he lived. Allowing that his government was pre-eminently suited to his time, it would not follow that the same kind of government is suited to our time. The contrary would follow. That theory of government is the wisest and best which is adapted, not to special necessities, but to the usual current of affairs.

One of the main characteristics of a good government is the national confidence which it inspires. It is the object of government to secure the welfare of the people, and the preservation of peace and satisfaction is not only itself a considerable part of that welfare, but it works toward the production of every other advantage. The *order* of a country is most intimately connected with its happiness. It is here that the great benefit of wise and equally-administered laws is to be found. There is no scheme comparable to that of popular representation in its bearing upon general confidence. Reliance upon a despot's will can never become a valid ground of confidence. This is clearly seen in Cromwell's case. His government was never trusted. It had not the settled character which could originate trust. The people were always ready to rebel against it; and it continued to exist, only by the severe restraints under which they were placed.

There is far more probability that a representative government will promote the substantial interests of a nation, than there is that an irresponsible ruler will promote them. The former is not so likely to be turned aside by sinister intentions as the latter. The collective

wisdom of the former will, in the majority of cases, be superior to judgment of the latter, however sincere and enlightened he may be. Mr. Carlyle thinks otherwise. We are willing to appeal to facts on question, and to take our facts from the history of the Commonwealth. He ridicules the attempts of the Long Parliament at legal reformation and we have already conceded that Cromwell's views of such reformation were highly to be commended. Now, did the Long Parliament or did he, actually effect most in this department? The answer to inquiry will be altogether in favour of Parliamentary, as distinguished from Monarchical legislation.

No security can be given for a succession of good governors, on principle of Hero-worship. The wise man may be followed by the foolish, the benevolent king by the cruel tyrant. The chances are altogether against the beneficial schemes of a despot being carried out by a despot who may take his place. Despotism is a thing which lies naturally to the hands of the scourges than the benefactors of the people. Cromwell could not perpetuate his heroism. But lamentable as the change from him to his son Richard, the seizure of his authority by one equally strong with himself, would, in all probability, have been still more lamentable. There is no machinery for the creation of Heroes, but there is a machinery for bringing into power a regular succession of those whom the people to be governed think most fitted for the exercise of government. It is by the operation of that machinery that the greatest amount of advantage will, in the long run, be produced.

Once more: This is not the age for the application of such schemes of government as Mr. Carlyle offers to our admiration. That, he says, is only an evidence of modern degeneracy. There, again, we differ from him. The age which permitted Cromwell to grasp the reins of power, licked the dust beneath the feet of the licentious and unprincipled Charles II. We rejoice that blind and slavish homage is not paid possible either in the one case or the other. The value of man as a principle is daily gaining more and more hold upon the heart of society. That principle is destined to work out nobler and more extensive reforms than have as yet been beheld. Nothing can stay its operation and as we anticipate its progress, we confidently affirm that the former days were *not* better than these. The time in which the equal rights of humanity shall be fully secured, will be emphatically *the Heroic* and we desire nothing so much as the free application of the provisions which bear most directly upon that universal Heroism. We shall have our desire. Every attempt to substitute arbitrary rule in the place of human brotherhood will be vain.

We wish not to detract from the merit of the really illustrious. Their honour, now and for ever, be to the true, the pure, the good, the noble, the great! Let their names be celebrated with our highest praise, their deeds be enshrined in our heart of hearts. Let us cherish their memory with reverential gratitude, and tread in their footsteps of glad obedience. If God should raise them up in our sight, let us not hesitate to acknowledge their superiority, and yield to them genuine sympathy and thankful submission. But let us take heed, while we do all this, that we turn their glory, not to any exclusive purposes, but to the advancement, in ourselves and others, of that dignity and well-being of the whole family of man, of which such glory is but the type.

CORRESPONDENCE.

ZUMPT'S LATIN GRAMMAR.

SIR,

As you have inserted in the last No. of the *Christian Reformer*, (pp. 820, 821), a letter which, at the request of my publisher, I drew up to be addressed to the heads of schools and other establishments of education in which my Translation of Zumpt is in use, may I request a place for the following reply from Dr. Schmitz, inserted as an advertisement in the *Athenæum*.

York, Dec. 4, 1845.

JOHN KENRICK.

"I have just received a printed circular, signed by the Rev. John Kenrick, which I understand has also appeared in the *Athenæum* of July 19. What Mr. K. says in reference to the notice of my translation of Zumpt's Grammar, which some time ago appeared in the *Examiner*, is perfectly correct; for the reviewer in the *Examiner* was not justified in calling Mr. Kenrick's translation *inaccurate*. Such a statement is neither supported by Zumpt's own Preface nor by any thing I have said in mine." Dr. Schmitz goes on to disclaim all share in drawing up the advertisement in the *Classical Museum*, which he never saw till it was in print.

MANUSCRIPTS OF THE LATE REV. HENRY ACTON.

SIR,

It is now nearly twelve months since the Rev. J. Reynell Wreford and Rev. W. James announced to the Unitarian public that a selection of the Sermons of the late Mr. Acton was ready for the press, whenever a sufficient number of subscribers should send in their names to secure the publisher from loss. Entertaining a high opinion of the sterling sense, the manly eloquence, and, above all, the true evangelical spirit of Mr. Acton's pulpit compositions, and thinking that the Unitarians of England at present greatly need publications possessing these characteristics, I would through your pages respectfully request the above-named gentlemen to issue definite proposals for a volume of their late friend's works, stating size and price, and to fix in different parts of the country persons who will receive the names of subscribers. If this be done, I cannot but entertain the hope that there is still remaining in the Unitarian body sufficient regard for rational and scriptural religious views, to insure the publication desired.

B.

JACOBINISM FROM OPPRESSION.

THAT Jacobinism which is speculative in its origin, and which arises from wantonness and fulness of bread, may possibly be kept under by firmness and prudence. The very levity of character which produces it may extinguish it. But Jacobinism which arises from penury and irritation, from scorned loyalty and rejected allegiance, has much deeper roots. They take their nourishment from the bottom of human nature and the unalterable constitution of things, and not from humour and caprice, or the opinions of the day about privileges and liberties. These roots will be shot into the depths of hell, and will at last raise up their proud tops to heaven itself. This radical evil may baffle the attempts of heads much wiser than those are, who, in the petulance and riot of their drunken power, are neither ashamed nor afraid to insult and provoke those whom it is their duty, and ought to be their glory, to cherish and protect.—*Burke, Correspondence, 1796.*

CRITICAL NOTICES.

Martyria: a Legend, wherein are contained Homilies, Conversations and Incidents of the Reign of Edward the Sixth. Written by William Mountford, Clerk. London—John Chapman, Newgate Street. 1845.

To a person disposed to cavil at words, phrases and incidents, this work, like all others of the legendary genus, is open to many objections. We remember to have read in our youth the *Life of John Bunce*, a Unitarian romance, narrating many wonderful adventures, by land and flood, with ladies fair who could discourse knotty points of divinity, and with masters in theology and in fencing, none of whom could resist the all-prevailing influence of the great hero of the tale. With the halo around us of this recollection of the aforesaid John Bunce, Gent., we have not been able altogether to divest ourselves of the persuasion, that "*Martyria, a Legend*" is deficient in *legendary* power. It presents to us no thrilling terrors, no unheard-of situations of difficulty and danger, no artistical development of a plot carried through all the intricacies of a complicated series of events. In this respect, "*Martyria*" may be criticised in the author's own words, when he is speaking of Robert Henryson, the Scot:

"'But yet,' said Sir Francis, holding up the book, 'it is a pretty vein of sentiment.'

"'Vein! thread of thought you mean. The lines do not flow, they are stitched together.'

"'Willoughby, you are too severe on my Lady's Garment.'

"'So I am. In truth I like the poem, apart from a little matter of taste.'"—Pp. 85, 86.

And in truth we also like the Legend, "apart from a little matter of taste."

Perhaps the fairest and justest criticism on any work is to state the general impression which remains on the mind after an attentive reading. The little faults of diction, the little affectations of antiquity, the little hereabouts and thereabouts of the incidents and characters, are left to their natural imbecility, and do not for a moment stand in competition with the stalwart forms of strength, or the finely chiselled images of grace. So it is on reviewing the impressions which "*Martyria, a Legend*," wrought upon us: we forget when and where we raised the brow of surprise, or compressed the lip of *intemperate* criticism, or exclaimed, Bless me! is that a word of the Queen's English? in the before time I had not the honour of its acquaintance;—we forget these things, and remember the pleasure and the benefit of reading excellent truths excellently uttered.

There are indeed in the "*Martyria*" many noble thoughts most beautifully expressed: take as an example,

"The Reformation is worthless, but as it lifts the slaves of authority into that liberty wherewith Christ hath made disciples free; but as it rolls responsibility away from the steps of the Church to the door of each Christian's conscience."—P. 75.

And,

"There have been students among the socially proscribed, who have enlarged their minds into vast kingdoms, in which men of old time have been their noble, princely guests, and who have possessed themselves of the comforting belief, next in strength to that of their salvation, that they should share not only the acquaintance, but the warm love of their congenial authors; and who have forgotten the wrongs they were actually enduring, in pleasurable anticipations of Jeremy Taylor's society, Erasmus's look, and More's hearty welcome."—P. 120.

And again,

"On evergreen banks and amid beautiful scenery, we may not all inhabit,

and we cannot; but we may all do better, by each one of us opening in his soul a well of living water, springing up for us, into more than mortal life. There are many who have done it betimes, and who have experienced the stream of their lives running among the pleasantnesses of youth, through manhood, and along the road of old age, right into the ocean of eternity, and the last day as pure as ever, and as gladsome also and fresh to the feeling."—P. 164.

The Apologue of the Angels of Faith and Peace (p. 168) is, we think, full of beautiful instruction; and the *Socratic* discussion of subjects of deep interest interspersed through the work makes it in name a legend, but in reality a thought-rousing exposition of some of those great topics which a meditative mind loves to contemplate.

Master Asheton's sermon on marriage is well worth the study of all, gentle or simple, whether they have already lighted the hymeneal torch, or are only waiting at the temple-gate till it is their own turn to enter in. The solemn duties and joys of this most important and sacred relation of human life are represented with a nervous and manly simplicity; and instead of that mawkish sentimentality which weaklings in their art would have perpetrated, our author has indited a homily abounding in sound thought,—the exposition of a truthful and loving spirit. Buy, then, the book, ye lords and ladies! that ye may continue to govern your households with a godly fear. Buy the book, ye brides and bridegrooms! and learn the instruction of wisdom. Buy the book, young men and maidens!—then, peradventure, ye will not defile the marriage vow at the very altar by appearing to countenance a faith and worship ye do not believe. Ye may have a trinket less, but ye will have a gem more: remember that gem is Master Asheton's discourse anent Matrimony, the which if ye read, mark and inwardly digest, ye will have wherewith to make the longest life a honeymoon,—the sear and yellow leaf of age being rich with the unfading flowers of forbearing and faithful love.

We would also particularize as eminently beautiful the character of the blind old man, Master John Welburn, who though he "can no longer see the sun," thanks God that he can "feel it still and further into the soul's depths than formerly." There he is, so placid, sitting in his oak chair in the golden light of the setting sun, doubting only "whether there ever was a blind man who disbelieved the being of a God."

And Master Willoughby Brandon,—him, too, we admire, and what he converses of with his friends, Sir Francis Farel and Mistress Bouchier and Mistresses Emma and Mistress Jane. If such people really lived in the reign of our good King Edward the Sixth, why then the Reformation from Popery bore richer and choicer fruits than usually belong to the transition-stage of opinions. They are Israelites indeed, in whom there is no guile;—better than Israelites, they are the disciples of that Master whom to know is to love, and whom to love is to adore with a reverence second only to that which we pay to the Father of mercies. In them and their compeers we trace the excellences of a living faith; the spirit of the gospel temples in their hearts; and its glorious words give them the foretaste of eternity.

Friend Willoughby's days are at their close—his trial of faith is come; in a few hours his pure soul shall ascend to Him who gave it; yet no misgivings of God's infinite love harass his mind. "In the last hours of life," are his own words, "remember thou art not companionless; for in the neighbouring town, and in every city of every kingdom, agony for agony, weakness for weakness, breath for breath, there is brotherhood with thee; but the brotherhood that has a suffering earth for its extent, has and must have a rejoicing heaven for its home."—P. 365.

Were it only in return for the pleasure and instruction we have derived from the work, we should wish it God-speed!—but its healthy tone of morals, of devotion and of doctrine, still more make us desire its success. Few, even if they dissent from the author's views of the priesthood and the church, will refrain from admiring the kindly spirit and the earnest feeling which pervade

these scriptures respecting an earlier age. They are rich in the best historical allusions, and by the temper and freshness with which they discuss many topics of high interest, offer to the young especially a source of pure and enlivening instruction.

Exercises in Composition—Exercises in Orthography—Exercises in Mental Arithmetic. By Henry Hopkins, A. M. London—Relfe and Fletcher.

THESE three elementary books of education are judicious in plan and well executed, and bear marks of having been written by one *practically* acquainted with his subjects. They have a merit sometimes neglected in school-books, being printed in a bold type, and are moderate in price.

SINGLE SERMONS.

1. *The Faith of the Unitarian Christian explained, justified and distinguished: a Discourse delivered at the Dedication of the Unitarian Church, Montreal, on Sunday, May 11, 1845.* By Ezra S. Gannett. 8vo. Pp. 40. Boston.
2. *The Convent and the Railway, or our own Days and those of our Fathers: a Sermon preached in the Westgate Chapel, Lewes, on Sunday, November 9, 1845, &c.* By Rev. Samuel Wood, B. A. 8vo. Pp. 20. London—Chapman.
3. *The Voice of Warning: a Sermon preached at Mead-Row Chapel, Godalming, October 12, 1845.* By Edwin Chapman. 12mo. Pp. 18. London—Chapman.
4. *The Blood of Sprinkling: a Sermon delivered in the Domestic Mission Chapel, Bristol.* By the Rev. W. James, one of the Ministers of Lewin's-Mead Meeting. Published by request. 8vo. Pp. 20. London—Chapman.

OUR limited space compels us to review the excellent occasional sermons named above very briefly.

In No. 1, Dr. Gannett has given us a fine model of a popular harangue. To his Unitarian hearers, his justification of their faith could not but be interesting and satisfactory; to orthodox hearers, the explanation of Unitarian views, and especially of their distinctive marks from other religious systems, must have given light, if not conviction. The topics selected by Dr. Gannett, after a brief explanation of Unitarian Christianity, are, 1, its justification in human nature; 2, its foundation on Scripture; 3, its moral influences. He vindicates the applicability of Unitarian Christianity to men in all the stages of civilization.

"Not to men of thoughtful and retired habits alone is it adapted. The humblest and plainest of England's population whom Richard Wright on his missionary tours visited in their rural homes, and the lowest among the inhabitants of a busy metropolis in the United States whom the ministry at large has searched out and gathered into the fold of Christ, can attest the efficacy of these doctrines. Nor is it, on the other hand, less unjust to represent this faith as one which can recommend itself only to persons of little intellectual power or spiritual discernment. * * * When such men as Socinus and Servetus, Newton and Locke, Priestley and Wakefield, and Buckminster and Channing, have cherished those tenets of an unpopular theology, it is idle to call it a religion only for gross or indolent minds."—P. 21.

In the second portion of his discourse, in which Dr. Gannett shews how Unitarianism is distinguished from the several forms of unbelief and misbelief, he is particularly happy, and the advantages and beauty of our religious system are made to stand out in bold relief. He shews, first, the broad gulf there is between Unitarianism and infidelity of every form, and in doing so argues for the inseparable connection of spiritual and historical Christianity. He then proceeds to shew that we are separated from Trinitarians by our doctrine concerning God; from Calvinists, by our doctrine concerning man; from them

and other *orthodox* sects, by our view of the atonement; from Roman Catholics, by our doctrine respecting authority in matters of religion; from Episcopalians, by our opinions respecting the ministry; from Baptists, by our doctrine concerning ordinances; from Methodists, by our disapprobation of excitement; from Universalists, by our doctrine of retribution. In pp. 35, 36, our author dwells with animating unction on the practical and life-guiding characteristics of Unitarian Christianity, and then admirably says,

"Let it go into the world with this doctrine, and let the commentary be furnished by us in the growing holiness of our lives, and our faith will leap from crag to crag of society, and dart down into its lowly coverts, and bathe its whole expanse with a divine influence, even as the morning light glances and spreads and rests over the whole landscape."—P. 37.

May we not hope to see this admirable sermon in an English reprint? It richly deserves it, and would surely soon repay the cost.

For No. 2, we are indebted to our ingenious and public-spirited countryman, Rev. Samuel Wood. It is a happy specimen of an occasional sermon. In cutting the Brighton and Lewes railway, near to the latter town, (where Mr. Wood now discharges his ministerial duties,) "the workmen discovered two leaden coffers, each containing the bones of a human body." There was inscribed on one "Willelmus;" "Gundrada" on the other. These are supposed to be the remains of Gundred, daughter of William the Conqueror, and of her husband, which were in the years 1085 and 1088 interred in the chapter-house of the Priory of St. Pancras at Lewes, a monastery founded, in 1078, by Gundred's husband, William, first Earl of Warrenne. The site of the chapter-house was revealed by this discovery. In this sermon we have Mr. Wood's reflections on these singular discoveries. He puts in forcible contrast the rude and the more advanced civilization of the eleventh and the nineteenth century, taking the Convent as the symbol of the former, and the Railway of the latter. In what spirit Mr. Wood has executed his task, our readers may judge for themselves from the following passage:

"Little did the founder of that Priory think, when he denounced 'the sword of God's anger and an eternal curse' against the man who should invalidate the provisions of his charter; little did he think that after the lapse of a few centuries the whole order of things would be changed—that the charm of ecclesiastical authority would vanish—that the fraternity of monks and friars which he had brought together, would be cast to wander on the wide world without the shelter of a home; and that those very walls which he had reared as a sanctuary for the religious and an almonry for the needy, would be devastated and laid waste, and their most precious materials sold for what they were worth, to satisfy the questionable faith of a tyrannical monarch, and to fill the coffers of an ambitious minister. Little did he think that the *fashion* of piety and benevolence would utterly change; and that in the course of revolving years, they who wished, as he did, to save their souls and have their sins forgiven, would no longer devote their wealth to building houses where the religious might live in lordly ease, and dispense their charity with the munificence of princes, but would expend it in teaching men to respect themselves—in softening the rigours of the law, and reclaiming the criminal to the love and practice of all Christian virtue—in breaking the fetters of the slave—protesting against the injustice of offensive war—and carrying home the sweet influences of knowledge, science, and religion, to the very outcasts of society, whether in their own or in foreign lands."—Pp. 7—9.

In No. 3, Mr. Chapman improves a fatal calamity which lately occurred in Godalming, and the scene of which was a public-house. The voice of warning which he utters is an earnest appeal touching *righteousness, temperance and judgment to come*. He has skilfully avoided the faults and errors into which some preachers would have been led by such a subject. There is nothing of uncharitable judgment, nothing of fanatical condemnation of things innocent in themselves, while there is abundance of Christian earnestness and Christian

charity. It is a true Temperance tract, vastly superior to some well-meant compositions that bear that name.

In No. 4, Mr. James proves himself to be a *workman that needeth not to be ashamed, rightly dividing the word of truth*. He belongs to that sound, old-fashioned school of Unitarian divines, who not only look to Scripture as the guide of their faith, but believe that patient research will extract from even the more difficult portions of Holy Writ clear and consistent doctrine. We have in this sermon a very lucid explanation of some of the language of the Epistle to the Hebrews, that "orthodox" interpreters commonly adduce in support of the Atonement. We can honestly congratulate the author of this discourse on his skill in making the light of reason to shine on what has by some been represented, and by others made, a dark place in the New Testament. In a right evangelical spirit, Mr. James magnifies the important results of the death of Jesus, as the crowning proof of his divine mission, and the brightest feature in our Lord's character. We regret we have no room for an extract.

PERIODICALS.

The Westminster Review, No. LXXXVII., December, 1845.—The fact that nearly one-half of this Review is occupied by three theological articles, whatever may be its influence on the general reader, entitles it to our attention. The article on *German Theology* is an admirable summary of the state of religious parties in Germany, and of the efforts of Strauss to destroy and of Ronge to reform religion. What space we can give to this article must be devoted to two extracts respecting Ronge. All that the reviewer says of him is excellent, and well deserves the attention of readers who have access to the Review.

Ronge in Youth.

"John Ronge was born on the 16th of October, 1813, at Bishopswalde, in the district of Neisse, a principality of which the greater portion belongs to Prussia, the smaller to Austria, subject to the Bishop of Breslau, who, up to the year 1820, was master of the whole. Ronge's father possessed a small landed estate, but he had eight children, who, in consequence of their parents' narrow means, were obliged to labour for their subsistence. John, until his twelfth year, was employed in keeping sheep. His condition afforded little opportunity for instruction, except in the long nights of winter, when out-of-door occupations were impossible. Yet the mental cultivation of the boy was not at a complete stand-still. A shepherd's life is especially fitted to foster the tendencies of a poetical temperament, and though instruction was sparing enough, yet it afforded the first materials for thought, which might be and were successfully improved in the solitudes of the field. Ronge had received some training at the hands of the Church, and employed himself, while tending his flock, with reading the Bible and in religious meditation. In his subsequent education, he distinguished himself by successful diligence, having formed a desire to employ his energies in the Christian priesthood. Catholicism had the advantage that it furnished means which the poverty of the family denied. Accordingly, though Ronge was poor, he was enabled to proceed, in 1827, to the Grammar-school of Neisse, and in 1837, to the High-school, or College, of Breslau. His demeanour in both institutions was blameless. As a scholar, no less than as a student, he led a quiet and simple life, little noticed by his companions, but occupied with the study of history, and, at a later period, of theology. These pursuits increased his preference of a sacred calling. In political matters, he took the celebrated historian Rotteck for his guide, who awakened in Ronge a strong love of that free thinking by which his own writings are characterized. Entire tranquillity of mind did not fall to his lot. From time to time, doubts arose within him whether he should be able to fulfil the demands which the predominant party made on every new spiritual teacher; but he suppressed these solicitudes, and ascribed them to suggestions made to him by well-meaning, but, as he then considered them, unwise friends. The earnest desire of his parents to see him enter on his clerical duties, kept him on the road that led to the Church. He

was also confirmed in his intention by a wish to relieve them of care for his education.

"Towards the end of the year 1839, he entered the ecclesiastical academy at Breslau. In this institution, which was to win his heart and prepare his mind for the Church, he was led to renounce the Church, as it existed under the guidance of Rome. He had expected that worthy teachers would labour to develop the internal excellences of gifted young men, but found, instead, men who made it their aim to destroy in their pupils every germ of independence, and to set forth obedience to Rome and its representatives as their first great duty; on the other hand, he found scholars who had defiled their natural feelings of honour by hypocrisy, and sought to gain the good-will of their Principal by every means, tale-bearing and calumny not excepted. His mind revolted against the requirements of the ritual observances that were practised in the College; against the lengthy prayers, full of repetitions which could be no other than mechanical, and which robbed useful studies of time and energy. Yet he persevered. The office of a Catholic priest has great attractions, especially for the child of poor parents. It raises him who is devoted to it, humble as his lot by birth may be, to stand in the high position, between God and men, of one who is the channel through which the former transmits his highest and choicest favours to the latter. To this position Ronge looked as a full reward for his patient endurance. He was also encouraged by the thought that liberty would come at the time when he entered on the duties of his sacred profession."—Pp. 438, 439.

Ronge's Character and Person.

"He possesses none of the qualities of a demagogue. He is the very opposite of fanatical. His entire being is that of a child. In person he is of a pleasing mien; simple, plain, and unpretending in his manners. He is of medium stature, neither corpulent nor thin; his body is somewhat bent, which he tries to raise by throwing back his head, whence the upper part of his frame has something stiff and constrained. He has a fresh, open and free countenance, which, shaded by a tinge of melancholy—the token of a long and severe inner struggle—is, on the other hand, lighted up by a clear bright eye. By nature he is shy and timid; only in a small circle of friends does he become warm, and then his conversation is lively, flowing and captivating; in large and mixed societies he is reserved and silent. As a preacher, he is simple, clear, severely logical, and easy to be understood; working on the intellect rather than on the feelings; less warming than convincing his auditors. Fanatics call his sermons jejune. Careful preparation is essential to his speaking with effect, which is the more noticeable because in conversation he is able to handle a given subject with acuteness and versatility. In private life, Ronge is a good, estimable, modest man, with warm affections and a true heart. If any soul is pure and chaste in the fullest sense of the word, it is his. He is beneficent even to imprudence. With an income of 48 dollars a year, he always had resources with which to aid the poor and needy. Convivial enjoyments he regards with indifference; yet does he require for his happiness the comforts of the family circle, and is fond of children almost to weakness. Such is the man who now guided on a spiritual sword, and rushed forward to assail superstition."—P. 442.

Though somewhat late, we welcome the article on Blanco White as a most acceptable addition to the numerous and generally liberal articles which the publication of these Memoirs has elicited. In candour and liberality, this article has been surpassed by not one of its predecessors in the same walk. Valuable as the article is in itself, additional interest is imparted to it, if we are correct in the conjecture that the initials appended to it, P. B., are an inversion of the initials of a name respected by all who honour science and true liberality, Baden Powell, Savilian Professor of Geometry in the University of Oxford. He is one of a little band of men who, like Arnold, have nobly kept their minds free from the *genius loci*, and have estimated at its true value what the reviewer properly styles "the littleness of Oxford bigotry." Although we cannot coincide with every opinion expressed by the reviewer, (for instance, his views of the 39 Articles as articles of comprehension, accessible equally to the Sabellian and the Athanasian,) yet we can admire his candour

where we dissent from his conclusion. The expulsion of Blanco White (if such it was, though anticipated by his own act of resignation) consequent on the publication of his work "on Orthodoxy and Heresy," calls forth from the reviewer this free expression of opinion:

"It is miserable to reflect that in the present age the first University in Europe should be placed in the humiliating position of expelling a man whose learning, abilities and piety, should have made him one of its proudest ornaments, on a pitiable plea that he openly discarded certain tenets, which half its existing members profess to hold only as idle legends and traditions, or may utter explain away by a 'non-natural' interpretation, as they actually do certain other doctrines. Yet more humiliating is the entire system of subscription which gives rise to all this."—P. 302.

In describing Mr. Newman and the party at Oxford who, in 1836, united their forces to hunt down Dr. Hampden, the reviewer writes with an animation almost indicative of personal feeling.

"The party engaged in that iniquitous proceeding was indeed a strange coalition; but entirely compacted and managed by one leader, with all that profound skill and knowledge of human nature with which he has since continued to guide the whole Anglo-Catholic movement. For this highly eminent, subtle and learned person, he had felt the warmest friendship; and it is a singular instance of his power, that while Blanco White saw clearly into the character of the other members of the cabal, their leader had completely blinded him to his own; and while he speaks of the others in terms of merited reprobation or contempt, he always excepts the leader, 'his dear and excellent friend,' 'real enthusiast,' 'a truly good man,' whom he pities as doing violence to the kindness of his nature in yielding to convictions of the painful duty of persecuting. From some expressions at a later period, however, he probably began to see this Oxford Hildebrand more in his true colours."—Pp. 305, 306.

In speaking of B. White's opinions respecting miracles, the reviewer points out a curious instance of the meeting of two religious extremes:

"How close is the resemblance between the arguments here supported and those adopted by the ultra-orthodox school! The argument with regard to 'narrated' miracles is almost verbatim that of Mr. Newman in his noted 'Essays on Miracles,' &c. And the whole of that most subtle discussion tends but to the very same result as the system of Rationalism, in expressly placing all the miracles of the Bible exactly on a par with those of 'the Church'—those of Moses and Elijah, of Christ and the apostles, on precisely the same level as those of Martin and St. Anthony. Yet the upholders of such views are the men who condemn and excommunicate the author who does but make an honest and open avowal of what they *esoterically* insinuate, but have not the courage *exoterically* to confess."—Pp. 313, 314.

The reviewer opens his essay with some remarks on "the disclosure of private details, especially when living friends of the deceased are concerned and after intimating that Mr. Thom has by some been censured for gratifying in some portions of his work the craving of a diseased and vitiated taste (a presumable reference is here made to the details of B. White's residence with him as parting from Archbishop Whately, a near connection of Professor Powell's), expresses his deliberate opinion that Mr. Thom is free from blame, and has executed the trust imposed upon him by B. White "with the most scrupulous exactness." After the expression of this opinion, from so competent a judge as our reviewer, the charge must be henceforth regarded as unfounded.

The reviewer also alludes to the impression—which, it seems, some of Blanco White's friends maintain—that he suffered from "a partially disordered mind." Still more unreservedly he states, that, just before B. White quitted Ireland, three medical men expressed an opinion that he was "in a state of mind at least bordering closely on derangement." We doubt not there are hangers-on in every palace, ready, honestly enough, to call any man who gives up a happy home, intellectual society, and the friendship of the great, merely at the call

conscience, not only "disordered" in his mind, but actually mad. No candid and intelligent reader of B. White's works and letters and diary will for more than a moment listen to the charge against him of insanity. However Mr. White may have been painfully excited (and, with his deeply-seated and active social affections, we may be sure he was most painfully affected) at the moment of leaving Dr. Whately's family, there is perhaps no period in his life to which his friends can more confidently point, in proof of the soundness and strength of his mind, than the three years spent in Ireland. During that time he composed "The Second Travels of an Irish Gentleman in Search of a Religion," his "Letters on Heresy and Orthodoxy," his Letters on Anti-religious Libel, and all that Mr. Thom has published in his Memoirs relating to that time. If these productions be not sufficient to protect his memory from the charge of insanity, where is the man living against whom the charge of lunacy may not be preferred? That B. White was not infallible, we admit, and many pages of our work were devoted to the development of the influences that probably swayed his mind and unsettled his religious convictions. But this is a very different matter from partial derangement or positive insanity. That charge we cannot but regard as preposterous. As the reviewer thought fit to introduce this topic, and to put together all the reasons that have led "some of Blanco White's intimate friends" to the strange conclusion that his intellects were disordered, we could have wished that he had stated with equal strength the weighty reasons that seem to us entirely to dissipate the grounds of their suspicion. In the earnest love of truth and in the honest profession of his opinions, we heartily wish that all his early friends were "both almost and altogether such as" Blanco White was.

The Juvenile Miscellany of Facts and Fiction, with Stray Leaves from Fairy Land, having completed its second year, is again before us; and we have again to express our pleasure in its instruction, grace and moral,—its story, anecdote and song. We should have been pleased to hear a few more of the voices of Nature's lowly children, so much do we like those in the first volume, and the two in this, viz., of the *Lady-bird* and *Cricket*. Their melodious lessons, followed by a brief description of their habits, assure us how well Poetry and Science agree. Nor do we least admire the picturesqueness and high moral of History presented to us; as in *Isabella of Castile* in the fearful moment of consenting to the Inquisition; in the *Curate of St. Peter's* and his church of the cup of cold water; and in poor *Dupobret*, and his picture, selling for the abbey, castle and lands it portrayed. *Theodolf the Iclander* is of this class, with the highest moral; reminding us of the Knight of St. John in the Dragon Fight of the first volume,

"WHŌ VICTORY OVER SELF did win!"

We must not forget, either, *the brave Old Sailor* interring the French General under the walls of Acre in the midst of hostile guns; and Sir Sydney's—

"Well, Dan, so you have buried the French General?"

"Yes, your honour."

"Had you anybody with you?"

"Yes, your honour."

"Why, they told me you had not!"

"But I had, your honour."

"Who had you with you, Dan?"

"God Almighty was with me, Sir, and he took care of me."

Not to enumerate more, whether from history, *natural* history, biography, parable or fairy-land, we must yet of its *poetry* additionally specify, "*Beautiful Wild Flowers*;" *the Cloister-garden* at Gloucester; and *Pussy's* remarkably good and graceful *advice*.—We are sorry to learn from the Editor's note that the work is no more to appear in monthly parts. May we entreat that we may welcome it in some shape or other? And for any future *Index* may we ask a little more care,—as the articles *A* and *The* are no reference in a title.

INTELLIGENCE

AMERICA.

Declaration against Slavery.

Incomparably the most important and interesting Unitarian intelligence received of late from the United States is that of the Protest against American Slavery by one hundred and seventy Unitarian Ministers. The document is powerful and dignified, worthy of the men whose names are attached to it, and of the cause in which it is put forth. It declares, in the first instance, the grounds of the proceeding. After pointing to the general wrongs of the slave, and the clear duty of Christians to do what they can to redress them, it enters on the question of the conduct of the Southern States in relation to slavery. This is one of the most important and alarming aspects of the subject—one which, we think, not merely justified, but rendered imperative, the declaration of our American brethren.

"We are the more obliged to bear this testimony because the gospel of Christ cannot now be fully preached in the slave-holding states. If it could, it might be less necessary to express our views in the present form. But violent and lawless men, as is well known, and as recent instances in our experience shew, have made it impossible for the Southern minister to declare the whole counsel of God by speaking freely of that particular sin with which the community he addresses is specially concerned. Consequently, Southern men of better character, who would not, perhaps, themselves sanction such constraint, are nevertheless left without instruction as to their duty in relation to slavery. And if neither religion nor the instincts of humanity, nor the first principles of American liberty, have taught them that the system is wrong, their ignorance may not be wholly their fault, but it would be ours were we to suffer it to remain. That they have been educated to believe that slave-holding is right, may be a reason why we should not severely blame them, but it is also a reason why we should shew them the truth; since the truth on this subject must come to them, if at all, from the free states, through books, writings, and public opinion.

"These reasons would induce us to speak even if the North were doing

nothing to uphold slavery. But by our political, commercial and social relations with the South, by the long silence of Northern Christians and Churches, by the fact that Northern men, going to the South, often become slave-holders and apologists for slavery, we have given the slave-holders reason to believe that it is only the accident of our position which prevents us from engaging in this system as fully as themselves. Our silence, therefore, is upholding slavery, and we must speak against it in order not to speak in its support."

The Protest next takes up the call to action against slavery uttered by the benignant voice of *Unitarian Christianity*. It then briefly vindicates *combined* as well as individual exertions by Unitarians. It again returns to the conduct pursued in the Southern States, and, through their influence, countenanced by the general policy of the American government. The passage is too important to be omitted.

"And more especially do we feel bound to lift up our voices at the present time, when the South has succeeded in compromising the nation to the support of slavery; when it has been made a great national interest, defended in our national diplomacy, and to be upheld by our national arms; when the nation has, by a new measure, solemnly assumed the guilt and responsibility of its continuance; when free Northern citizens, without any alleged crime, are thrown into Southern prisons and sold to perpetual bondage; when our attempts to appeal respectfully to the Federal Courts are treated with contumely, so that the question is no longer whether slavery shall continue in the Southern States, but whether Freedom shall continue in *any* of the States. Now, therefore, when our reliance on political measures has failed, it is the time to trust more fully in the power of truth. To the schemes of party leaders, to political majorities, to the united treasures, arms, domains and interests of the nation, pledged to the extension and perpetuation of the system, let us now oppose the simple majesty and omnipotence of truth. 'For who knows not that truth is strong—next the Almighty?'"

The subscribers then "solemnly protest against the system of slavery, as unchristian and inhuman,"—

1. Because it violates the law of right.
2. Because it outrages the law of love.
3. Because it degrades the soul of the slave.
4. Because it defiles the soul of the master.
5. Because it prevents education, moral and religious.
6. Because it sears the popular conscience, and destroys public virtue.

The Protest then notices and confutes the common defences of slavery, founded on the humane treatment of slaves and the practices recorded in the Old Testament. Then follows an earnest appeal to all to aid in undoing the heavy burthen of slavery: first, the appeal is made to their brethren at the South; next, to their brethren of the North called to labour in the Southern States; and, lastly, to all Christians and Christian preachers. A beautiful allusion is made to the righteous labours of the departed great—of Channing, Follen, Worcester and Ware. The Protest concludes with "a solemn pledge," that the subscribers "will never be weary of labouring in the cause of human rights and freedom, till slavery be abolished and every slave made free."

Of the 170 names attached to this noble declaration, many are well known to English Unitarians,—such as Bullfinch, Briggs, Brooks, Brigham, Channing, the Clarkes, Dall, Everett, Francis, Furness, the Farleys, Gray, Ingersoll, Livermore, the Mays, Motte, Muzzey, the Osgoods, the Peabodys, Parkman, the Pierponts, Parker, C. Palfrey, Ripley, the Robbinses, the Smiths, Stetson, the Sewalls, Sargent, Simmons, Waterston, Willard, Whitney and Whitman.

In looking through the list, we miss some names which we hoped to find enrolled in this noble cause. The honoured name of *Dewey* will at once suggest itself to the minds of our readers. May he and the other ministers who have kept aloof from this movement soon have their doubts removed, and see their way clear to join with the majority of their brethren in protesting against that which, equally with them and us, they cannot but regard and deplore as the crying enormity of their country!

We cannot leave this subject without remarking how gratifying this Protest must prove to those English Unitarian ministers who some time back address-

ed their American brethren on this great topic, and adjured them to take speedy and united action for the removal of slavery. Especially would we congratulate the Rev. George Armstrong, of Bristol, with whom that document originated, on this best possible reply to the "letter of fraternal encouragement." It is well known that some of our ministers declined affixing their signatures to that letter, not from indifference to the crying evils of American slavery, but on the ground that *British* interference might retard rather than promote emancipation. Those gentlemen will, we believe, be glad to find that their apprehensions, so far as the conduct of the great majority of the Unitarian ministers of America are concerned, have not been realized. They will read the American Protest with less pleasure than the authors of the English letter, only because they cannot take to themselves any share of the merit of having encouraged its production.

Mr. May, in a letter of the date Oct. 11, 1845, states, that not fewer than 80 ministers of the Unitarian denomination, more than fifty of whom have charge of congregations, have withheld their names from the Protest against Slavery, and among the number are many of the oldest and most influential ministers of the denomination. Of the 170 ministers who have signed, there are resident in Massachusetts, 125—in other N. E. States, 25—out of New England, 20.

Unitarian Convention at New York.

At this recent and numerous Unitarian gathering, Rev. Dr. Parkman, of Boston, was chosen President. Occasion was taken of the presence of many distinguished Unitarians to open the new Unitarian church which bears the name of the Church of the Divine Unity. The introductory services were conducted by Rev. F. A. Farley, Rev. W. H. Furness and the Rev. Dr. Kendall. The sermon was preached from *Ezra vi. 5*. A hearer thus describes the exordium of the discourse: "The commencement of his discourse was eminently eloquent. He looked at the fact of the true consecration of a church, in the discharge, within its walls, of those offices and duties which alone can consecrate it; the offering of the infant, by Christian parents, to the service of Almighty God, in the ordinance of baptism—the consecration of husband and wife

to the duties and obligations of that sacred relation—the communion of Christian brethren around the sacramental table—and the commingling of sympathies over the bier of the departed. These he described as forming the true consecration of the temple of God, and of this in whose beautiful courts the congregation before him were assembled. To these purposes it was to be dedicated; by these it was to be consecrated; and, as the preacher touchingly dwelt upon these, in their turn, with all the pathos which a suggestive conception, a pure heart, and a thoughtful head, together with an eloquent tongue, could supply, we saw many a wet eye among the large congregation around us."

The body of the discourse was a contrast between Unitarianism and the different forms of Orthodoxy, shewing its freedom from the objectionable characteristics of the latter. In the evening, Dr. Putnam, from John xviii. 37, delivered to a crowded audience a discourse on "Jesus a Divine Teacher, and what he taught."

On the following day, the Committee reported several resolutions for the consideration of the Convention. The first was passed unanimously: "That the Unitarian Christianity, being derived solely and wholly from the Scriptures, avoids alike the errors of hierarchical and traditionary faith and discipline, on the one hand, and of the Rationalistic theory on the other."—The second resolution was, "That while we adopt our theology on account of its scriptural truth, we hold it pre-eminently valuable for its influence upon the personal character."

Mr. G. G. Channing, of Boston, sustained the resolution at some length, and gave some interesting statistics of the Unitarian connection. There are 250 regular churches—average attendance, 75,000; communicants, 18,000; average number of communicants to each church, 75; 27,000 Sunday-schools—4800 Sunday teachers.—"Father Taylor" (the well-known eloquent preacher to the sailors in Boston) came forward and went into an elaborate defence of this resolution. He spoke of the deep interest which this Convention had with him. He intimated that, though not of the Unitarian connection, he found them not at all in his way. He was a liberal Christian. He had received most of his support in his ministrations to the sailors from the Unitarians. He liked their preaching.

He liked their character. He had been invited to attend this Convention by the pastor of the church, and had done so with great satisfaction, for he had heard preaching of great power here. He highly approved of the wide and high walk of the denomination, and believed it to be the truest gospel preaching.

The third resolution pointed the attention of the Convention to "the changes which have been adopted by some of our congregations in the mode of conducting public worship." Upon this resolution there was some conversation, in the course of which Rev. Dr. Dewey and a minister from Providence expressed opinions in favour of set forms of prayer and the introduction of a Liturgy into the church, to be used in connection with spontaneous prayer. Dr. Gannett thought the introduction of the topic was an interference with the rights of congregations. "What was wanting, in his opinion, was not forms, but a more truthful and entire devotedness of the whole heart and soul, with all their powers, to God. This was the beginning of the spiritual life, and nothing could ever come of a religious profession not based upon this principle. To that the efforts of Christians should be directed, without reference to the forms by which it was done." He moved to lay the resolution on the table, which motion, being seconded, prevailed, without a dissenting voice.

The other resolutions were—"That the recent death of a venerable teacher of theology to many of the members of this Convention, Dr. Henry Ware, Senior, and also of one of the former Presidents of the Unitarian Association, Mr. Justice Story, and of one of its distinguished Vice-Presidents, Hon. Leverett Saltonstall, calls for our solemn and affectionate commemoration of their Christian worth and valuable services in the cause of truth."—"That whilst we steadfastly maintain the independence of the individual congregations, we cordially favour such modes of association and organization as may quicken the life and secure the purity of our churches."

In the evening, Dr. Peabody delivered in the new church an impressive sermon on the moral influences of the Resurrection of Christ.

DOMESTIC.

The Church-Building Society.—From the 27th Annual Report of this incor-

ported Society, it appears that during the year 140 grants have been made, of which 80 have been for the erecting or rebuilding of churches, and 60 for the enlargement, &c., of churches already built. Church-room has thus been provided for 42,800 persons, six-sevenths of which is free. The grants amount to £59,432. From the names of places mentioned in the Report, as well as from circumstances in our own knowledge, we fear that the funds of this Society are administered chiefly with a view to oppose Dissent. "Spiritual destitution," to use a favourite phrase of these Church-crusaders, is generally measured by the number of Dissenting places of worship, rather than the absence of religious instruction. Thus we find the Society is erecting churches in the parishes of Oldham, Bolton and Ashton-under-Lyne. In p. 8 of the Report we read the following choice passage, which sufficiently discloses the evil mind of the Church-builders: "The third application, received at the same meeting, was from the neighbourhood of Bristol (district of Warmley), where a population of 2000 was described to be *frightfully teeming with dissent, poverty and profligacy.*" Whether a desire to suppress the "dissent" or the "profligacy," thus put in invidious juxtaposition, were the ruling motive of the reverend and right reverend committeemen who distribute the funds of the Society, we leave our readers to form their own opinion.

The Past Year.

When this page shall be read by the bulk of our readers, the year Eighteen Hundred and Forty-five will be only a name. It will, however, be a name that will be long remembered. It has been an eventful year, and it will furnish the historian and the philosopher with topics of discourse. The ecclesiastical history of the year shews us in England the struggles of that mischievous and intolerant party in the Established Church called Anglo-Catholic, though unrebuked by the majority of the Prelates and aided by a small minority of them, yet overcome by the dogged resistance of the middle class, who, though they may not always understand consistent Protestantism, yet resolutely withstand undisguised priestcraft. It further shews us the natural termination of the system of theology taught at Oxford, in the secession of the best and most learned men belonging to the Anglo-Catholic

party to the Church of Rome. It shews us Dr. Pusey, Mr. Sewell, Dr. Hook, and other Anglo-Catholics, continuing to enjoy their benefices, and eating the bread of a Church, some of the members of which denounce them as traitors to their Church and enemies of the cross of Christ.

Agitation and division have in England befallen others besides the Established sect. Is there a Dissenting denomination that has not its root of bitterness? Every where are to be seen signs of dissatisfaction and sources of division and weakness. The signs of the times are such as to call forth in the Unitarians of England a bold and united effort for the advancement of their principles, which, if Unitarianism be the doctrine of the gospel, ought to be regarded by us as the best, if not the only cure for the obvious evils of the religious world. *But, alas! we too are divided, and have first to settle amongst ourselves what Truth is before we can go forth an united band to confute error and rebuke intolerance.* In America, Slavery is dividing the members of the same Christian churches into two hostile bands. In Germany and Switzerland, the arrogance of spiritual domination has stirred up a conflict from which good results may be anticipated. Oh! if throughout the world Christian men knew and protected and exercised their spiritual rights, what convulsions should we be spared! How different would be the aspect and the influence of the Church of Christ!

The year 1845 has developed the vast importance of national intercommunication by railways. The public mind became possessed with the one idea of the value of railroads, both as a means of national progress and a source of wealth, and with eagerness little short of phrenzy rushed into multitudinous and, in many instances, most visionary schemes. The mania spread from circle to circle, and descended lower than any previous folly of the same nature. Nine men out of ten panted to be rich, and in order to appropriate some of that wealth which interested adventurers every where prodigally spread before their view, rashly undertook pecuniary responsibilities to an alarming extent. The retribution was as sudden as the bursting of a bubble. Wide-spread has been the ruin.

"Britain, know
Thou who hast shared the guilt, must
share the woe.

Nor distant is the hour ; low murmurs
spread,
And whispered fears, creating what
they dread ;
Ruin, as with an earthquake shock, is
here ;
There, the heart-witherings of unuttered
fear.

• • • • •
Thy baseless wealth dissolves in air
away,
Like mists that melt before the morning
ray :
No more in crowded mart or busy
street
Friends, meeting friends, with cheerful
hurry greet ;
Sad on the ground thy princely merchants
bend
Their altered looks, and evil days portend,
And fold their arms, and watch with
anxious breast
The tempest blackening—"

Mrs. BARBAULD.

Severe as has been the retribution to those who have gambled in what, with bitter pleasantry, people call "railway securities," it was absolutely necessary to protect the morals of trade and the settled industry of the country. Another six months of the *share-madness*, and we should have become a nation of gamblers and sharpers.

The year 1846 opened upon us in the enjoyment of great national prosperity. Its close has found us in the midst of distress and fear, extending through many, if not all classes of society. This, as has been hinted, is partly owing to our own improvidence. A wet harvest, and the consequent destruction of a large portion of the potatoe-crop, and injury to the corn-crops throughout Europe, have completed the mischief begun by our own folly. We have now to face the prospect of a famine, with resources diminished, on the one hand, by individual improvidence, and, on the other, by a mischievous system of protective legislation. But, in the midst of our gloom, some rays of light are seen. The sudden dissolution and equally sudden re-formation of Sir R. Peel's Government, inspire the hope that the conviction of the injuriousness of our laws respecting the importation of food, which has latterly been entertained by all the trading community, has at length reached the minds of most of our rulers, and that we are on the eve of achieving a system of perfect commercial freedom. If the result

shows that our hopes are not too sanguine, most kind and merciful has been the visitation of Providence in the late injured and scanty harvest. It served to bring into clear view all the mischievous and dangerous consequences of the particular form of *class protection* last devised, and made the retention of the present Corn-law utterly impossible in a representative country.

We do not imagine that the nation's will can prevail over the powerful class-interests arrayed against it, without a struggle. The struggle may be, beyond all precedent, severe. Of the result, we entertain a perfect confidence. But whether the struggle be of a short or longer continuance, will greatly depend on the heartiness with which individuals throw themselves into the civil and electoral fight. If of long continuance, civil discord and a palsied trade will bring on extensive suffering. It is for every one's interest that this great question should be speedily settled. Our counsel is, to every man, to take the side which right and the common weal point out to him, and to labour with all his might for the victory.

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New Remonstrant Meeting-house at Ballymena.—The meeting-house of the new congregation in Ballymena, in connection with the Remonstrant Synod of Ulster, was lately opened for divine worship, by the Rev. Dr. Montgomery, who preached, from Matthew x. 34, an eloquent and powerful discourse. It has been erected from the designs and under the direction of Mr. Thomas Jackson, architect, Belfast. The style of the building is an adaptation of the ecclesiastical style (commonly, but erroneously, called Gothic) of about the twelfth and the thirteenth centuries. The front elevation is in the form of a gable, boldly enriched by projecting buttresses, with cut-stone weatherings, surmounted by pinnacles, and leaving embrasures, with cut-stone dressings, extended between them. The entrance door, with the windows in front, and on the flanks of the building, is surrounded by appropriate cut-stone dressings, the sash frames being of cast metal, in imitation of cut-stone. In the centre of the front, over the door entrance, is a large ornamental wheel window, also formed of cast metal. The meeting-house contains 250 sittings.—The collection amounted to upwards of £170.

MARRIAGES.

1845. Nov. 10, at the Old chapel, St. Nicholas Street, Ipswich, by Rev. T. F. Thomas, Mr. JAMES CROSS to Miss S. DALDY.

Nov. 25, at Coseley Old meeting-house, by Rev. J. F. Manderson, SAMUEL GRAINGER, of Coseley, to MARY BRACE, of Tipton.

Nov. 25, at the High-Pavement chapel, Nottingham, by Rev. B. Carpenter, Sir CHARLES FELLOWS, of Russell Square, London, to ELIZA, only daughter of Francis HART, Esq., Nottingham.

Nov. 30, at the Presbyterian chapel, Bury, Lancashire, by Rev. F. Howorth, Mr. JAMES INGHAM to Miss JENNY ORMEROD, both of Rossendale.

Dec. 3, at the Presbyterian chapel, Bury, Lancashire, by Rev. F. Howorth, Mr. WILLIAM DAWSON, of Manchester, to Miss HANNAH CARTER, of Prettywood, near Bury.

Dec. 3, at the Dissenting chapel, Gorton, by Rev. George H. Wells, M.A., Mr. WILLIAM BEATTIE TAYLOR, of Flowery-field, Hyde, to JANE, daughter of Mr. Peter SHAWCROSS, of Long-sight.

Dec. 7, at the Presbyterian chapel, Bury, Lancashire, by Rev. F. Howorth, Mr. JACOB TWEEDALE to Mrs. SARAH BIRCH, both of Bury.

Dec. 9, at the Holy Trinity church, Hull, HANS MURCHER, Esq., to SOPHIA, daughter of Henry BLUNDELL, Esq.

OBITUARY.

Sept. 30, at Bristol, Mrs. SARAH JEFFRIES EVANS, aged 80, daughter of the late Rev. Caleb Evans, D.D., formerly pastor of the congregation of Calvinistic Baptists at Broadmead, Bristol. Strictly educated in her father's doctrines, and possessed of a mind peculiarly susceptible of religious feeling, she for many years faithfully professed them as the true gospel of Christ. But her temporary residence with a friend of Unitarian principles led her clear and powerful understanding soon to doubt whether her early opinions could stand the test of scriptural inquiry. With extreme fear and trembling, yet with steady perseverance, she searched the Scriptures, and finally became a decided and most faithful Unitarian. And although her great humility and self-condemnation made her one of the "trembling ones" through life, yet it was delightful to see that, as age drew on, her faith increased, and her latest expression was her readiness to depart and be with Jesus.

Oct. 28, at Derby, in his 70th year, Mr. ROBERT BENNETT. He was a consistent friend of truth, righteousness and charity, and his life was an illustration of his religion.

Oct. 29, at Scarborough, after a short but severe illness, Mr. THOMAS WRIGHT, of Derby, aged 42. He was a sincere and active friend to liberal Christianity in his native town. His honourable character and perfect candour had gained him the respect and confidence of men of all parties.

Nov. 2, aged 32, EMILY, the beloved wife of Mr. B. POTTER, Jun., of Warnham Mill, Horsham. During a lingering illness, she invariably manifested the most cheerful patience and submission, and the same ever-active and thoughtful regard to the wishes and well-being of others, which had in her days of health and strength gained the esteem and love of all who were acquainted with her. She died, as she had lived, beloved and happy; expressing a deep assurance that suffering had exercised a sanctifying influence over her soul, and a firm hope of a blissful re-union with her virtuous friends in a brighter world above.

Nov. 10, at Hinckley, in the 54th year of his age, Mr. FREDRICK DAWSON. He was amiable and benevolent, and will justly be affectionately remembered by his numerous friends. He ever adhered steadfastly to what he

conscientiously believed to be the truths of the gospel of Jesus; yet his zeal did not outroot his Christian charity, and hence he esteemed men for their personal worth. His love to God and trust in the Redeemer, his Christian resignation and hope, sustained and consoled his mind during his protracted bodily weakness and suffering; and he willingly left his dearest earthly kindred, to associate with celestial beings and with Jesus Christ his Saviour.

Nov. 13, in London, MARY ANNE, the wife of Thomas JEVONS, Esq., of Liverpool, and eldest daughter of the late William Roscoe, Esq., of that place.

Nov. 17, at her residence, South Street, in her 76th year, the dowager Lady HOLLAND.

Nov. 20, aged 71 years, Mr. WILLIAM SHAWCROSS, of Manchester. He had for many years acted as the chapel-warden of Upper Brook-Street chapel, and in that and every relation of life was greatly respected.

Nov. 21, at Croydon, after a long and painful illness, borne with exemplary patience and resignation, MARY, the wife of George Eagles MARSDEN, late of Lewisham, Kent, honoured and lamented.

Nov. 22, at the house of her daughter, at Taunton, Mrs. OWEN, aged 76. For more than sixty years she was a constant attendant on public worship at Mary-Street chapel in that town. Her life, spent in the fear and love of God, and in the faithful discharge of unostentatious but not unimportant duties, was terminated by a calm and peaceful death. The last act, in the moment of her departure, was an evident indication of a composed and happy frame of mind, sustained by Christian faith and hope, on which her children, who

affectionately cherish her memory, often dwell with fond and recollection.

Nov. 27, at Higher Broughton, Manchester, Rev. WILLIAM JOE, 74 years. (Of this excellent man we promised a memoir for our next

Nov. 27, aged 48 years, at (Mills, Newcastle-on-Tyne, M. LIAM ANDREW MITCHELL, for student of Manchester College and for many years Editor of *Mercury and the Newcastle Mail*.

Nov. —, Mr. THOMAS ALGE, Old Kent Road. His parents Unitarian, and he adhered till death to the principles in which he was educated. He kept a school at for several years; for which, as the progress and affluence of his pupils testify, he was well adapted both by his ability and his position. As a son, brother, and friend, he was exemplary. His remains, those of his former pastor, the Rev. W. Vidler, in the burying-ground attached to the New Gravel-pit Hackney.

Dec. 3, at Whittington, Derbyshire, HANNAH, relict of the late SWANWICK, Esq., of Whittington formerly of Chester.

Dec. 4, aged 77 years, at Farnham, Mr. ROBERT STEPHENSON, Esq., of Farnham. Mr. William Stephenson, proprietor of the *Eastern Counties Herald*, &c.

Dec. 6, at Bath Lodge, Balbriggan, Co. Antrim, JANE, the beloved wife of the Rev. Thomas HINCKS.

Dec. 7, aged 31 years, at Marston, Mr. ALFRED JOHN TAIT.

Dec. 11, at Dukinfield, Mr. LEECH, in the 81st year of her

NOTICES TO CORRESPONDENTS.

We have not space to acknowledge the very numerous articles and reviews which during the last month we have received. It will be many months before we can make any use of several of the longer papers. Where our correspondents desire an early insertion of their favours, it is essential that they be brief. We have papers of great value for our February No.

ERRATUM in present No.—P. 12, line 25, for 1727, read 1777.

THE CHRISTIAN REFORMER.

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[Vol. II.

ON THE OBELISKS OF ROME AND THEIR CONNECTION WITH SCRIPTURAL HISTORY.

Among the various objects of interest which fix the attention of a visitor to Rome, not the least remarkable are those remains of Egyptian art with which most of the public places are adorned. If he arrives, as English travellers commonly do, by the road of Florence, Pisa or Ancona, and enters by the Porta del Popolo, he scarcely finds himself within the walls, when, before he has seen any thing of ancient Rome, his eye is caught by the Flaminian obelisk, inscribed with the names and titles of Menepthes and his father Rameses, engraven in Thebes 3000 years ago. If he goes to the Church of Saint John Lateran, to visit the oldest Basilica of Rome, the *orbis mater et caput ecclesiarum*, the reputed place of baptism of the first emperor who took on himself the name of Christ, he finds there the monument of a king of Egypt, the contemporary or predecessor of Moses. The poet has justly said,

“Mark how the dread Pantheon stands
Amidst the work of modern hands;”

but the Pantheon itself, inscribed by Agrippa, a few years before the birth of Christ, is the work of modern hands, compared with the obelisk which stands before it, bearing the signet of Rameses the Great, the Sesostris of Herodotus. The Romans call their city *Eternal*; but her eternity *a parte ante*, as the schoolmen speak, is brief indeed. When the earliest of the Pharaonic obelisks was engraved, not only had she no existence, but even Italy had no name in the geography of the world; Etruria had neither monuments nor arts, probably only a rude indigenous population. If already some wandering Pelasgians had found their way, by sea or land, from Epirus to the opposite coast, and brought the first elements of what afterwards became the language of Rome, we are sure that they could transplant nothing of a higher civilization; for as yet Greece herself had none to communicate, and was waiting for the impulse of Phœnician or Egyptian intercourse, to begin her career of improvement.

The obelisks, of which Rome contains eleven entire, besides fragments, are memorials both of her conquests and the loss of her liberty. The victory by which the power of Octavius Cæsar was established and the republic transformed into an empire, was gained over M. Antonius and the last successor of the Macedonian conquerors of Egypt, Cleopatra. Following up his triumph, he took possession of that country, and annexed it as a special jurisdiction to the imperial dignity, to be administered by men of equestrian rank, to the exclusion of senators.* One of the arts which he employed to reconcile the Roman people, was to adorn their city with splendid buildings and other archi-

* Sharpe, *Egypt under the Romans*, p. 7.

tectural works, and the Egyptian obelisks appeared well fitted for this purpose, from the beauty of their material, their height, and the simple grandeur of their form. Two of them were transported thither from Heliopolis, by what mechanical means we are not told; but Pliny* says that the ship which brought one of them had 1200 men on board, besides 200 sailors. One of them was erected in the Circus Maximus, about the middle of the *spina* or low wall which divided the course in its length. The other, which now stands on Monte Citorio, not far from the Column of Antoninus, and bears the name of Psammitichus, was placed in the Campus Martius. It was made to serve the purpose of a gnomon, a stone being laid along the ground on which the length of the shadow at noon, on the longest and shortest, with all intermediate days, was marked. Both had an inscription on the base, purporting that they had been dedicated to the Sun by Augustus, on occasion of the reduction of Egypt under the power of the Roman people. The third was brought to Rome by Caligula and set up in the Circus Vaticanus; it is the uninscribed obelisk which now stands in the Piazza of St. Peter's. Pliny mentions only these three, so that it is probable that all the rest were transported subsequently to his time. Nothing, however, is known about them, with the exception of that of the Piazza of St. John Lateran, of which a long account is given by Ammianus Marcellinus in his 16th book. It appears that Constantine originally designed it for the ornament of his new city, where he built a circus, which to rival the C. M. at Rome would require an obelisk. It had been brought from Thebes to Alexandria, and lay there, waiting the construction of a ship sufficiently capacious for its transport, when he died, and his son Constantius sent it to Rome. It lay here, till the defeat of Magnentius, on the ground in the Circus, and was then erected. Ammianus has left us a description in his usual taste, at once florid and confused, of the mode of raising and fixing it; "many thousands of men worked the capstans by which the inscribed mountain was lifted into the air; the sky was covered with a web of ropes, fastened to a forest of beams," &c. It is on this occasion that Marcellinus gives, on the authority of Hermapion, a translation of the hieroglyphics of the obelisk of Augustus, which the researches of Champollion and others have proved to be substantially correct.

The history of their overthrow during the centuries which intervened from the fall of the Western empire, to the return of the holy see from Avignon in 1376, is unknown. Rome has been always subject to earthquakes; the inundations of the Tiber, which spread over the Campus Martius, where several of them were erected, must have weakened their foundations; the sack of the city by the barbarous soldiers of Totila in the 6th century, could hardly fail to be attended with the destruction of public monuments; and perhaps Christian zeal may have vented itself in overthrowing these records of an idolatrous worship. However it had happened, none of the more considerable remained erect, except one which had no hieroglyphics. Nicholas V., about the middle of the 15th century, formed the project of placing it in front of the Basilica Vaticana (not then become the Church of St. Peter), and

* N. H., Lib. xxxvi. c. 8—11. See Zocga De Origine et usu Obeliscorum, the great storehouse from which all writers on this subject draw their materials.

intended that it should be supported by four colossal statues of the evangelists, and surmounted by a figure of our Saviour. Nothing, however, was done; the architects were appalled by the magnitude of the undertaking: even Michael Angelo, when urged a hundred years later by Paul III., shrunk from the attempt. But the energetic Sixtus V., to whom Rome owes more for the restoration of her public buildings than to any other of the Popes, one of those men who have banished the word *impossible* from their vocabularies, was not to be deterred by apparent difficulties. One of his first projects was to remove the obelisk of the Vatican Circus to the Piazza of St. Peter's. He appointed a congregation of Cardinals to deliberate on plans, which architects of all nations were invited to furnish. The congregation selected that of Dominico Fontana, a native of the district of Como. He was little known, and the Cardinals hesitated to entrust such a work to him; but Sixtus interposed, and commanded him to make the necessary preparation. In the Library of the Vatican there is a painting representing the machine which he constructed for this purpose, a huge tower of wood. By ropes fastened to this and worked by forty capstans below, each set in motion by forty men and four horses, the enormous weight was at length lifted into the air and placed upon its basis. It rests immediately on the back of four lions of bronze, which themselves rest on the ancient pedestal of granite, and that again on a modern pedestal of travertine stone. This increased elevation was necessary, that it might not lose all significance in the vast area of the Piazza of St. Peter's. The same plan has generally been adopted with the other obelisks which have been raised by Sixtus and succeeding Popes. In Egypt, they were always placed in pairs, on low plinths, before the entrance of temples and palaces, terminating the double line or *dromos* of sphinxes by which the main building was approached. But in Rome they have been placed singly, in spacious piazzas, and their true character has been in some measure lost, by their being placed on parallelopipedal bases, such as they never had in ancient Egypt. The last was erected by Pius VII., in 1822, in the newly-made promenade on the Pincian Hill. It is of the Imperial times, and dedicated to Hadrian and Sabina.

In restoring these fallen monuments of Egyptian art and Roman conquest, the Popes have done good service to antiquity, and added much to the embellishment of their capital. We should more willingly have awarded them honour for their labours, had they been less eager to glorify themselves in the inscriptions which they have placed upon them. The inscriptions at Rome seem indeed to vary in the inverse ratio of the importance of the work which they commemorate. St. Peter's is dedicated in a line—IN HONOREM PRINCIPIS APOST. PAULUS V. BUREGESIUS ROMANUS: the Pantheon, in half a line—M. AGRIPPA. L. F. COS. TERTIUM. FECIT: while the enlargement of a street or the erection of a fountain is the subject of a long and pompous panegyric. It would have been in better taste, too, not to have covered these wonders of ancient skill with denunciations of the impure superstition and impious worship of those by whom they were wrought. Rome, though the poet* calls her "Veuve du peuple Roi, Reine encore du

* Delille.

Monde," has not persisted in her widowhood: she has substituted to the gallant warrior who was her first lord, a grave ecclesiastic. It was hardly to be expected that he should sound the praises of his predecessor, but he might have abstained from blackening his memory. Nor is this the only outrage on good taste which has been committed in the re-erection of the obelisks. Bernini, by the command of Alexander VII., set up a small obelisk opposite the Church of Santa Maria Sopra Minerva, upon the back of an elephant, with this inscription—*Sapientis Egypti insculptas obelisco figuras, ab elephanto belluarum fortissima portari quisquis hic vides, documentum intellige, robusta mentis esse solidam sapientiam sustinere*. Pius VI. placed one of the obelisks from the mausoleum of Augustus on the Quirinal, between two colossal figures, falsely supposed to be of the age of Alexander the Great, with an inscription terminated by this distich, in which the obelisk is supposed to speak :

Inter Alexandri medius qui maxima signa
Testabor quanto sit minor ille Pio.

How much preferable the simple words on the obelisk in the Piazza of the Pantheon—CLEM. XI. PONT. MAX. FONTIS ET FORI ORNAMENTO!

During the many ages in which the knowledge of the hieroglyphic character was lost, various were the conjectures respecting the destination of the obelisks and the import of their inscriptions. Pliny had pronounced them to contain *rerum naturæ interpretationem, Egyptiorum philosophid*. Others supposed that they preserved the doctrines of a mysterious theosophy, or secrets of alchemy, or records of astronomical observations. The modern discovery of hieroglyphics has shewn that the account preserved by Ammianus of the interpretation of the Flaminian obelisk by Hermapion was correct, and that they record the praises of the kings and gods with a small admixture of historical facts. They were not exclusively dedicated to the Sun, nor was their form intended to symbolize his rays; but as this divinity filled so important a place in Egyptian mythology, it is not wonderful that his titles and praises frequently recur. Immediately below the *pyramidion* or pointed summit, on the face of the shaft, is usually seen a representation of the sovereign by whom the obelisk was dedicated, making offerings to the god. Below this, again, is what is called the banner of the king, one of the distinctive marks of sovereignty, composed of allusive hieroglyphical signs. On some obelisks there is only a single vertical inscription, which then relates to a single king; but in many, an additional column of characters has been placed on each side, and these commonly relate to a successor, who has occupied the space originally left vacant. The obelisk of the Piazza del Popolo relates to Menephthah and his son Rameses; that of St. John Lateran, to two Thothmes; that of Luxor, now erected in the *Place de la Concorde* at Paris, to two Rameses. In the case last mentioned, three of the faces refer to Rameses II., the fourth to Rameses III. It marks another stage in the westward march of civilization to find the memorial of the Pharaohs erected in the capital of Gaul. Perhaps its fellow, which still remains at Luxor, may hereafter be transferred to a square in New York.

Considering the immense labour which has been bestowed in separating these masses of granite from their native bed and covering them with hieroglyphics of such depth and beauty (the Paris obelisk contains

1600), we cannot but regret that they preserve so little that is worth knowing. The wisdom of the Egyptians did not manifest itself in the choice of subjects to be preserved to distant posterity. They are little more than a weary and unprofitable enumeration of the pompous titles of the king and the god, asserting the dominion of the former in phrases so vast, that they cease to be historic evidence, and rarely containing any specific fact, beyond that of the dedication and homage. They are, notwithstanding, important historical documents. The names inscribed upon them serve for identification with written lists of kings; they settle points of genealogy; they fix the date not only of their own erection, but also that of the buildings before which they stand. As some of the most elaborate specimens of design and engraving, they enable us to trace the progress or decline of art. Incidentally they may give us other information. Thus, in the titles of Menepthah, on the Flaminian obelisk, the figure of a god has been chiselled out of the cartouche and another substituted, except where it was too high up to be reached without a scaffold—indicating that subsequently to the reign of this king, some revolution in the Egyptian Pantheon had thrust this god from the rank of divinity, and made his symbol odious.

The close connection of the Jews with Egypt renders the antiquities of this country particularly interesting to the biblical student. So long a residence in Egypt, though in the condition of an oppressed people, cannot have been without influence upon the Jews, who there grew from a family to a nation. We see in their Law a two-fold influence of Egyptian customs and religion; some of its enactments being designed to give them in their own ritual a substitute for the splendid ceremonial of the Egyptian temples; others, to keep them from adopting usages which, from their close connection with idolatry, might have been a snare to a people whose characteristic was to be the worship of one God. An eager desire has always been felt by Christians to find in the Egyptian monuments, not only illustration, but confirmation, of that part of the Bible history in which the Jews appear in close relations with Egypt; and, seeking them with more eagerness than judgment, they have sometimes injured the cause which they wished to serve. Thus the Pyramids have been supposed to owe their erection to the necessity of some place of deposit for the corn which Pharaoh stored up by the advice of Joseph during the years of plenty; and even so acute a traveller as Dr. E. D. Clarke conjectured, that the Great Pyramid was built to receive the bones of this patriarch, and that the opening in the northern side was made at the time of the Exodus, that they might be taken out and carried off, agreeably to his dying injunction. Even in more recent times, since such a multitude of scenes from Egyptian life and history have been brought to light and partially explained by means of hieroglyphical literature, something of the same precipitate eagerness has shewn itself. The papers which appeared in the *Athenæum* (Nos. 507, 8, 9), and were afterwards separately published, and in Nos. 851, 2, 7 of the same work, though exceedingly interesting from the *illustrations* which they contain, have by no means the force, as *confirmations* of the history, which the author attributes to them. They prove that the allusions and incidental notices of Egyptian customs, in Genesis and Exodus, accord with

the monuments, and so far are a vindication of the history, against such objectors as Von Bohlen, who infers from the ignorance of Egyptian customs which he says the writer manifests, that he lived in another country and long after the time when the Pentateuch is commonly supposed to have been written. These coincidences, however, though they satisfactorily prove that the author was intimately acquainted with Egyptian manners and scenery, and so far afford a presumption of his veracity, furnish no direct proof of it.

It may perhaps disappoint some of our readers to be informed, that nothing has been discovered among the monuments of Egypt which gives this direct confirmation to any of the facts recorded by the Jewish historian. In one of the grottoes of Benihasan is the tomb of a public functionary called *Nehopth*, on a wall of which there is a representation of the arrival of some foreigners in Egypt, whose style of feature does certainly bear some resemblance to those of the Jews, as they are seen at the present day. There is nothing in the procession which at all corresponds with the account of Jacob's going down into Egypt; the inscription declares them to be 37 in number, not 70; and they are called captives. It is evident, therefore, that it was a hasty attempt to support the Mosaic history which induced some persons to consider this as a memorial of the event recorded in Gen. xlv. 27. Again, when Rosellini published the painting which represents the labours of the brickmakers at Thebes, the resemblance between the features of those who were engaged in this drudgery and the Jewish physiognomy, was regarded as a direct confirmation of the account of the oppression of this people in Exod. i. 14. Yet even Sir Gardner Wilkinson, though not in general disinclined from this kind of argument, acknowledges (M. and C., II. 98) that the type of physiognomy here exhibited is that which the Egyptians gave to all the Syrian nations, many of whom, it is evident, were brought as captives into Egypt, in consequence of the wars which the sovereigns of that country had waged with their neighbours on the north-eastern frontier. This instance shews very well the distinction between indirect and direct confirmation. Had there been no evidence, as Von Bohlen strangely asserts, that the Egyptians used brick as a building material, or that they employed foreigners in their manufacture, we should have been deprived of a strong presumption of the truth of the Mosaic history; but something more precise than this is necessary to prove it.

It should, however, be no matter of astonishment that the special events of the Exodus have not been recorded by the Egyptians. The more calamitous and ignominious they were for that nation, the less probable was it that they should give them a place either in their annals or among their monuments. We shall be surprised if, when the inscriptions of Persepolis have been more fully explained, any record should be found there of the manner in which Xerxes re-crossed the Hellespont.

To return to our obelisks. The narrative in Exodus has not recorded the name either of the Pharaoh who reigned in Egypt when Abram went down thither, or of him who received Jacob so hospitably, or of him by whom the Israelites were oppressed. In this respect the Pentateuch differs remarkably from the later historical books, in which Shishak, Necho and Hophra are all mentioned by name. Hence arises

a great difficulty in adapting the events of Jewish history to the reigns of Egyptian kings. The chronology of the latter, to the commencement of the eighteenth dynasty, is so well ascertained, at least approximately, that if the Jewish chronology were equally fixed, we might reckon backward from the fifth year of the reign of Rehoboam, which must have fallen in the reign of Scheschonk, (Shishak) without other uncertainty than that which arises from our not knowing in what year of his own reign Scheschonk invaded Judæa. But, to say nothing of chronological difficulties in the regal times of Palestine, previous to the reign of Solomon, the period of the Judges offers such unsatisfactory data for chronology, that all the learning and acuteness which have been employed upon them have failed to establish any thing like certainty. Events are related of which we cannot tell whether they were consecutive or contemporaneous, and the frequent recurrence of the number *forty*, which is an orientalism for *indefinite*, renders the apparent precision of other passages delusive. The consequence has been, that various names have been assigned to the Pharaoh "who hardened his heart and refused to let Israel go." We cannot derive much aid from Josephus or the Christian chronologers, since they knew less of Egyptian chronology than we do, and whatever information they might obtain from the Bible must have been subject to the same uncertainty in their days as it is in our own, the canon and text of Scripture being the same now as then. Nor do they even agree among themselves. Manetho, quoted by Josephus, c. Ap. I. 26, makes Amenophis to have been the sovereign by whom the Jews were, as he calls it, expelled; but he has taken away his own authority by acknowledging (*ibid.*) that what he says of them was authorized only by popular fable. In this uncertainty, I am disposed to accede, as far as present evidence warrants any conclusion, to the opinion of Sir Gardner Wilkinson,* that Thothmes or Tethmosis III. was the Pharaoh under whom the Exodus took place. This sovereign would be the fifth of the eighteenth dynasty, the founder of which, Ahmes or Amosis, had expelled the invading Shepherd kings, after the native Egyptians had been held in subjection by them for several centuries. Now, if such an event had taken place about a century before, and the expelled shepherds, who were Phœnicians and Arabians, had retired no further from Egypt than Palestine, as Manetho assures us, we may easily conceive with what alarm the Egyptians would view the increase of the Israelites. They were established in that part of the frontier of Egypt, beyond the eastern arm of the Nile, where they could most readily co-operate with an invading army; it was at this point that the shepherds had burst in, and that in all ages the most formidable enemies of Egypt have assailed her. The reception of the Israelites in Egypt must then have taken place, while the shepherds were masters of Lower Egypt, and held the native kings in the condition of tributaries at Thebes and other parts of the Upper country. Affinity of origin would predispose the kings of this dynasty to look with favour on a pastoral tribe migrating from Palestine. Nor is it any objection to this, that Egypt, as it is described in the time of Joseph, appears as a settled monarchy, and its usages and religion those of the natives. The shepherds were

* Manners and Customs, Vol. I. p. 76. Bunsen is of the same opinion.

settled, at the lowest computation, between 500 and 600 years in Egypt, and though their conquest was attended with violence, like other barbarous tribes, placed by conquest at the head of civilized communities, they would soon slide into the manners and even the faith of their subjects, or at least uphold their religion, as the means of reconciling them to the yoke.

There may be a difficulty in explaining the remark (Gen. xli. 34), that "every shepherd is an abomination to the Egyptians," if understood, as it commonly is, not of the occupation of a shepherd, but of the nomadic life and habits, supposing a nomadic people to be themselves the sovereigns of Egypt. The connection, however, would rather lead us to suppose that it was the occupation, not the political condition, of shepherds which the Egyptians abhorred; and whatever was the cause of the feeling, it was policy in Joseph not to place his father and brethren where they would be exposed to its operation.

If, then, Thothmes III. be really the Pharaoh of Exodus, we have a very remarkable monument of his reign in the obelisk of St. John Lateran before mentioned. It is the loftiest in Rome; its height, without the base and pedestal, being 144 Roman palms,* and strikes a stranger perhaps the most from its proportions. The hieroglyphics are very deeply cut, but connoisseurs give the preference for fineness of execution to those on the obelisk of the Piazza del Popolo. These two far surpass all others in Rome. The high perfection of art which this obelisk manifests, corresponds with what history and monuments teach us of the flourishing state of the Egyptian monarchy under the kings of the eighteenth dynasty, the Tethmoses and Amenophs. Tethmosis III. in particular appears, from the great works executed in his reign, from the tributes brought to him, and the distant points in which the records of his victories are found, to have been one of the most illustrious of Egyptian sovereigns. But whether it was in his reign, or that of some other king of the same dynasty, that Moses led forth his people, the important fact will still remain, that it was not during a period of weakness and distress on the part of their oppressors that the Israelites emancipated themselves, but when the force of the monarchy was at the highest. So signal a deliverance, so little in accordance with human probabilities, may therefore well be attributed to the arm of Jehovah, outstretched in behalf of his people.

From this time there is a long interval during which we find no point of contact between Egyptian monuments and Jewish history. The kings of the 18th dynasty continued to be powerful and victorious; Amenoph III., the successor of Thothmes IV., if Egyptologists are right in their interpretation of the word *Naharaina* on his obelisk, carried his arms to Mesopotamia.† Rameses the Great overran Syria and Asia Minor as far as the shores of the Black Sea, and has left the record of his passage on the rocks near Berytus. But we hear of no invasion of Judæa by these sovereigns. The Jewish people was too weak to excite apprehension, too poor to reward a plunderer; they had been taught by their lawgiver to cultivate friendly rather than hostile feelings towards the Egyptians; and armies, of which chariots formed so large

* The Roman palm is 8.79 inches.

† The *Aram-Naharaim* of Scripture.

a part, would naturally take the level road of the sea-coast, in passing from Egypt to Phœnicia and Syria, instead of entangling themselves among the hills of Judæa.

The wars of David were with nations in his immediate neighbourhood, and for the extension and security of his frontier on the Mesopotamian side. Solomon cultivated the friendship of Egypt, to whose king he was allied by marriage, and enriched his kingdom by importing its horses and linen yarn and selling them to the neighbouring potentates.* These relations ceased in the reign of Rehoboam, when the kingdom had been weakened by division. The jealousy of Egypt had probably been excited by the increase of the power of the Jewish monarchy under Solomon; Hadad, the king of Edom, had been harboured there; and Jeroboam, who headed the revolt of the ten tribes, had also been a fugitive in Egypt. These circumstances enabled Scheschonk, the Sisak of the Book of Kings, to obtain an easy triumph when he invaded Judæa, and to carry off the spoils of the Temple. There remains at Thebes a wall of the palace of Karnak,† on which are inscribed ovals with the names of various nations conquered by Scheschonk, and among them one which has been read *Jouda-ha-Molek*,‡ “king of Juda,” a captive being represented along with it, whose features closely resemble those of the brickmakers before mentioned. There is again a long interval, of weakness, it is probable, on the part of Egypt, which fell into decline in the ninth and eighth centuries before Christ, and was itself conquered by the Ethiopians. During this time there were no invasions of Judæa by the Egyptian monarchs; but the rising power of Babylon on the one side, and the revival of that of Egypt on the other, in the latter part of the seventh century before Christ, necessarily involved the kingdom of Judah, now left alone, in their hostilities. Josiah, choosing the part of Babylon, was slain by Necho, king of Egypt, in the battle of Megiddo, 610 B.C., and Jerusalem probably taken, at least if it be the Cadytis of Herodotus. Necho himself, two years later, was defeated by Nebuchadnezzar in the great battle of Carchemish or Circesium on the Euphrates, the consequence of which was the complete establishment of the ascendancy of the Babylonian power over all the countries from the Euphrates to Egypt, Tyre alone resisting the arms of Nebuchadnezzar.

Such was the state of things in the beginning of the reign of the Pharaoh whom the Greeks call Apries; Manetho, Uaphris; and Scripture, Hophra. Of him there remains at Rome an obelisk, found in the year 1665 in the garden of the Convent of the Dominicans, near Santa Maria Sopra Minerva. From various discoveries made in this quarter of Rome, there can be no doubt that the temples of Isis and Serapis stood here. The Isiac altar which is now seen in the Museum of the Capitol, and the statue of the recumbent Nile, surrounded by the sixteen genii who represent the cubits of the inundation, now in the Vatican, were excavated here, as well as the obelisk of Apries, and that of Rameses which stands in front of the Pantheon. That of Apries is both in its size, which does not exceed 24 palms, and in the execution of the

* 1 Kings x. 28.

† Wilkinson, *Mod. Egypt and Thebes*, II. 252.

‡ Champollion, *Lettres*, p. 99. Wilkinson (*M. and C. I.* 136) appears to entertain some doubts, but admits that the letters are correctly read.

hieroglyphics, a great contrast to the obelisk of Thothmes. And this is what we should expect from the course of events in Egyptian history. The prosperity of the country had revived when Psammitichus put an end to the Dodecarchia; traditional skill in art had not been lost in the interval of weakness and distraction between the age of Scheschonk and Psammitichus, as the obelisk of this king, now seen in the Monte Citorio at Rome, proves. But it is evident that the skill, like that which appears in the Roman works of the time of Trajan and Hadrian, was only traditional, not genial and vigorous, like that of the age of Thothmes and Rameses. Egypt was now defended by Grecian mercenaries, not by the courage and patriotism of her own people, and the days of her independence were already numbered.

On the obelisk of the Minerva, the name of this king is read *Hophrahet* (Lepsius) or *Haphrahot* (Bunsen), either sufficiently near to the scriptural orthography to leave no doubt of their identity, especially if the last character were not a part of the phonetic name, which was sometimes the case, even in the oval which contained this name. The short reign of Psammis, of only six years, had intervened between Apries and Necho, and the commencement of his reign was so prosperous, that Herodotus (II. 161) ranks him with the greatest of his predecessors in this respect. He reduced the whole coast of Phœnicia, the possession of which by the Babylonians was so great a source of strength to them and of danger to Egypt. From the same policy he made an alliance with the Jews, invited to it by Zedekiah, when his tottering kingdom was threatened by Nebuchadnezzar; and by his march towards Jerusalem induced the Chaldeans to raise the siege.* Probably he retired into his own territory on being offered battle; for the prophet warned his countrymen, in the midst of their exultation, that the hopes which they had formed of a permanent deliverance by means of the Egyptian alliance were vain, and that their city should be taken by the Chaldeans. Nor did he desist from warning them of their folly in relying upon Hophra, when the city had been taken and he himself had been carried into Egypt by Johanan,† but foretold the invasion and conquest of that country by Nebuchadnezzar, and the violent death of Hophra himself.‡

It has occasioned no small difficulty to commentators, to reconcile the relations of history with the prophecies of Jeremiah and Ezekiel§ respecting Egypt. The personal calamities of the king are indeed abundantly confirmed. He was doomed to misfortune (*ὁ ἐπὶ κακῆς γένεσθαι*), according to the characteristic phrase of Herodotus, and engaging in an expedition against Cyrene, in which a large part of his troops were cut off, the jealousy of the Egyptians was excited against him, as if he had purposely led his own subjects into danger, in order that he might rule the more securely by means of his Grecian mercenaries. They accordingly revolted and made Amasis their leader, by whom Apries was defeated at Momemphis, and soon after given up to his enraged subjects to be strangled. The haughty confidence of Apries, who thought himself, says Herodotus, "so firmly established in the throne that no god could deprive him of it" (II. 169), corresponds well with the boastful

* Jer. xxxvii.; Ezek. xvii. 15.

† Jer. xlv. 29, xlv. 13.

‡ Jer. xlii. 43.

§ Ezek. xxix.—xxxii.

language imputed to him by Ezekiel, xxix. 3, xxxi. 10. But it is otherwise with the prediction of the conquest of Egypt by Nebuchadnezzar; for the narrative of Herodotus evidently implies, that he knew of no reverse that Apries suffered, previously to his unfortunate attempt upon Cyrene. If we confine ourselves to the prophecy of Jeremiah, the difficulty, I think, is not insurmountable. Megasthenes, as quoted by Strabo, (xv. p. 687, Jos. Ant. x. 11,) said that *Nauocodrosorus* (evidently Nebuchadnezzar) had led his army as far as the pillars of Hercules. Not to press this too closely, it at least implies that his conquests had extended far to the westward of Egypt. He must therefore have passed through Egypt, for an expedition by sea is out of the question, and this of course must have involved a war in which he was victorious, and which must have been attended with those circumstances of suffering, humiliation and alarm to Egypt, which Jeremiah describes.* But a permanent conquest does not appear to have been the aim of Nebuchadnezzar. The prophet declares that he should spread his pavilion in Tahpenes (Daphnæ, near Pelusium); that he should break the images of Bethshemesh (Heliopolis), and lay waste Noph (Memphis)—all very natural consequences of an invasion of Lower Egypt by one who found it necessary to occupy the country with a view to a western expedition. "He shall array himself," says the prophet (xliii. 12), "with the land of Egypt, as a shepherd putteth on his garment, and he shall go forth thence in peace;"† and after his departure it was to be "inhabited as in the days of old" (xlv. 26). It would be pushing a negative argument much too far, to call these events in question because they are not mentioned by Herodotus. It is otherwise with the passages in Ezekiel. They declare that man and beast shall be cut off from the land of Egypt, and that it shall be utterly desolate and waste from Migdol to Syene, and even to the borders of Ethiopia, so that no foot of man should pass through it nor foot of beast, neither should it be inhabited for forty years. At the end of the forty years, however, the Egyptians were to be gathered from the people whither they were scattered, and to form a kingdom again, but the basest of kingdoms, whose feebleness should be such, that the house of Israel should never be misled to place confidence in it again. Now, unless we deny all credit to history, we must admit that such a period of desolation in Egypt did not occur, even taking, as it is fair to do, forty years to mean only an indefinite, but yet considerable time. The reign of Amasis, the immediate successor of Apries, was one of the highest prosperity—delusive, indeed, as Polycrates foresaw, when he renounced his friendship, for danger was gathering in the north-east from Persia—yet such as to be quite inconsistent with the description of Ezekiel.‡

* Berosus, quoted by Josephus, Ant. x. 11, speaks of Egypt, Cœle Syria and Phœnicia, as governed by a *satrap* who revolted in the end of the reign of Nabopolassar, Nebuchadnezzar's father. But neither the Bible nor the Egyptian history contains any trace of such an event, unless we suppose Jehoikim (2 Kings xxiv. 1) to be meant.

† "He shall appropriate to himself and carry off the riches of the land of Egypt, and go off quietly, as a shepherd wraps his garment about him and goes about his business."—Blayney ad loc.

‡ Herod. ii. 177. "During the reign of Amasis, Egypt is said to have been at the highest pitch of prosperity, the river and the soil furnishing every thing to man in the greatest abundance; and there were 20,000 inhabited towns in it."

I know not how this can be explained, except by the remark, which forces itself upon one who compares prophecy with history, that the prophet, in enlarging upon his theme and carrying it out into its details, indulges his own peculiar genius, and obeys in some measure the impulse of his own feeling. The genius of Ezekiel was exaggerative;* he wrote, too, in captivity, the victim of the blind credulity of his countrymen, which had led them to believe that Egypt could protect them against the power of Babylon. Jeremiah wrote in Egypt, and his style is of a more simple and prosaic cast.

Whether Apries were the last strictly independent sovereign of Egypt is doubtful. The Greek historians would lead us to suppose that Amasis, who succeeded him, though of plebeian birth, was a true sovereign; while, on the other hand, it seems not probable that Nebuchadnezzar would renounce all hold upon the kingdom which he had conquered; and the language of Berosus, quoted before, seems to imply that, at least at Babylon, Egypt was considered as in some measure dependent. At all events, Apries is the last sovereign of whom we find any record among the public monuments of Rome. But before we take leave of this subject, we may advert to the obelisks engraved and erected in honour of the Roman emperors; for though they have no direct connection with sacred history, they are illustrative of the state of religious feeling in the Roman empire at the time when Christianity was beginning to establish itself. Among many signs that the time was fully come for the promulgation of a new religion, one of the most remarkable was the indifference felt by the Romans for the gods of their ancient superstition, and the eager craving for a worship which, by mystery and magic, should have more hold upon the imagination. None seems to have been so popular with the seekers after religious novelty as the Egyptian worship, especially that of Isis, and, somewhat later, of Serapis. A story related by Josephus (*Ant.* xviii. 4) shews, that even in the reign of Tiberius, and about the time of our Saviour's crucifixion, the Isiac superstition flourished at Rome, and was made the instrument of atrocious profligacy. At a later period, the different regions of the city are said to have contained not fewer than eight temples of this goddess.† *Vespasian*, the founder of the Flavian family, had been first proclaimed emperor in Alexandria, and had resided there during several months while the fate of the empire was decided. His mind had evidently received impressions in favour of the Egyptian religion, by the miracles which were reputed to have been performed in his name there, and he consulted the oracle of Serapis respecting affairs of State.‡ It is not, therefore, surprising that he should have erected an obelisk of Egyptian granite at Rome, and inscribed it with his name and titles, written in hieroglyphic characters;—so much had truly Roman feeling degenerated, since the time when Virgil judged it a popular topic for invective against Anthony, that he had endeavoured to exalt the gods of Egypt over those

* “Ezekiel—est atrox, vehemens, tragicus, totus in δεινότητι—frequens in repetitionibus non decoris aut gratiæ causæ, sed ex indignatione et violentia.”—*Lowth de Sacra Poesi Hebræorum*, Præl. xxi.

† *Comp. Juvenal*, vi. 489, ix. 22, vi. 533.

‡ *Tac. Hist.* iv. 81; *Sueton. Vesp.* c. viii.

of Rome.* This obelisk is still to be seen in the Piazza Navona, one face being inscribed *Vespasianus Divus*; another, *Titus Divus*; another, *Autocrator Cæsar Domitianus Sebastus*. Hadrian followed the example: he had been resident a considerable time at Alexandria, had visited Thebes and the statue of Memnon, and deified his favourite Antinous as an Egyptian god. So devoted was he to the Egyptian superstition, that a portion of his villa at Tivoli was called *Canopus*, and devoted to the reception of statues of the Egyptian gods, many of which are found in the Capitoline Museum. The obelisk on the Pincian Hill bears the names of "Hadrianus Cæsar and Sabina Sebaste, living for ever." These imitations are of mean execution; the characters seem scratched rather than engraved, when compared with the obelisks of Thothmes and Rameses; and the eye of the antiquary detects them not only by these marks of inferiority, but by characters unknown in a purer age of hieroglyphic writing.

I shall conclude these remarks by a quotation from the eloquent authoress of "*Rome in the Nineteenth Century*," which is not less true and impressive in its application to these remains generally, though the obelisk to which she particularly refers happens to be a late work of Roman imitation:

"How often, when the calm moon-beams have shone on the beautiful solitude of the Trinità de' Monti, have I gazed in the silence of the night upon the tall summit of that stupendous obelisk pointing to the skies, and thought that among the works of men there are none more sublime than these. In them, art seems for once to have vied in durability with the works of nature. Formed of the most imperishable materials, they are fashioned by the being of a day; but they have remained, while countless generations have gone down to the dust. They have survived all that mankind deem most stable—laws, languages, institutions, nations; dynasties, governments and gods."

K.

ANGLICAN CHURCH IN IRELAND.

I CAN never persuade myself that any thing in our Thirty-nine Articles, which differs from their articles, is worth making three millions of people slaves, to secure its teaching at the public expense; and I think he must be a strange man, a strange Christian, and a strange Englishman, who would not rather see Ireland a free, flourishing, happy *Catholic* country, though not *one* Protestant existed in it, than an enslaved, beggared, insulted, degraded *Catholic* country, as it is, with some Protestants here and there scattered through it, for the purpose, not of instructing the people, but of rendering them miserable. This I say, supposing that any security were derived from that abominable system. A religion that has for one of its dogmas the servitude of all mankind that do not belong to it, is a vile heresy; and this I think one of the worst heresies of that Protestant sect called Mahometanism.—BURKE, *Correspondence*, 1792.

* *Æt.* viii. 678. See Arnold's *Later Roman Commonwealth*, II. 283.

WHO IS A CHRISTIAN?

1st Murderer. We are men, my liege.

Macbeth. Aye, in the catalogue ye go for men;
As hounds, and greyhounds, mongrels, spaniels, curs,
Shoughs, water-rugs, and demi-wolves, are ycleped
All by the name of dogs. And so of men.

SHAKESPEARE.

AND so of Christians, we may add. The resemblance goes further than this; for, as his Majesty proceeds to intimate on giving a retainer to his servants, that though they may go in the catalogue for men, they will poorly deserve the name if they scruple cutting a throat at his behest,—so a reverend divine of the Anglo-Catholic Church proclaims in a late work, that the State, when it knows its office, will never hesitate in putting any one to death who is declared to be a heretic by the Church: whence it follows, that he must be a sorry Christian who is unwilling to kindle a faggot or wield an axe in support of religion. But we have no intention now of inquiring into the mere qualities of a Christian. We would ask the broader question, Who is entitled to be put into the catalogue? Not a new question, certainly; but we wish to shew it in a new aspect.

Unitarians are not unfrequently led to protest with indignation against the intolerance which refuses to them alone, among all sects, the Christian name; and yet they have themselves been recently found in the opposite relation towards a class which is scarcely known in this country, but which in America has acquired notoriety, under the leadership of Mr. Theodore Parker,—a class to which W. Taylor, of Norwich, we believe, first gave the name of anti-supernaturalists. The interchange of pulpits has been generally refused by the Unitarian ministers to Mr. Parker and his few friends. Now this is an untoward circumstance; for it seems as if one of two courses should be taken: either we should allow the name to every serious and earnest man who claims it, or we should allow every class or sect to make their own definition; and then, however narrow that may be, and even absurd, yet no offence should be taken at an exclusion which is but a legitimate corollary from the definition. It may be useful to reconcile the seeming contradiction. We will try. For this purpose, let us consider the several very different processes used in the different religious communities. First, there is the church or sacramental scheme, according to which the Christian becomes such by virtue of an act in which he plays but a passive part. He is baptized; and if he has the good fortune to die in infancy, becomes the sure partaker of its blessings. In the Roman Catholic Church, where this scheme is most perfectly carried out, his active conscious faith has but little to do with his being a recognized member of the Church. It is submission to authority that is required; not that acquiescence that implies a previous examination. The ordinary, uneducated Roman Catholic Christian has but one article of faith, viz., that whatever is declared to be true by the Church, is true; and of the Church he knows nothing but as it is represented to him by his parish priest. The priest performs the part of a double guarantee; he answers for the Church to his penitent, and for his penitent to the Church. No wonder that this system should be patronized by most regular governments. They all feel that

"Common quiet is mankind's concern,"

and would rather multiply than make fewer those "points obscure" which are declared to be indifferent, as

"Of small use to learn."

The Anglo-Catholic has disturbed the simplicity of the Church scheme by giving something of a personal and voluntary character to his religion, under the pretence of an imperfect right of private judgment, which therefore is very properly rejected by the more consistent High-church or Puseyite section in it. We would, however, merely remark on this occasion, that as church-membership, otherwise the Christian character, is so purely a matter of accident, it can be no affront or reproach to deny it to any one. I do not insult the foreigner when I say, You are no Englishman, for you were born out of the Queen's allegiance; nor does the clergyman insult the Dissenter when he says, You are under a mistake if you think yourself a Christian because you are a believer in Christ; and though you may even have been *washed*, that is of no use to you; for as the pretended minister had received no episcopal authority, you have not been baptized. This purely accidental and involuntary right to the Christian name is utterly renounced by a large class of Dissenters. They have substituted a doctrinal instead of a sacramental test. Let us take the case of the Calvinistic Congregationalist ministers. As the Bishop of London, addressing his clergy in one of his charges, says, "It is by your aid only that men are rendered capable of salvation,"—viz., by their administration of the sacraments,—so the Calvinist ministers have set up an elaborate creed, declaring him only to be a Christian who keeps that faith whole and undefiled. We will compress within as few sentences as possible the scheme of redemption professed by this numerous body:

"God the Father having created man and imposed a law, the first man became disobedient, and thereby the whole race became radically depraved. All Adam's descendants became the just objects of God's hatred, and they had no power to redeem themselves from this lost state. But

— he who might the advantage best have taken,
Found out the remedy.

God himself became the Redeemer of mankind by becoming a sacrifice for sin and shedding his blood, in his second person or character as God the Redeemer. Not that thereby all mankind were to be in fact redeemed; for, in the exercise of his sovereign will, he pre-ordained who should and who should not benefit by the redemption. Before the foundations of the earth were laid, he had elected the few upon whom his grace should flow: and this also is his act. In his third person or character, as God the Holy Spirit, he by the operation of his sanctifying grace brings the elect within the influence of the redemption by his second person, and so is accepted by himself in his first person as the Creator and Lawgiver, his wrath being thus appeased. It may be thought an unimportant corollary, but still it may be mentioned as a corollary, that all the rest of the human race, who never heard the name of the Redeemer or of the Sanctifier, dying subject to Adam's curse, are to live to all eternity in unutterable misery!"

This being the Christian scheme of redemption, this being the

whole and sole gospel of Christ, surely they who maintain it do with perfect consistency affirm that the doctrine of the Trinity is the fundamental, primal truth of Christianity. If a doctrinal standard of Christianity is to be set up, that doctrine is for its comprehensive significance well entitled to the distinction conferred on it. Now the Unitarian declares that this same Calvinistical scheme, when engrafted on the gospel, "takes off the rose from the fair forehead of" Christianity, "and sets a blister there." He who recognizes, as the true Christianity, the system promulgated by Dr. Priestley or Dr. Channing, would not hesitate to say, The God I worship is not the God of John Calvin. His gospel is in my eyes no gospel. It announces no glad tidings, but is the most frightful denunciation of misery to the human race that was ever proclaimed by lunatic or fanatic. Hence it follows that, in the college or lecture-room in which dogmatic theology is taught, the Professor must of necessity deny the Christian character to the teacher of the opposite system, as in the middle ages Pope and Anti-pope reciprocally excommunicated each other.

But does it therefore become the popular preacher so to denounce the rival teachers before the people? Certainly not. The denunciations of Mr. East and other popular declaimers against Unitarians as being no Christians, are scandalous, because the ignorant populace before whom these declamations are uttered at once jump to the conclusion that the anathematized are men who believe neither in a future state, nor a rewarding and punishing God, nor in a moral obligation, and that therefore they should be shunned as if infected by a spiritual plague. Happily, that high Calvinistic scheme which we have here exhibited without exaggeration, is so little understood by the numerous well-dressed ladies and gentlemen who, now that religion is fashionable, crowd into churches and chapels, that a great majority of them would feel only horror at a naked exhibition of it. Happily, too, in its intensest malignity, Calvinism is found only among a portion even of the Evangelical clergy. It was fiercely denounced as blasphemy by John Wesley, and is the object of just abhorrence still by Romanists, the High-church and Arminian Episcopalians, and the great body of Methodists. It is but fair to add, that this tone of vituperation against Unitarians is seldom heard among the clergy of the Establishment, who generally abstain from such language, as well because it is ungentlemanly, as on account of its uncharitable and malevolent spirit.

But though this particular creed, the Calvinistic, or any other, may be justly rejected for its falsehood, it does not therefore follow that there should not be a doctrinal test—for some test, some mark or token, must be fixed upon to designate the Christian or any other character. And yet it may be suggested, as opposed to a doctrinal test, that one of *character* may be set up, and that whoever earnestly strove to exhibit in his life all that Christ taught as the end of his instruction, might fairly claim the Christian name, notwithstanding his avowed denial of the claims set up for Christ as, in a peculiar sense, the only Son of God and the especial Messenger of his will. This, in fact, is what is claimed on behalf of Mr. Theodore Parker and the other deniers of the Christian miracles. It is contended that perfect acquiescence in Christ's morals, and a recognition of the transcendent excellences of his character,—moral excellences, we mean, as distinguished from superna-

tural powers and the assumption of a superhuman authority,—are all that is required to give a just title to the Christian name. Now, in the first place, this is a novel claim. Incomparably the most famous emanation from this school is Rousseau's "*Profession de foi du Vicaire Savoyard*," and its transcendent beauties as a composition have been willingly acknowledged by those defenders of Revelation who have availed themselves of his concessions in favour of the internal evidence of Christianity. Rousseau never claimed the Christian name for himself, though he exhibits his *Vicaire* as, notwithstanding his little faith, willing to perform the functions of a Catholic priest. We decline arguing the validity of this claim at length, thinking it sufficient for our present purpose, after deprecating the language of obloquy or reproach towards those who solicit the Christian name on any ground, however insufficient, to direct the attention of those claimants to what seems to us a conclusive distinction, viz., the essential difference between a religion and a philosophy. As to the one, the material question being one of fact, and the right to decide on its merits being usually disclaimed; as to the other, the merits constitute the main inquiry, the fact being seldom a subject of controversy; we submit to the one on the mere ground of authority; we assent to the other (every article being the subject of a fresh investigation) because we acknowledge its truth. We do not stay to inquire whether this is right or wrong, but this is what in all ages has been done. Whoever pleases, may compare the moral teachings of Jesus with those of Moses, Mahomet, or any of the Greek philosophers, studiously passing over any assertion of his own personal character or claim to obedience, contemplating him only in the lower character of a moral teacher; and, if he please, he may declare himself a Christian, as he might a Platonist or an Epicurean. But in order to do this (that there may be no mistake on the subject), he must ascend the Professor's chair; he cannot with propriety for this purpose mount the pulpit which is raised in a building set apart for Christian worship. We have not heard that our American friends have withheld from Mr. Parker the ordinary offices of respect and friendship; but we cannot wonder that they should reject his services as an advocate, and refuse to hail him as a Christian brother. To do this, it seems to us, would be as imprudent as to entrust the defence of our property to an advocate who, while he confidently affirmed his opinion to be that we had a good title to it, yet did not scruple loudly to declare that he held the title on which we had hitherto rested, and which the world had hitherto acknowledged, to be altogether bad and indefensible.

H. C. R.

 JEAN PAUL.—IV. LIFE.

Am I then ripe for that fruit-warehouse, the churchyard? Is then every man ripe? Is not man as imperfect in his ninetieth as in his twentieth year? Man is the summer fruit which the wind blows off before its time. The other world is no trimmed alley or orangery, but the nursery of shrubs which have been here raised from the seed.

JEREMIAH WHITE, DOMESTIC CHAPLAIN TO OLIVER CROMWELL.

As the character of Oliver Cromwell is, at the present time, occupying much of the public attention, in consequence of the iniquitous attempt which has been made to exclude him from a place in our national senate-house, it will not be thought inappropriate to direct the attention of the readers of the *Christian Reformer* to some particulars of the life of a man intimately connected with him, and who, in common with his great master, has incurred no small weight of odium. Jeremiah White, a domestic chaplain of the Protector, has been almost solely known to modern times under such designations as "Cromwell's chief jester," or "Cromwell's buffoon;" and the character of each has been made to bear unfavourably on that of the other. If, therefore, it can be proved that injustice has been done to the memory of Mr. White, it will proportionably affect our estimate of Oliver Cromwell.

Of the personal history of Jeremiah White, I have been able to trace but few incidents; but all of these, it will be seen, are much to his credit, and singularly at variance with the common idea of his character. He was born in the year 1629, at the very commencement of that struggle which only ended with the execution of the reigning prince. He pursued his early studies in the University of Cambridge, and, besides obtaining the degree of M.A., rose to the rank of a Fellow of Trinity College. While engaged in his University studies, we learn that he was much disquieted by doubts as to the compatibility of the doctrine of the eternal torments of the wicked with the character of a good and benevolent Deity. At length his mind became persuaded of the truth of the doctrine of the universal restoration, which he accordingly embraced, and advocated both in the pulpit and by means of works prepared for the press. The history of this conversion is thus quaintly given by the editor of one of his works :

"The occasion of our author's writing upon the subject is so very singular, that I believe some account thereof will be both acceptable and useful to such as shall incline to look into it. When he was at the University, and had studied all the schemes of divinity, he could not find from any, or from all of them together, that God is *good*, that God is *love*, as the Scriptures declare of him. This put him into a great dissatisfaction and perplexity of mind, from which he could no way extricate himself, but it grew upon him more and more, till it threw him into a fit of sickness, and that so dangerous, that there was no hopes of his recovery; but in it, at the worst, he had a beam of divine grace darted upon his intellect, with a sudden, warm and lively *impression*, which gave him immediately a new set of thoughts concerning God and his works, and the way of his dealing with his offending creatures, which as they became the rule and standard of all his thoughts and measures of things afterwards, as I have heard him declare, so they gave in particular the ground and occasion of this present design. And upon this he presently recovered."

The treatise, from the original Preface to which I have derived the above, is entitled, "The Restoration of All Things; or, a Vindication of the Goodness and Grace of God, to be manifested at last, in the Recovery of his whole Creation out of their Fall." It was not published till after the death of the author, the *first* edition appearing in 1712. It reached a *third* edition, which came out in the year 1779,

under the editorship of the publisher, John Denis. The copy of the edition of 1712, which is preserved in the Library of the British Museum, contains a MS. entry, dated "London, Sept. 9th, 1737," with the signature "A. C." Of this work it says, "This book has many valuable truths in it, but unluckily he builds the doctrine of the Restoration of all things upon that of Predestination, which is inconsistent, and therefore he is to be read with judgment, that the wheat may be separated from the chaff or tares." The original editor remarks upon this last circumstance in the following terms :

"He goes indeed upon the *Predestinarian hypothesis*, as will appear in several passages of his work; but by his additional scheme makes it quite another thing, and entirely evacuates it as to the severer part. But if any murr'd to other schemes of divinity are yet unsatisfied in this, they may take his general hypothesis of the Restoration, and graft it upon their own, and it will suit as well, and serve to rectify and improve it, as it has done this."

Whatever may be thought of the doctrine which he advocates, it cannot be denied that many parts of this treatise display great powers of argument. The style is eloquent and figurative even to a fault; and the whole breathes a spirit of love and benevolence to all men, which cannot but prepossess us strongly in the author's favour. One or two extracts will sufficiently bear out these remarks; and as I am desirous of avoiding in this notice all *theological* discussions, I will confine myself to his general observations on the nature of punishment.

"If we consider well the several grounds of vindictive and punitive justice, it is either for the good and correction of the person that is punished, or for the example and preservation of others, or to repair the honour and to secure the right of the party offended, or for the safety of the community in which and against which the crime is committed; or it is to restore and to maintain the *authority of the law*, which is the good, the safety, the welfare of all those that live under it, and which is vilified and weakened by every willful breach of it to the danger of the whole. Now, if the end of the *law* being the good, the safety, the welfare of all those that live under it, it is plain it must be the end of the *punishment* also. Now, it is plain that in all these cases, love and goodness is the principle that bestows upon justice whatever it hath of perfection, and that the end of the *punishment* must be the end of the *law*, which is the *good of the whole*, or else it is to shew that due hatred of and displeasure against sin, which is in God, and which also ought to be in us; but this is by no means to be accompanied with any ill-will to the sinner, but to discountenance and destroy the sin; and so love and goodness is still the root and fruit of it, the bottom and top of it. A right and true hatred of evil every where springs from a love of the person; wrath and hatred against sin is no bitter zeal against the sinner, but a due indignation of love and goodness against the sin. The destruction of sin and propagation of the Divine image, is still the principal intention where the indignation is right. The subject suffers only as it is in conjunction with that which is ruinous to itself and one another; and which God and all good men must hate or cease to be themselves."—"Sure I am, therefore, that every thing, even justice itself, must end where it begins. Justice riseth up from Love, is govern'd by it, and resolves it into itself."—"The true notion of Justice, the proper scope and design of it, is not punishment, but our preservation from those evils which are hurtful to ourselves and others; the vengeance, that is to be taken on wicked men is not the design of justice, but the necessary consequences of it; this is the meaning of all Divine laws, of all good laws whatsoever, a security of right and equity; this is the meaning of all the punishment annexed to the breach of those laws, to prevent transgression; so that it is the mainte-

nance of that justice and right which is the common good: for justice is a thing, not of a private and personal, but a publick and common nature. All is to be prefer'd before any part whatsoever. God and no good man punishes any out of a delight in punishment, or in the sufferings of the punished; but all right punishment is either as physic for the recovery of the patient, or for the good of the whole; as a man consents to have a member of his own body cut off to preserve the rest, *ne pars sincera trahatur*, so that the source and fountain of all punishment is love and goodness. It is plain from all this, that the attribute of Justice does not at all clash with that of Goodness, it being indeed but a branch or particular modification of it: that Justice is an eternal branch of that perfect Love and Goodness which is the measure of all things; which is the source, the life, the soul of all morality, virtue and excellency whatsoever: that Love and Goodness bestows upon Justice whatsoever it hath of a moral perfection and excellency."

It appears that this work was originally more voluminous, but towards the end of his life the author was busied in contracting and preparing it for the public eye, and brought his labours to a conclusion a short time before his death. The first edition was published anonymously, the editor observing of the author, "His character is great, and has been more than once given to the world in print; though, on account of the offence many will be apt to take at the subject, it has been thought fit here to conceal his name."

With the sentiments which have just been expressed, it is not surprising that Mr. White should have attached himself to the only party which advocated *religious* as well as *civil* liberty,—that of the Independents. When the government of the realm devolved on these his friends, he was appointed Preacher to the Council of State, and received the further preferment of Household Chaplain to Oliver Cromwell. Both these appointments are highly creditable to the liberal spirit of the Commonwealth-men, as it appears that Mr. White never concealed his obnoxious opinions; and, on the other hand, his being chosen notwithstanding this avowal, is a signal proof of the high esteem in which he was held. During this period of outward prosperity, his conduct was praiseworthy in the extreme. "He was," says the MS. entry above alluded to, "a very good-natured man, very compassionate to all in distress, of whatever communion. He did severall good offices to severall of the suffering clergy in the time of the Great Rebellion, and to others also."

The Restoration of Charles II. deprived Jeremiah White of the patronage in the highest quarters which he had hitherto enjoyed. He retired into private life, "preaching occasionally, but not again undertaking any pastoral charge" [Calamy]: but his conduct had been such as to raise up for him many friends in this reverse of fortune, particularly among the Royalist nobility, to whom his wit and great powers of conversation recommended him. But it would seem that he ventured also upon graver subjects, and these hardly so congenial to his noble patrons, but which appear to have been taken in good part. We are told that, being once in company with the celebrated Earl of Rochester, "in the midst of all his extravagances, both of opinion and practice, and discoursing with him about religion and the being of a God, he took the opportunity to display the goodness of God in its full latitude," according to the scheme laid down in the work of which I have spoken; "upon which the Earl returned him answer, 'That he

could approve of and like such a God as he had represented.' So far was he from drawing any encouragement for his loose principles from hence, that on this supposition he gave up the cause."

But while thus enjoying the favour of the powers that be, he did not, with too many others, desert the family from which he had received his earliest patronage. From a passage in Pepys' Memoirs [4to edition, L 75], which I shall hereafter have occasion to quote at length, it appears that in September, 1660, he still continued domestic chaplain to Cromwell's widow; and the following passage from the same writer proves, that he not only vindicated the character of the dead, but was active in his exertions on behalf of the surviving members:

"Oct 13th, 1664.—In my way to Brampton in this day's journey, I met with Mr. White, Cromwell's chaplain that was, and had a great deal of discourse with him. Among others, he tells me that Richard is, and hath long been, in France, and is now going into Italy. He owns publicly that he do correspond, and return him all his money. That Richard hath been in some straits in the beginning, but relieved by his friends. That he goes by another name, but do not disguise himself, nor deny himself to any man that challenges him. He tells me, for certain, that offers had been made to the old man, of marriage between the King and his daughter, to have obliged him, but he would not. He thinks (with me) that it never was in his power to bring in the King with the consent of any of his officers about him; and that he scorned to bring him in as Monk did, to secure himself and deliver every body else. When I told him of what I found writ in a French book of one Monsieur Sorbriere, that gives an account of his observations here in England; among other things he says, that it is reported that Cromwell did, in his lifetime, transpose many of the bodies of the Kings of England from one grave to another, and that by that means it is not known certainly whether the head that is now set up upon a post be that of Cromwell, or of one of the Kings; Mr. White tells me that he believes he never had so poor a low thought in his mind to trouble himself about it. He says the hand of God is much to be seen; that all his children are in good condition enough as to estate, and that their relations that betrayed their family are all now either hanged or very miserable." [Ib. L. 314-15.]

One of the productions of his pen during this retirement from public life was "an excellent preface" to a 4to volume published in 1683, and entitled, "The Rise, Race and Royalty of the Kingdom of God in the Soul." This work was written by Peter Sterry, another of Cromwell's chaplains. This is an incidental proof that he maintained his connections with his old friends.

I have been unable to discover any thing more concerning Jeremiah White until the end of the reign of James II. During his retirement, he had collected, at great trouble and expense, materials for a detailed narrative "of the sufferings of the Dissenters by the Penal Laws after the Restoration in 1660; which work contained an account of the ruin of many thousand families in the several parts of the kingdom by the severities of those times" [Calamy]. Oldmixon [Hist. Eng. under Stuarts, I. 715] states that he thus "collected the names of 60,000 (?) persons who were prosecuted on a religious account from the Restoration to the Revolution, 5000 of whom died in prison." King James was eager, by any means in his power, to widen the breach which long persecution had created between the Dissenters and the Established Church, and by these means hoped to break up the Protestant party into such insignificant sections, that, separately attacked, they might

fall beneath the renovated power of Rome, which, when united were well able to withstand. The partisans of the King were fore desirous that this account of Mr. White, which would throw odium on the Established Church and revive the slumbering antipathies of the Dissenters, should see the light at this critical conjuncture of circumstances. Some agents of King James himself actually secured an interview with the author, and made him very considerable offers if he would publish it" [Calamy]. According to Oldmixon [ubi supra]. Mr. White "told Lord Dorset that King James offer'd him five guineas for the list, as far as he had carry'd it in his time." But Mr. White was well aware that the motives which actuated the King were nothing in common with the true interests of Dissent, and was resolved not to be made a tool of the ambition of the Roman Church; he therefore steadily refused the offers made to him, and the work appeared in print. It was by conduct such as this that the ground was laid on which has been erected the present noble structure of civil and religious liberties. But however we may honour the enlarged patriotism which thus rose superior to pecuniary considerations and party feelings, we must also regret the loss of so valuable an illustration of a very interesting, though mournful, period of our national history.

The Revolution, which succeeded, rendered again predominant the principles to which Mr. White had been constantly attached according to the MS. entry above alluded to, "he could not be prevailed upon to act as a teacher, nor to take any commission." This furnished a sufficient answer to an insinuation thrown out in Noble's continuation of Granger's Biographical History of England. "The Restoration," says this writer, "deprived White of all hope of preferment, if he refused to take the oaths, and offered him but faint prospects if he he therefore chose to remain quiescent; for he was too pleasant to take up his abode in a prison, for preaching in a conventicle." In the Revolution, no such motives could influence him, and as he adhered to his former line of conduct, we must look elsewhere for an explanation of his conduct. The true reason I believe to be, that he could not find in any of the sects, into which Protestants were divided, one in which the terms of communion were founded on sufficiently wide and liberal principles. I infer this to be the case, from some expressions which occur in another of his works, which I shall presently notice.

In 1702, he composed a sermon on the occasion of the death of the Rev. Francis Fuller, which was afterwards printed, and which still remains. This is (as far as I am aware) the only work which appeared in his life-time. About this period he employed himself upon a treatise, which was published after his death, under the title, "A Plea for Peace to Moderation and Forbearance in Love among the Divided Christians." By that late most Pious and Eminent Divine, Jeremiah White, &c. To which is added his Particulars for our conversation with Men, &c. *Is Christ divided?* 1 Cor. i. 13. London. The purpose with which this treatise was composed, the editor, Mr. Roach, says,

"To bring the minds of men to a greater temper and moderation; to the folly and abate the violences of the extremes on all hands; and to the spirits of misguided zealots in religion, and stop the contentions

divided parties about mint and cummin, modes and circumstances, and direct their warmth and concern for the more weighty matters of the Christian law, —in a word, to promote concord and unity among all, 'tis this end the present tract is levell'd. And it was the last thing the author was busied about before his death to put it in order for the press. Which he had done, as to the substance of the book, excepting only in the answer to one objection, and part of another.—The body of the work was composed before, and partly delivered at times in sermons, at a *Union Lecture* in this city. It is not all that he deliver'd upon that subject, but what he himself had selected out of the whole for the present design. Hence the reader is not to expect a formal treatise upon the subject; but some of the principal branches displayed; and especially the deep root and foundation of Christian charity and unity laid open, with the arguments for it thence arising, in such manner as scarce any before him have done."

The editor then proceeds with some general remarks on the character and qualifications of the author, which, I think, are too much to the purpose to be here omitted :

"These considerations," he continues, "may serve to shew the usefulness and appositeness of the present work, and help to discern the spirit and intent of the author, whose character, so great and so well known, I shall not here undertake to draw; only a line or two that have an aspect upon the present design. His qualifications for doing justice to a subject of this nature were very peculiar, and some such as few others could have. He was himself tied up to no form, but stood even loose to that in which he was educated; and consequently free from the bias which appears in the writers of particular parties, and so could freely let in the truth from all sides, and allow each their due: and having no animosity against them for difference in sentiment or worship, could the more readily practise, and from thence most justly describe, that spirit of moderation and charity, to our divided yet Christian brethren, which is here set forth. To which may be added his so free and general converse with persons of all persuasions for so many years; so as not only to hear and to weigh every one's plea to the utmost, but to be acquainted with the inward state, and maintain a free communion in the spirit with them, as found living members together with him of the same head: his great learning unlearn'd again, or depos'd from its mastership in the spirit of this world, to a child-like submission and subjection to the spirit of God; his commanding eloquence; his deep skill both in the letter and the mystery of the Scripture; together with the advantage of his natural candor and goodness, concurr'd to furnish him for this blessed work of Christian mediation among his brethren. Which is here done in such a manner as I am perswaded, contrary to what is generally the event in such like cases, no side or party will be provok'd or offended at him."

Such is the character of the man and of his book given by one of his intimate friends. With some allowance for the natural bias of friendship, it will upon examination be seen that it is founded on fact, and is borne out and corroborated by the internal evidence of the treatise itself. Putting aside several noble passages marked for extract, I must content myself with drawing the reader's attention to the following :

"This is the point I would now take upon me to argue for—that all good men ought mutually to forbear one another in love, and to hold together against the whole world, notwithstanding their particular differences, mistakes, infirmities and failings (which good men are not exempt from while they are here on earth); and to perswade them to that moderation, forbearance, allowance, respect and kindness, which not only charity, but justice and interest

oblige all good men to pay to one another, how different soever they are some things from one another. For this is no more than all good men stand in need of, and have a just claim to from one another."—"Thy broth it may be, hath several notions and opinions very different from thine; but is purified in soul. He hath purified his soul in obeying the truth thro' this one spirit; the truth is written in his heart, and shines forth in his l He hath learn'd and knows the truth, as it is in *Jesus*, altho' he cannot receive it, as it is in *thee*, in thy notion and representation of it. His sou dyed, coloured and figured with it; the truth is transfiguring his whole be in one beautiful and blessed image with itself, is framing and fashioning whole man according to itself. This must needs be a better proof that brother is one with thee in the same truth, than the highest compliment flattery he can pay to thy own notions and explanations concerning it, by compromising with them, can possibly be."

"We are not united to Christ and to one another by the same opinions & forms, but by one and the same spirit. Nor can any opinion or form div us from Christ, and therefore ought not to separate us from one another they have not in their own nature an enmity to the *heavenly* image of Chr which is *spirituality*; or to the *natural* image of him, which is *morality*."

"How strange and absurd a thing is this, if it were well considered, to a good man one hour of the day upon his knees, bewailing to God his o ignorance, folly and miscarriages; and in another hour of the day sitting the judgment-seat with confidence and scorn, judging, censuring and o demning his differing, mistaken and fallen brother! And yet how co monly is this to be found among us! Thou hast thy measure of truth, thou hast also thy share of error. And how little is thy portion of truth it were singled out from all those mistakes with which it is mingled! H unreasonable then is it, whilst thy own light hath so much darkness in it, think, as was said before, there is no light in his darkness!"

"Again, I have not in my arguing for a mutual forbearance, &c., b pleading for *scepticism*, nor indifference of opinion and practice in religion: if it were no matter what we believe or what we profess; how we conform any party or sect, or how we differ from them. I intend in nothing I h said to countenance a *wantonness of opinions* in things of religion, any m than a *bitterness of spirit*. Nor do I design in what I have discoursed to plex your minds, and make them irresolute, remiss and negligent in mat of religion. No, I have not been pleading for scepticism, but against *dogmatical* resoluteness and impatience towards others that disagree. Be as posit as thou wilt in thy *own* notions, provided thou dost not *impose* them upon brethren."

"I would not have great vital and fundamental truths jostled out by less I would have *mutual* permission in things undetermined and unnecessary. And I would not have men make more necessities than God hath made. "I would not have the great and eternal truths and duties of the Gospel s jected to things indifferent, or that concern only external polity and gove ment of the Church; forgetting the ancient and true bonds of unity, *viz.*, *God, one Lord, one spirit, one faith*, &c.; not *one opinion*, not *one cereme* not *one form*. I would not have men call all opinion by the name of Religi nor give to all their own fancies the title of faith; nor would I have a ma head cut off (as one speaks) because he hath a wart upon his cheek, or s lines in his face to distinguish him from me."

"Nor am I again in this discourse pleading for an indifference of fo and making all alike. I grant some to be *purer* than others; and I believ the duty of every Christian to follow after the best. But I shew, as apostle speaks, a more excellent way than that of any form, and that is *L* I am not pouring out any contempt upon the outward forms of religion, I vided we are in a right manner subject to them. I am not against Ch tians gathering and embodying. I think it is their duty so to do; but I

vided still it is not to this opinion or form, but to *Christ*."—"All gathering, and not to him, will, instead of unity and beauty, bring forth division, breaches and deformity. I am not against good men's *particular* uniting in their several forms and ways of worship; so they be not to the prejudice of an *universal* charity, and exclusive of any truly sincerely good Christian, so far as we are agreed one with another. It is not necessary that all good men should be of a particular church; nor is it possible: but I would have no measure of union and communion among good men fixed, that shall exclude any good man. And give me leave to say it, this is a principle will walk throughout the world, and be victorious when all our names and distinctions are vanished and gone." [This is the passage on which I grounded my theory as to the reason of Mr. White's non-acceptance of any pastoral charge.]

"Again, I design not by any thing I have said upon this argument, to give Christians leave to profess and practise any thing outwardly in religion, though it be contrary to their own inward sense. This is a compliance beyond all the kindness I have been contending for among brethren, how large soever my charity is to all that differ from me. God hath not allowed me to touch, or taste, or handle, where I have not been fully satisfied in my own conscience. I do not think they deserve the name of *latitudinarians* that can comply with every thing that is uppermost in religion; but they who strictly walk with God, and serve him according to their own faith and conscience, and give the same liberty to all that differ from them. I would have men do nothing in religion upon compliment or force. I would have *no man's opinion*, as one saith, *another man's rule*, or *his own snare*."

I have been very copious in my extracts from this work, because I think it deserves to be better known, for its own intrinsic merits, independently of the great light which it throws on the opinions and character of Mr. White himself. The author expired in the year 1707, in the 78th year of his age, and this posthumous treatise was published in the year 1708. Its popularity, it appears, was sufficiently great to carry it to a second edition. I have already mentioned that it was edited by an intimate friend of the author; and the editor has prefixed an "Epistle Dedicatory" to his "true and much-esteemed friend Mr. John Tarrey," which, as being addressed to another friend of Mr. White, is not unworthy of partial extraction.

Speaking of the reasons which led to the treatise being inscribed to Mr. Tarrey, the editor says,

"It is well known, the author was much in esteem and friendship with many noble Lords and Ladies of the highest quality, who might not have disdained the acceptance of it. But I find such a knot of reasons concurring, as seem to render it inevitably your right and peculiar. As, beside what is mentioned of your particular friendship, that constant and uninterrupted series of good offices you kept up towards the author, while living; and that pleasant tie of mutual respect and familiarity in which you stood together; insomuch that you seem'd to be at the same time his patron and his humble servant, his scholar and his master; your being so great an instrument in forwarding and hastening his Works, that they might be reduced to order, and prepar'd for the publick service before his departure; the obliging policies you made use of to get him often into retirement from the hurry and multiplicity of his other engagements, and so general converse, to labour hard to this good end for one part of the time, and meet his refreshment and divertisement in your company the other, as a present reward: in a particular manner, you alone being the person into whose hand and care he had chosen to deposit his works in MS., and from whose hand the world is to be obliged with them: where I must add your faithfulness and zeal in the discharge of this your trust to promote and hasten them for the benefit of the publick, and the satisfaction of

those who have so much desired them;—as the editor has this agreeable province fallen to his lot, so he cannot but own the providential juncture that first gave him the knowledge of yourself upon the death of our friend, as opening both the way of succession into the inheritance of some of his more peculiar friendships, and the means of bringing him again upon the stage of the world, being dead, yet to speak, and carry on his blessed work of charity and unity."

Having thus obtained a tolerably clear idea of the character of Jeremiah White, I might be content with leaving to your readers the practical rebuke which is thus afforded to the scurrilous remarks of the Royalist historians. But as one of these defamatory stories has obtained a wide-spread popularity, from its connection with the family of Cromwell, I shall first exhibit the tale at length, as told by the authority on whose veracity it alone rests its claim to our reception, and then confront it with some impartial evidence which will be found to bear decisively on the point.

John Oldmixon, in his *History of England during the Reigns of the Stuarts* (I. 426), says,

"His [Cromwell's] care in matching them [his children] well, both sons and daughters, was very laudable, of which there's a pleasant instance. One of his domestic chaplains, Mr. Jeremy White, a sprightly man and a top wit of his Court, was so ambitious as to make his addresses to Lady Frances, the Protector's youngest daughter. The young lady did not discourage him; and this piece of innocent gallantry in so religious a Court cou'd not be carry'd on without spies. Oliver was told of it, and he was much concerned at it, obliging the person who told him to be on the watch, and if he cou'd give him any substantial proof, he shou'd be well rewarded, and White severely punished. The spy follow'd the matter so close, that he hunted Jerry White, as he was generally term'd, to the lady's chamber, and ran immediately to the Protector with this news. Oliver in a rage hasten'd thither himself, and going in hastily, found Jerry on his knees, kissing the lady's hand, or having just kissed it. Cromwell in a fury ask'd what was the meaning of that posture before his daughter Frank? White, with a great deal of presence of mind, said, 'May it please your Highness, I have a long time courted that young gentlewoman there, my Lady's woman, and cannot prevail; I was therefore humbly praying her Ladyship to intercede for me.' The Protector, turning to the young woman, cry'd, 'What's the meaning of this, hussey? Why do you refuse the honour Mr. White wou'd do you? He is my friend, and I expect you shou'd treat him as such.' My Lady's woman, who desir'd nothing more, with a very low courtesy reply'd, 'If Mr. White intends me that honour, I shall not be against him.' 'Sayst thou so, my lass?' cry'd Cromwell; 'call Goodwyn; this business shall be done presently, before I go out of the room.' Mr. White was gone too far to go back. The parson came. Jerry and my Lady's woman were marry'd in presence of the Protector, who gave her 500 pounds for her portion; and that, with the money she had sav'd before, made Mr. White easy in his circumstances, except in one thing, which was, that he never lov'd his wife, nor she him, tho' they liv'd together near 50 years afterwards. I knew them both, and heard this story told when Mrs. White was present, who did not contradict it, but own'd there was something in it."

With this story, thus circumstantially told, let the following extract from Pepys' *Memoirs* (I. 75) be compared:

"1660, Sept. 18th.—To the Miter taverne in Wood-streete (a house of the greatest note in London), where I met W. Symons and D. Scobell and their wives, Mr. Samford Luellin, Chetwind, one Mr Vivion, and Mr White, formerly chaplin to the Lady Protectresse (and still so, and one they say that is

likely to get my Lady Francesse for his wife). Here some of us fell to handycapp, a sport that I never knew before."

This accidental notice of a fact, in a case when there could be no possible reason for a misstatement, is one of the strongest kinds of testimony, and with its aid we shall be able to make out a very complete *reductio ad absurdum* against Oldmixon's tale. The scene which that historian describes, if there be any truth in it, must have happened during the Protectorate of Oliver Cromwell—that is, between the years 1653 and 1658. According to him, the marriage continued for nearly fifty years, which would bring down its dissolution to some period between 1700 and 1708; and as Mr. White died in 1707, his would seem to have been the earlier death. Therefore, in the year 1660, according to Oldmixon, Mrs. White was alive. But according to Pepys, Mr. White was then unmarried, and rumour had matched him with the Lady Frances. This is a direct contradiction. The only escape is the supposition that Mrs. White died between the date of the marriage and the year 1660; which, however, will expose Oldmixon to still more serious charges: for he asserts that the marriage lasted nearly fifty years, and that he was acquainted with Mr. and Mrs. White, and heard the story told in the presence of the latter, which, as Oldmixon was not *born* till 1673, is wholly inconsistent with the supposed death of Mrs. White before 1660. Either, therefore, the marriage did not take place till after the year 1660, (in which case of course the whole story falls to the ground,) or Oldmixon is guilty of the most flagrant and shameless falsehoods. In either case, his credit for accuracy is destroyed, and his testimony becomes wholly worthless. How far his testimony is worth any thing against that of Pepys, the following extract from Chalmers' Biographical Dictionary (art. Oldmixon) will enable all to judge:

"Mr. Oldmixon, though rigid to others, is far from unblameable himself, in the very particulars concerning which he is so free in his accusations, and that sometimes without the least regard to truth.—It is a fact that, when employed by Bishop Kennett in publishing the historians in his 'Collection,' he made no scruple to pervert 'Daniel's Chronicle' in numberless places, which renders Kennett's first edition of little value."

The reader will have observed the *germ* of this story in the report mentioned by Pepys; and will have no difficulty in assigning the edifice thereon erected to the merry humour of some gay Cavalier. The firm adherence of Mr. White to the family of Cromwell in their misfortunes, and in an age when unpurchased constancy was rare, naturally suggests a motive such as the above. That it was groundless, the marriage of the lady shortly after to Sir John Russell, when there was no angry father alive to hinder her union with Mr. White, is sufficient evidence; and when we remember that her first marriage with Mr. Rich, the Earl of Warwick's grandson, was a love-match, to which Cromwell only consented of necessity on discovering that they were privately married, I fear there is little room left for an attachment to her father's chaplain.

It remains, therefore, so far as any evidence we possess is worthy of attention, very doubtful not only *when* Mr. White was married, but whether he were so *at all*. I may dismiss the accusation of being "a top wit" with the remark, that the divines of the Commonwealth are

hardly dealt with. If they are men of a grave turn of character, they are styled "*morose fanatics*;" and if they mix in society and are not inaccessible to sallies of wit and humour, they are ranked with buffoons and court-jesters. This accusation may be safely left to be received at its own worth.

I have now, I think, placed the character of Jeremiah White in a new and correct point of view. He was an honest, warm-hearted and benevolent man; a true lover of civil and religious liberty; earnest without the heat of a zealot; constant without affectation; beloved for his social virtues by his personal friends; respected and esteemed for his sterling worth and Christian forbearance and charity by his political enemies;—let Englishmen of the present day decide, whether to have had such a man for his friend and companion be not an honour rather than a disgrace to Oliver Cromwell.

SIGMA.

LETTERS FROM THE MERSEY.

TO A. B. JOHNS, ESQ., NORTH-HILL, NEAR PLYMOUTH.

Flumina amem, sylvasque inglorius.—VING.

FATHER belov'd, if now thy thoughts should roam—
 Seldom thy steps do—from thy cottage-home,
 Where Winter, softening, smiles off half his chill
 On Cromwell's Mound,* now thy own calm North-hill,
 (Round which, we us'd to think, the first flowers sprung,
 And, first and last, the gray-bird's ditty rung,
 Safe in whose bounds the year-long robin bides,
 Sings from the thatch, or in the thicket hides,
 While his bold breast the sunset's fire receives,
 Or his full Indian eyes gleam through the leaves),—
 Father, if thence thy thoughts should rove at large,
 Place them awhile under my filial charge;
 And I will guide them to a scene, which yet
 Will pay affection's and affliction's debt—
 The roof, the room (oh, that 'twere nearer thine!)
 That holds the youngest of thy name and line,
 Who, gathering round the New Year's evening flame,
 Forget not there—nor ever will—thy name,
 But turn from all, who form the fireside ring,
 To track the sweet waves to their distant spring.

How few months since we left that western clime!
 But Feeling dates not by the moons of Time.
 Since then, two graves their dreary depths have shown,
 Open'd for those, whose cradle was thine own.
 In them—within how short a space!—were laid
 Two of thy parents' children—two who play'd
 With thee beside how many a Christmas blaze,
 While their mirth gave new brightness to its rays.

* My father's house stands almost on one of the earth-mounds raised, in the great Civil War, to defend Plymouth (a parliamentary town) against the royalists.

Keen the first pang, but *that* is past. They sleep
The last of mortal slumbers, dreamless, deep;
And we, like them, must rest us on the shore,
Where hands shall part, and hearts shall ache, no more.
Meantime, *we live*—oh, not to wear away
The remnant hours of our fast-fading day
In grief for natural transits! but to wait,
Calmly, the calls of providential fate,
Which, at their hour, to all who breathe must come,
Whispering the wanderer back, the stranger home.
From life to death, from death to life, we tend;
And it absolves the means, to trust the end.

Memory and Hope, on troubled seas ye shine,
But your light on them is indeed divine.
How work your spells on all behind, before,
On things to come, and things awhile no more,—
One with her mystic past-reviving power,
The other with the future for her dower!
Much does Life owe ye both; nor least to thee,
Through whom Hope works on past reality,
Not on pure phantasies. 'Tis thine to bring
The Disembodied back from Lethe's spring,
Ere they have pluck'd the lotus thence, to shed
On living hearts oblivion of the dead.
Nor *beings* only thy strong sorcery own,
Nor the chief actors, or their acts, alone;
But every scene that had its hour of stir
On the great Past's receding theatre,
With each transaction in each scene combin'd,
And all those scenes suggested to the mind,
Lives in fresh sweetness—for 'tis thine to draw
The sting from all subjected to thy law—
From all but guilt;—all else is ours again,
Dewy with pleasure filter'd clear from pain.
Each imag'd rose, o'er Memory's mirror borne,
Renews its beauty, but resigns its thorn.

How many are her spells! What visions rise,
Crowd, mix, and shift before my passive eyes!
Now, through the moorland wind and driving shower,
I gaze on Dewerstone's upsoaring torr,*
Clambering o'er piles of granite rude and stern,
That shoulder up broad wastes of furze and fern,
While, between us and the gray Torr's steep brow,
The foaming Cad tears its wild way below,
Roaring unheard—so deep the gorge, so loud
The blast that slings the rain and sweeps the cloud!—
"A change comes o'er the spirit of my dream"—
I wander now beside my native stream,

* Dewerstone Torr, a noble pile of granite on the Cad, just above its confluence with the Mew (or Meavy) at Shaugh-bridge.

The pilgrim of the Laira,* lonely Plym,
 Dreamer of woods green-clouding o'er his brim,
 Who, talking in his sleep his banks along,
 Murmurs of Carrington's† or Howard's‡ song,
 Or his, the guileless Bidlake,§ whose fine eyes,
 Like Milton's, darken'd on the noonday skies,
 Yet who, though blind, by Memory's light supplied,
 With Nature liv'd, and to her Maker died.
 By the same light, he now before me stands ;
 Behind, as wont, he clasps his drooping hands :
 The square large forehead, the pale thoughtful face,
 Where feeling sheds o'er intellect its grace,
 The worn, gray hairs, the poor vague orbs, that roll
 Dark in the sun, yet speak the undarken'd soul,—
 These paint his mental portrait, and I see
 The kind old Master, who, for love, not fee,
 My stammer'd five declensions deign'd to hear,
 And bore my blunders with a patient ear.
 Oh, that I then his claims had better known—
 Less prov'd him wise by follies all my own !
 Too much of this.—Once more the Lamp is tried—
 Again we find us by the lone Plym-side :
 On sward that slopes off into sand we dine ;
 The autumnal noon-beams on the water shine—
 Nor *on* it only—through its mass they run,
 Till 'tis one compound rich of wave and sun,
 And you might think, where trees down-shadow'd gleam,
 Dissolving sunbeams under-lit the stream.
 Seldom have happier moments bless'd my lot,
 Than those we pass'd on that sequester'd spot—
 Sequester'd, not deserted,—for, even then,
 Shouting and whooping through the startled glen,
 A band of truants, bent on blackberries,
 Dash'd through the river with discordant cries,
 Again splash'd back, again disturb'd the shore—
 Then left the stillness sweeter than before,
 The solitude profounder. How we all,
 After their last shout, caught the river's fall,
 Sounding as if, rejoicing at release,
 It felt its own the meekest voice for Peace !
 There long we lay as in a golden trance,
 Watching the brown leaf on the eddies dance,
 The fall-ting'd foliage, sands like bedded gems,
 Banks shadow-dappled, old trees' mossy stems,

* The estuary of the Plym, so called.

† N. T. Carrington, author of the fine local poem, entitled "Dartmoor

‡ N. Howard, author of Bickleigh Vale, a poem descriptive of that local locality.

§ The Rev. J. Bidlake, D.D., a rare and beautiful character, an accomplished scholar, and a noble-minded man. He published "The Year," and many poems.

Ferns that seem'd upward through the waves to grow,
Gay hawkweed glass'd in broken stars below,
Steeping—all blent in one romantic whole—
In poetry the heart, in peace the soul!

Dear, early wish, though baffled still, to win
Words that might breathe the beauty-vein within!
How far unlike the gift, by Genius thine,
To map the canvas with the forming line,
Next to cloud o'er it the first vague intents
(A chaos, with creation's elements),
Then, with innate and unimparted skill,
Mould the bright mass and work it to thy will,
Gather and fuse into one whole refin'd,
Light, shade, grace, colour, beauty, substance, mind,
Till it glows forth, perfect in every part,
A triumph and a trophy of thine Art!—
Such are those wonders of thine artist-power
I gaze on now—the “Breaking of the Shower,”
And the bewitching “Sandbank.” In the first,
The shadowy deer trip down to slake their thirst
At the smooth river, full to the still brim
(That river our own wood-embosom'd Plym),
While those soft clouds, that leave, where'er they pass,
More verdurous woodlands and more emerald grass,
Severing, admit the first weak watery ray,
That mottles with faint gold the darkling day,
And melts into the water's conscious rest,
Like Heaven's own smile into the good man's breast.
The other picture, what a glorious dream—
Yet made so by reality supreme!
(For 'tis with Nature as with Mind;—the veil
Once rais'd, we see what turns poor fiction pale;
And *both* recesses of the Great Shrine glow
With splendours deepening as we inward go).
Look, linger, love! There the bright marvel stands—
The lone Yealm rambles o'er his lustrous sands
In the voluptuous hush of sunlit noon,
Hearing no sound but his own slumberous tune
That makes intenser quiet. How his bed
Shines through the amber'd waters o'er it spread!
How cloth'd in leafy sunshine rise those trees,
Breezeless, yet how elastic to the breeze!
From what green depths of sultry shadow steals
The stream to light, and all at once reveals
Why it comes onward!—to reflect and guard
Yon central Mass, its immemorial ward,
“The Pixies' Rock” *—who on it lov'd of old
Their moonlight revels by the stream to hold,
And still, as fancy might believe, keep green
The ferns, weeds, mosses on its ledges seen,

The Devonshire Fairies. The spot from which the exquisite painting referred to is taken, is so called in the vicinity from some forgotten connection with them.

Give the deep sunbeams a superber glow,
 A gemmier lustre to the sands below.
 Yes, there the sweet work lives in all its power—
 And I, a townsman, at this wintry hour,
 Feel the dear spell the dreary truth o'erwhelm,
 And dream of Pixies by the greenwood Yealm!

Thus held the desultory strain its track,
 When sadder memories called the dreamer back.—
 And is he gone, who first made known my lay,
 And spread a moss-bank for his glow-worm's ray;
 Who, through the changes of twice ten years tried,
 Acted the patron's part, without the pride,
 Till, seen in light reflected from the past,
 The Poet brighten'd to the Friend at last?
 He was a MAN indeed, to miss and mourn—
 One of those noble beings, who seem born
 To shew what Virtue *means*, what Frailty *can*,
 And how the Christian dignifies the Man.
 How did his searching and unshrinking eye
 Look up to truth—down on hypocrisy!
 How meanness crouch'd that kindling glance before!
 How falsehood shudder'd to its writhing core!
 What floods of manliest melody would flow
 From those firm lips, when others' weal or woe,
 Working within, unlock'd the fountain-cave,
 Healing and blessing on its every wave!
 To men like him no common part is given—
 They hear the voice, act in the name, of Heaven.
 Would Superstition wrap the world in gloom?
 They guard the fire that shall its light relume.
 Does Power to crush fair Liberty intrigue?
 'Tis theirs to form and govern the great league
 That links the Wise against the Mighty—binds,
 O'er Chain'd and Chainer, the Deliverers' minds.
 Honour to those who lead the glorious charge,
 Who lift, untir'd, the adamant targe
Over the Suffering, and *against* the Strong,
 Wherever Might does battle for the Wrong!
 And such was he, in life, and tongue, and pen—
 A Man by noble Manhood rais'd o'er men.
 Such was he—oh, that *was*!—But, while we mourn,
 And hang with idle wreaths our ASPLAND's urn,
 Be it our pride to shew that sympathy,
 Which, not content with grief when such men die,
 Loves their *aims* as their persons, feels them still
 Alive in their great views of good and ill,
 Springs to their cannon where they pointed stand,
 Seizes the match dropp'd from the dying hand,
 Nor for a moment slacks the fated roar,
 Till all that makes Man wretched is no more.

Liverpool, January, 1846.

THE 117th PSALM,

Set to Music for Three Voices

by Henry Lawes 1648.

The first system of the musical score consists of four staves. The top three staves are for three voices (Soprano, Alto, and Tenor/Bass), and the bottom staff is for the keyboard accompaniment. The music is in G major (one sharp) and common time. The lyrics for the voices are:

Soprano: Lau...da...te Do...mi.num om...

Alto: Lau...da...te Do...mi...num om...nes

Tenor/Bass: Lau...da...te Do...mi.num om...nes

The second system of the musical score continues the composition with four staves. The lyrics for the voices are:

Soprano: ...nes gen...tes, Lau.da.te e.um omnes

Alto: gen...tes, Lau.da.te e.um om...nes

Tenor/Bass: gen...tes, Lau da...te e...um om...nes

po... pu li: Quo... niam confir. ma... ta

po... pu li: Quo... niam confir.

po... pu li: Quo... niam confir. ma... ta

The first system of the musical score consists of three vocal staves and a piano accompaniment. The vocal staves are arranged in a three-part setting. The first staff (Soprano) begins with a half note 'po', followed by a quarter note 'pu', and then a half note 'li:'. The second staff (Alto) begins with a half note 'po', followed by a quarter note 'pu', and then a half note 'li:'. The third staff (Tenor) begins with a half note 'po', followed by a quarter note 'pu', and then a half note 'li:'. The piano accompaniment is in the right hand, starting with a half note 'po', followed by a quarter note 'pu', and then a half note 'li:'. The lyrics are 'po... pu li: Quo... niam confir. ma... ta'.

est confir. ma... ta est su... per nos

ma... ta est confir. ma. ta est su. per nos

est confir. ma... ta est su... per nos

The second system of the musical score continues the three-part vocal setting and piano accompaniment. The vocal staves are arranged in a three-part setting. The first staff (Soprano) begins with a half note 'est', followed by a quarter note 'confir.', and then a half note 'ma... ta'. The second staff (Alto) begins with a half note 'est', followed by a quarter note 'confir.', and then a half note 'ma. ta'. The third staff (Tenor) begins with a half note 'est', followed by a quarter note 'confir.', and then a half note 'ma... ta'. The piano accompaniment is in the right hand, starting with a half note 'est', followed by a quarter note 'confir.', and then a half note 'ma... ta'. The lyrics are 'est confir. ma... ta est su... per nos'.

mi se ri cor di a e

mi se ri cor di a e

mi se ri cor di

This system contains three vocal staves and two piano staves. The vocal parts are in treble clef with a key signature of one sharp (F#). The piano accompaniment is in bass and treble clefs with the same key signature. The lyrics are 'mi se ri cor di a e'.

jus, Et ve ri tas Do mi

jus, Et ve ri tas Do mi

e jus, Et ve ri tas Do mi

This system continues the musical score with three vocal staves and two piano staves. The lyrics are 'jus, Et ve ri tas Do mi'.

ni ma...net in æ ter... num, et ve... ri.

ni ma...net in æ ter

ni ma...net in æ ter... num, et

The first system of the musical score consists of four staves. The top staff is a vocal line in treble clef with a key signature of one sharp (F#). It contains the lyrics "ni ma...net in æ ter... num, et ve... ri." with various musical notations including eighth notes, quarter notes, and slurs. The second staff is a vocal line in alto clef with the lyrics "ni ma...net in æ ter". The third staff is a vocal line in bass clef with the lyrics "ni ma...net in æ ter... num, et". The fourth staff is a piano accompaniment in grand staff (treble and bass clefs) with a key signature of one sharp, providing harmonic support for the vocal lines.

tas Do. mi ni ma...net in æ ter.

num, et ve. ri. tas Do. mi ni ma...net

ve. ri. tas Do... mi... ni... ma...net

The second system of the musical score continues the composition with four staves. The top staff (vocal, treble clef) has the lyrics "tas Do. mi ni ma...net in æ ter." The second staff (vocal, alto clef) has the lyrics "num, et ve. ri. tas Do. mi ni ma...net". The third staff (vocal, bass clef) has the lyrics "ve. ri. tas Do... mi... ni... ma...net". The fourth staff (piano accompaniment, grand staff) continues the harmonic accompaniment for the vocal parts.

.....num ma net in æ ter

ma net in æ ter

in æ ter

This system contains four staves. The top staff is a vocal line with lyrics. The second staff is a piano accompaniment. The third staff is a vocal line with lyrics. The fourth staff is a piano accompaniment. The music is in G major and 4/4 time.

num, ma net in æ ter num, ma net in æ

num, ma net in æ ter num, ma

.....num ma net in æ

This system contains four staves. The top staff is a vocal line with lyrics. The second staff is a piano accompaniment. The third staff is a vocal line with lyrics. The fourth staff is a piano accompaniment. The music is in G major and 4/4 time.

ter... num ma... net in æ... ter. num

...net in æ.ter... num manet in

...ter... num... in æ.ter...

This system contains the first three measures of the hymn. It features a vocal melody in the upper staff and a piano accompaniment in the lower staff. The lyrics are distributed across three lines of music.

ma... net in æ.ter... num.

ter... num in æ.ter... num.

... num in æ.ter... num.

This system contains the next three measures of the hymn. It continues the vocal melody and piano accompaniment from the first system. The lyrics are distributed across three lines of music.

HENRY LAWES, THE FRIEND OF MILTON.

PERHAPS, by way of supplement to my former communication (pp. 17—21), a few additional particulars respecting Henry Lawes may not be unacceptable to some of your readers. Even those who know little, and care less, about his musical merits, may yet feel some interest in the man to whom we owe "*Comus*;" who won the friendship of Milton in youth, and preserved it through his life. We should expect to find that such a man was a scholar, a man of correct taste, sound judgment, and an independent turn of mind; nor do the evidences that are within our reach lead to any other conclusion. These are chiefly to be found in his, now rare, works.

In 1637, George Sandys, the celebrated traveller, published his "*Paraphrase upon the Psalmes of David*;" and the Tunes with which the collection is enriched (24 in number) were written by Lawes.*

It was not till 1653 that he published his "*Ayres and Dialogues, for One, Two and Three Voices*." The foolish and tasteless preference of the first of our Stuart kings (an example followed by all his descendants) for French music, had extinguished the finest school of counterpoint that this country ever knew. The frown of the Court was upon every English musician, and within a few years of James's accession they were dumb. We have the music of these French favourites—*Laniere*, *Grabu* and others—and wretched stuff it is: as Mozart said of the French music of his time, it is "vapid, cold and miserable—in a word, French." To this unfortunate propensity is owing the lamentable dearth of English publications from the year 1610 half a century forwards. The years of Elizabethan plenty were succeeded by the long period of Stuart famine.

To this silly fashion—the result of courtly subserviency and musical ignorance—Lawes thus alludes, in his address "*To all understanders or lovers of Musick*:"

"Some who have adopted my Songs had greater kindnesse for the children than the father; else, sure, they had not bestowed some late Ayres upon forrainners and strangers because I wrote them to Italian words. But we live in so sullen an age, that our profession hath lost its incouragement. Whatsoever is native (be it never so excellent) must lose its taste, because men have lost theirs. For my own part, I professe (and such as know me can bear me witnesse) I desire to render every man his due, whether he be stranger or native: and without depressing the honour of other countries (that especially of Italy), I may say our nation hath had, and yet hath, as able Musicians as any in Europe. But none give so harsh a report of the English as the English themselves."

"Since our palates are so much after novelities, I desired to try the Greek, having never yet seen any thing set in that language either by our own Musicians or strangers; and, by composing some of *Anacreon's Odes*, I found the Greek tongue full as good as any for musick, and in some respects sweeter than the Latine."

This volume is dedicated to the original "*Lady*" in *Comus*, and

* Two of these I have inserted in "*The People's Music Book*," and I regard one of them (called *Cripplegate*) as an admirable specimen of the true and proper style of psalmody, to which Lawes (imitating all our best composers) judiciously adhered.

the original "Sabrina"—now become Alice, Countess of Carbery, and Mary, Lady Herbert of Cherbury, of whose vocal attainments Lawes thus speaks :

"Most of these compositions were made when I was employed by your ever-honoured parents to attend your Ladishipp's education in Musick : who excell'd most Ladies, especially in Vocall Musick, wherein you were so absolute, that you gave life and honour to all I set and taught you ; and that with more understanding than a new generation pretending to skill (I dare say) are capable of."

It was not likely that the man who had written the music to *Comus* would employ his talents upon any rhymes that might chance to fall in his way ; and accordingly we find that Lawes sought employment for his muse among the best Lyric poets of the day. He gives "a table, with the names of those who were the authors of the verses," and as in his introduction he says that he "received them from their hands," they were most probably written expressly for him. Among the contributors are Waller, Davenant, Carew, Harington, Herrick, Dr. Stroud, Cartwright, Lord Winchelsea, Lord Pembroke, Colonel Lovelace, Sir Charles Lucas, Sir Thomas Nevile, Lord Broughal, Mr. Francis Finch and Mr. Thomas Carey.* Waller (among others) prefixed to the work some commendatory verses, in which he justly praises Lawes for the same excellence which earned him the eulogy of Milton :

— As a window thick with paint
Lets in a light but dim and faint,
So others with Division hide
The light of sense, the poet's pride ;
But you alone can truly boast
That not a syllable is lost.

The same quality in Lawes's music is thus, in more homely phrase, described by the organist of the Chapel Royal, John Cob :

No pointing comma, colon, half so well
Renders the breath of sense : they cannot tell
The just proportion how each word should go,
To rise and fall, run swiftly, or march slow.
Thou shew'st 'tis Musick only must do this,
Which as thou handlest it can never miss :
All may be sung or read which thou hast drest ;
Both are the same, save that the singing's best.

Those who are acquainted with Lawes's music and that of his predecessors will appreciate the force and truth of these commentaries. The fact is, that music had been treated as a *science* and as an *art* by the composers of the Tudor dynasty with the most consummate skill, but they had not employed it as a *language*. Words, with them, were generally little more than vehicles of sound. Compared to them, as masters of counterpoint, Lawes was a pigmy. In fact, he never entered the lists with them, but wisely employed his talents in giving expression to words by a single voice. This was a novel application of the art ; and the success which attended his efforts is not only attested by the testimony of his contemporaries, but by the existing evidence of the compositions themselves. It remained for his immortal successor, Henry Purcell, to surpass every composer of every country in every

* From this volume I have taken the graceful Air, "Careless of love and free from fears," which appears in "The People's Music Book."

style—to sound every height and depth of music's scale—to climb to the loftiest sublimity—to “welcome song and jest, midnight shout and revelry”—to exemplify what music was as a science, as an art, and as a language—in the church and in the theatre—in the concert-room and the club-room—to make its potent spirit heard, known, felt every where—to alternate the most elaborate displays of science with the brightest flashes of genius and the boldest creations of fancy. But Purcell was a man against whom no man could, or can, be measured. No man, finding his art as he found it, left it as he left it.

A few years afterwards, Lawes published a “Second Set of Ayres and Dialogues;” and again he addresses “all understanders and lovers of Musick” by way of preface. Some of his observations will, I think, be read with interest.

“The way of composition I chiefly profess—which is to shape notes to the words and sense—is not hit by too many: and I have been often sad to observe some (otherwise able) Musicians guilty of lapses and mistakes in this way. And possibly this it is makes many of us heard of so ill abroad: which works a beleafe amongst ourselves that English words will not run well to music: which I have said, and must ever avow, is one of the errors of this generation. I confesse that I wish some of our words could spare a consonant (which must not be stirr’d, for fear of removing those landmarks in spelling which tell their originall), but those are manageable enough by giving each syllable its particular humour, provided the sense be observed. And (I speak it freely, once for all) if English words which are fitted for Song do not run smooth enough, ’tis the fault either of the composer or singer.”

The Preface concludes in a spirit of independence worthy the associate of Milton:

“As for myself, I am not brought so low as to bow for a subsistence to the follies of this age, and to humour such as wil seem to understand our Art better than we that have spent our lives in it. If any thing here bring you delight, I have my design. Farewell. H. L.”

This collection was preluded by commendatory verses from Mrs. Katherine Phillips, Dr. Colman and Dr. Wilson. It was about this time that Colman, together with Cook (Henry Purcell's master) and Henry Lawes, composed the music to an entertainment written by Sir William Davenant, intended as an imitation of the Italian Opera of that time, and performed during the Protectorate, at Rutland House in Charter-house-yard.

Lawes published a third and a fourth set of his “Ayres and Dialogues.” In the latter we begin to find the dawning of the legitimate English Glee, in his three-part Songs. These compositions, as specimens of part writing, are immeasurably inferior to the Madrigals of the preceding age, but they were, doubtless, adapted to the usual musical capacity of the age, which (as compared with that of Tudor times) was slender enough. They form the single filmy thread which unites the Madrigalian fabrics of the preceding century, with their substantial material and ample breadth, to the more modern and variegated texture of the English vocal harmonists who flourished during the century past, and who, under a new form and title, sustained the reputation of our native school of vocal counterpoint.

Lawes's life was spent under adverse influences. In early life, courtly patronage and the current of fashion ran in an unfortunate

direction. Masques were the favourite amusements of the time, but it does not appear that Lawes supplied the music for any of those performed at Court. William Lawes composed the music to the celebrated Masque presented to Charles I. and his Queen by the gentlemen of the four Inns of Court in 1633,* and Henry that to *Comus* in 1637 but there is no record of their having been employed by the King and Queen to assist in their entertainments. Lawes's manhood was passed in the time of the great struggle, when the claims of art were disregarded, and every thought and power of the contending parties brought to bear upon its progress and final issue. He survived the Restoration but two years, and therefore died before the marvellous new birth of his art under Humphries, Wise, Blow, Clark, and, above all, Henry Purcell,—an event which genius and enthusiasm alone accomplished in despite—nay, it may be said in defiance of Charles II., who left his English band to starve, drove every English musician every where with contumely from his presence, shut up his organ in the Chapel Royal and supplied its place with a band of French fiddlers.

It is a curious fact that the great admirers and patrons of Music during the Protectorate seem to have been Oliver himself and his "Secretary for the foreign tongues." The former engaged John Hingston, a scholar of Orlando Gibbons, to give his daughters instruction in music. Two boys, also his pupils, used to sing Deering's Latin Songs to Cromwell at Whitehall, and the Protector would often go to private musical parties that Hingston had in his own house.

When the organs of cathedrals and colleges were ordered to be taken down, Cromwell directed that of Magdalen College, Oxford, to be removed to Hampton Court, where it was placed in the great gallery and one of his favourite relaxations was to listen to Hingston's playing upon it. The library of the Music school at Oxford, which had been removed by some royalist, Cromwell ordered to be restored, and took care that the Music lectures should be regularly read. In 1656, he appointed Dr. Wilson to the Music Professorship; nor did the merit of Mr. (afterwards Dr.) Rogers escape his notice or go unpatronized for Cromwell sent a mandate to the University of Cambridge to confer upon him the degree of Mus. Bac.† And, notwithstanding the Parliamentary decree against stage-plays, Sir William Davenant (as I have already mentioned) was allowed to perform musical dramas at Rutland House in Charter-house-yard.

Milton's love for music began with his childhood. As a boy at St Paul's school, he imbibed that love for the cathedral service which he describes so eloquently, because so accurately, in the well-known line in *Il Penseroso*. And while many of his contemporaries made this service the subject of their bitterest invective—denouncing its essentially antiphonal character—ridiculing the "tossing of the Psalms to and fro like tennis-balls"—reviling the style of the music and the mode of its performance—silencing, and finally destroying, all organs and

* Not Henry Lawes, as Sir John Hawkins states. The original MS. (which I have examined) in the Music School at Oxford, is in William's handwriting and has his signature or initials to almost every separate movement.

† This admirable composer, whose Services and Anthems are yet so frequently heard in our cathedrals, was afterwards appointed Organist of Magdalen College whence he was ejected by James II., and died in poverty and obscurity.

instruments of Music,—Milton never joined in the hue and cry. Even in his severest assaults upon the Church of England, and when the torrent and tempest of his wrath is let loose against its many abominations, I know of no passage in which a word of censure or disapprobation escapes him as to the cathedral service.

Instead of the beggarly array of singers now daily burlesquing the service at St. Paul's, more than forty voices in Milton's time daily united in it. Upon a mind so awake to every display of beauty and grandeur, no wonder that the "service high and anthem clear" of Tallis, Tye, Byrd, Farrant and Gibbons, sung by such a "full-voiced quire," should have "brought all heaven before his eyes." That which had power to produce such an effect upon his mind, he would not be likely to assist in destroying.

Many other evidences of Milton's love for the divine art might be adduced; but it is time that this letter should end.

Allow me to add a note on that line in Milton's Sonnet to Lawes, in which he compares their friendship to that of Dante and Casella. Casella was a Florentine musician of the 13th century, and was Dante's musical instructor. He is the reputed author of some of the *Laudi Spirituali*, the most ancient Italian melodies that are known to exist, and of which there is a collection in the Magliabecchi library at Florence. Casella died before Dante wrote his celebrated work, for the poet describes his meeting his friend in purgatory, where, faithful to his old love of music, he begs of Casella to sing to him as he was used to do when upon earth. Casella's compliance with his request Dante thus relates:

*Amor, che nella mente mi ragiona**
Cominciò egli allor sì dolcemente,
Che la dolcezza ancor dentro mi suona.
Lo mio maestro, ed io, e quelle gente
Ch' eran con lui, parevan sì contenti,
Com' a nessun toccasse altro la mente.

As some of your readers may wish to see a specimen of the work which gave occasion to Milton's Sonnet,—a work, as I have said, exceedingly rare,—I have had one of the Psalms engraved on an 8vo page in order to bind up with the Christian Reformer. This is the only one of which Lawes has set a Latin version.

Gresham College, Dec. 10, 1845.

EDWARD TAYLOR.

JEAN PAUL.—V. PARTING AND MEETING.

It is only at the moments of separation and re-union that man is sensible of the fulness of affection of which his heart is susceptible. And then only does Love call for a trembling tongue and a moist eye;—as Memnon's statue vibrated and resounded only when the sun arose and descended. During the day, it was warm only from the sun's rays.

* This is the first line of one of Dante's Odes.

SONNETS,

COMPOSED DURING A CONTINENTAL TOUR.

X. AT VERSAILLES.

How changed this place since that old time when thou,
 Versailles, in all thy high-born pomp and pride,
 Didst, in thy deep and fair recesses, hide
 From vulgar eyes the sovereign's crowned brow ;
 While in these haunts, with countless charms array'd,
 The *Grand Monarque*, by Beauty tended, dream'd
 Of Fame on Pleasure's lap, and fondly deem'd
 The world, like thee, for him alone was made !
 Now in these green alcoves—these golden halls,
 The sons of France in motley ranks appear,
 And gaze and group with uncheck'd freedom here,
 Linger on sunny banks by waterfalls,
 Mix in the dance, and call these scenes their own,
 And share this joy and splendour with the throne ! -

XI. AT ST. DENIS.

Not always thus, in calm sepulchral state,
 The buried majesties of France reposed :
 Not always in the quiet marble closed
 They lay ; for here once revell'd a mad hate
 Of monarchy and order : drest in horrid gloom,
 Dark Atheism through this sacred fane
 Roam'd uncontroll'd and held her impious reign,
 And pluck'd each kingly sleeper from his tomb !
 But now a better age returns once more,
 And pious hands the scatter'd relics here
 Have gather'd to their graves, and now they rear
 In statelier pomp and beauty than before
 This gorgeous pile, beneath whose sheltering wings
 Lies the calm dust of Gallia's hundred kings.

XII. AT CAMBRAY.

'Tis midnight, and the moon, with placid ray,
 Seems pausing o'er the grave where lies the kind,
 " The good Archbishop," whose expansive mind
 O'er this community held righteous sway ;
 Though servant of a Church whose narrow creed
 (Unlike her name) debars from hope and heaven
 All but her votaries, to him was given
 A heart that learnt o'er every woe to bleed—
 A hand to help the needy, dry the tear
 On Misery's cheek, and the deep brand efface
 That Tyranny had fix'd upon his race ;
 O, had he seen these better days appear,
 How would his soul have gloried in the sight
 Of a glad world illumed by Freedom's light !

A TRIBUTE TO THE MEMORY OF THE REV. ROBERT ASPLAND.

No one, who loves God or Man, needs to fear excess in cherishing the memory of those who, while they lived, were among the better examples of human character.—G. WALKER.

MR. ASPLAND filled, during many years, a situation of such importance, and filled it so well, that his memory claims a tribute of grateful respect from those who knew the value of his character. His virtues—private, domestic, social—aided the effect of his public labours: and it is chiefly as “a public man” that he will be spoken of at this time, and in these pages. Death brings his excellencies impressively before us. He had been withdrawn from our view (in human estimation, too long withdrawn) by bodily illness and suffering. But he is now, in a more literal and solemn sense, taken away from the sphere to which he was an ornament and a blessing. Earth has just closed upon his remains. The final stroke is so recent, that *the whole* of what can and should be said of him, must, for the present, be deferred; in order that circumstances, dates, names, and the narratives connected with them, may pass under a mature revision. Meanwhile, the Voice of Friendship asks a hearing. A sketch may be attempted, where no finished portrait is at hand: notices may be accepted, instead of regular Biography; and contributions offered, where materials for a complete Memoir are wanting.

I am little acquainted with Mr. Aspland's early years. He came before the world at a younger age than is common; and it was then that I first had the happiness of knowing him personally. Upon one occasion, and quite incidentally, he mentioned his mother to me with the warmest gratitude. It was in reference to her, as “a wise reprover” of her children. I hence inferred that he owed much, as we might indeed suppose, to her faithfulness and piety.* His parents lived at Wicken, in Cambridgeshire; and, I conclude, were members of a congregation of Calvinistic Baptists. I know not where their son Robert was at school: nor do I trace him, on his leaving school, except to the Baptist College in Bristol. The fact of his being there, shews that he was educated for the Christian Ministry. Subsequently, he went to Aberdeen—it may be presumed, on the foundation of Dr. John Ward. I cannot find that he became minister to any congregation of reputedly orthodox Dissenters. He filled the office, however, in a society of General and Nonsubscribing Baptists, at Newport, in the Isle of Wight; and, while there, published a Fast Sermon, of the eloquent peroration of which a beneficed clergyman availed himself—perhaps without being aware of the source whence he filled his urn—certainly, without acknowledging the obligation.†

Not long afterwards, Mr. Aspland was recommended to the late S. Shore, Esq., of Norton Hall, near Sheffield, as Chaplain and Tutor in his family; and thither he was to have removed. In the interval, a vacancy occurred in the pastorate of the Gravel-pit Meeting at Hack-

* Mon. Rep. [O. S.], XI. 111.

† The individual alluded to was the late Rector of Old Swinford, in Worcestershire; a fervent admirer of the writings of a pretender to the gift of prophecy. In other respects, he was a man of good sense; and I believe that his general character was estimable.

ney. As the consequence, that society applied to Mr. Aspland, who accepted their invitation; his friend at Norton most handsomely releasing him from the engagement previously formed. This was in the year 1805. I had the satisfaction of hearing one of his probationary sermons. For its matter, style, arrangement and delivery, it was of high merit, and gave promise of his solid usefulness and reputation. The choice, assuredly, reflected eminent credit on those who made it, and on its object. It is seldom that a minister so young has possessed qualifications so substantial. But Mr. A.'s settlement at Hackney, and the approbation which he continued to meet with from his hearers, did him signal honour, for another reason. He persevered in reading and in thought, and abated nothing of his diligence. Had he remitted it, he could never have attained to worthy distinction, nor have produced the beneficial effects which followed on his ministry. It was only by the assiduous cultivation and exercise of his powers, that he could be welcomed as the fit successor of Mayo, Smith* and Laugher†—of Price and Priestley and Belsham.

Such was the nature of his situation, that he would be summoned to take a leading part among the Dissenters of London and its vicinity. For this, too, he was admirably fitted.

To all his new engagements, Mr. Aspland devoted himself with earnestness and deliberation. His first concern was to fulfil his ministry. In performing the services of the House of Prayer, he appeared to great advantage. He conducted the public worship appropriately and effectively; with a strict regard to its general ends, and to varying circumstances and seasons. What the tenor of his sermons was—and what were their characteristic recommendations—will, I think, be best judged of from a volume of them which he published in 1833, at the request and expense of his stated auditors. This is a *consecrated* memorial of the reciprocal affection of the Pastor and the Flock; and also of his Theological knowledge, vigorous and discriminating sense, comprehensive thought, and power of seeing beneath the surface, and of conveying sound instruction in language at once terse, perspicuous, appropriate and energetic.‡ His person and voice and distinct elocution commanded regard: yet these alone would not have procured for him the favour of his well-informed audiences; not apart from the intrinsically good qualities of his sermons. I scarcely know the modern discourses that equal them for a wide compass of ideas. Every topic has justice done to it. We meet with nothing superficial. In point of exactness of definition, accurate reasoning, judicious Scriptural exposition, and natural and copious applications, they remind me of the sermons of our good old English Preachers, at the end of the seventeenth and the beginning of the eighteenth century.§ Indeed, those

* The Rev. George Smith. See his Funeral Sermon, by Dr. S. Chandler. In many striking features, Mr. Aspland's character bore a resemblance to *his*; and so did some parts of his personal history.

† The Rev. Timothy Laugher, a fellow-student and intimate friend of Dr. Kippis, who has recorded his virtues in a Funeral Discourse.

‡ Appendix to this paper.

§ I have heard that Mr. A. was Editor of a Selection from them. But I do not affirm this as a fact. The Editor, whoever he was, would seem not to have obtained sufficient patronage for proceeding in his design.

great masters of the Pulpit were favourite authors with Mr. Aspland. Without being their servile imitator, he improved his own compositions by his study of theirs.

In 1809, Mr. Aspland laid the first stone of the New Gravel-pit Meeting-house, and opened it towards the conclusion of the following year. It is erected at a short distance from the chapel which the society had long occupied; its site, however, being more convenient, and its accommodations more ample. The minister and his people were much gratified by the change: and in the wide and congenial field of service in which he found himself, Mr. Aspland laboured ably, faithfully and indefatigably; his influence rapidly spreading far beyond his local residence and circle.

Persons who know any thing of the Protestant Dissenters of the Metropolis and its neighbourhood, cannot need to be informed that the ministers, together with some members of their respective congregations, execute important charitable trusts, and share in the management of several voluntary associations. The just and beneficial discharge of these offices must require punctuality and method, a competent acquaintance with the world and human nature, quick perception, judicious zeal and firm decision. Such were Mr. Aspland's habits and attainments. He was, in the best sense of the words, "a man of business;" observant of its forms, for the sake of maintaining its spirit and advancing its purposes—yet observant of them with a truly liberal temper. At the same time, he was a ready, correct and powerful speaker: nor did he less excel in promptly framing the resolutions and other documents which emanate from public bodies.

His talents, standing and address, gave him a favourable—nor unfrequently, a confidential—introduction to persons of high rank and office; especially to noble and honourable members of the Legislature, whose political attachments harmonized with his own.*

Of his successive publications, my limits do not permit me to speak in detail: all are greatly creditable to him as a writer, and manifest his strong intellect, sound principles and valuable aims.

The work for which this article is designed, had its origin in his public spirit, and mainly owes its success to his superintendence as its Editor. Here, then, it were unpardonable to be silent on his merits in that capacity. The undertaking was almost new: his manner of carrying it out, was absolutely such. Nothing had existed among us that was entirely the prototype of the *Monthly Repository*, &c. &c. Early in the eighteenth century, and nearly to the middle of it, excellent *Occasional Papers* had been printed, in the defence of Freedom, Spiritual and Civil.† More recently, Nonsubscribing Dissenters had witnessed, and in some feeble degree encouraged, a series of volumes devoted exclusively to Theological and Scriptural Criticism.‡ An attempt had even been made to circulate something like a useful and

* His admirable Discourse, on occasion of the death of C. J. Fox, cannot be forgotten. Mr. A. was deliberately the advocate of the Free Constitution of his country; and intent upon the reparation, not the demolition, of the fabric.

† Other papers besides the *Occasional*, and of the same character, marked this period: let a general reference to them suffice.

‡ I have particularly in view the *Theological Repository*, and the *Commentaries and Essays*.

attractive *Miscellany* among our body. These endeavours failed. Mr. Aspland's had a happier issue. The Monthly Publication which I have referred to, has virtually been edited by himself, or under his auspices, through forty years. With a slight change of title, size and series, it has been the same in its principles and objects [*alter et idem*]: and, with a short interval, which circumstances made unavoidable, (and which I, for one, short as it was, shall always regret,) it has continued in his hands—his property and welcome care. There are few examples of a single and individual Editor of such a work, possessing it so long—none of a better fulfilment of such delicate and arduous functions. I call them so, on account of the miscellaneous character of the publication, and of the various tastes of its readers.

It was Mr. A.'s purpose to render it a *Miscellany* at once of Theology and Literature. In glancing at the series of volumes, I perceive constant proofs of the Editor's ability and judgment. He guards against bringing himself unnecessarily before his readers. It is only at fitting times that he comes forward. Whenever he does this, we find him writing so well and pertinently, that we are desirous of his writing more. The truth is, that his editorial authority and influence were the greater and the more beneficial for his comparative silence. He would not allow of his pages being diverted from their legitimate design; and among works of its class, THIS has obtained a very satisfactory reputation. Its bearing and good effects on the progress of principles involving Man's dearest interests, will be acknowledged.

The period at which Mr. Aspland lived, was exciting. Throughout his public course, grave questions were agitated: they regarded Education, the alliance of Church and State, penal and disabling Statutes, vexatious claims, threatened encroachments and spoliation. As to all of them, he thought for himself, and fearlessly avowed the result of his thoughts; eloquently pleading, in the spirit of equal Freedom, for the rights of Conscience and Mankind. In what he did, and in what he refrained from doing, he was alike wise, manly and independent. It is with especial pleasure that I look back on his timely and effectual resistance to certain attempts at Parliamentary interference with the Education of the People.

In an early part of his life, he proved his attachment to Locke's* name and writings. His love of them grew with his growth. Yet he survived to witness no small injustice done to Locke in the house of his friends!

Like that illustrious man, he was an unwavering believer in *historical* Christianity; in Christianity as it rests on miraculous attestation. "One was his Master, even Christ:" but, in taking HIM as the Master, he deemed it essential to investigate the claims which Christ himself has urged.

It were almost superfluous to add that Mr. Aspland, from the beginning to the end of his ministry, was a Christian Unitarian. Why, and

* He had been ardently desirous of seeing a monument to Locke erected, by public subscription, in St. Paul's Cathedral. This is still to be wished: but I should rejoice yet more in the increased circulation of Locke's Works, and, most of all, in the growing influence of his grand principles of Religion, Philosophy and Government. We are unjust to the present and the coming generation, if we disregard the past.

in what sense, he was such—why, and how supremely, he valued “this doctrine according to godliness”—and in how excellent a way he laboured for its defence and its diffusion—let his writings and his life declare.

I have already referred to his stores of Theological knowledge. He was familiar with it, in almost every branch. With the best Theology of the best times of his own country he was particularly conversant. There was no man to whom, in this walk of study, his friends could have applied more safely and advantageously. His reading here included not merely polemical and practical Divinity, but, moreover, Ecclesiastical History and Dissenting Antiquities and Biography.

How affectionate Mr. Aspland was in his family, and how kind and hospitable to his friends, I shall only intimate. As “the heart knoweth its own bitterness,” so its best joys are secret. In his HOME, his personal sufferings—continued and severe as they were—would have been less felt by him, if he had not also felt for those who watched incessantly at his couch, and marked, with mingled hope and apprehension, the vicissitudes of his disease. Not exempted from these and other heavy trials, he experienced, nevertheless, singular domestic happiness: and richly did he merit, and, in return, most largely communicate, it. Mournfully pleasing remembrances and cheering anticipations are the privilege of those of his survivors whom he most loved, and of all who once took sweet counsel together with him, and walked to the House of God in company, and shared in his generous regards, and were blessed with his instructions and example.

Of that EXAMPLE let his brethren, and most of all his younger brethren, in the ministry, be mindful. Let them recollect that, notwithstanding his superior native talents, his constitutional ardour, and his social temper, he gave himself to *reading*, meditation and prayer, and was thence enabled to be eminently respectable and useful in his public services. I repeat, that unless he had been at once diligent and wise, he might have sunk into one of the characters, from which he turned with intuitive distaste—into either an empty speculatist or a voluble declaimer.

January 10, 1846.

N.

APPENDIX.

I lay before my readers two extracts from the volume of Mr. Aspland's Sermons. The former of these transcripts contains an admirable illustration of the subject of “secret sorrows:” the other, a faithful and touching picture of “frustrated expectations.”

“There are corresponding sorrows, in which the heart alone ‘knoweth its own bitterness.’ Under the pressure of secret disease, the wheels of life may drag on heavily, and there may be room for undefined and unaccountable dissatisfactions, disgusts, apprehensions and terrors. Strange thoughts, too, may dart into the mind, and trouble it with emotions too unreasonable or too frightful to be revealed even to the dearest friend. In the search after truth, gloomy speculations may arise which, during their continuance, eclipse all comfort and joy. Insensibly, the heart may be led into bitter feelings with regard to society and friendship; as when some instance occurs of incompatibility of temper between such as nature or voluntary obligations have made necessary and dear to each other, when some striking example of fickleness and inconstancy has smitten the mind with moral disappointment, when on some great question the public feeling seems to militate against justice and humanity, or when the secret whispers of calumny bring home the mortifying

conviction that there is no safety in society, and that for security men must take their characters into their own keeping, and watch every word and every gesture amidst professed friends. Even pure and disinterested affection, that meets with an equal return, will sometimes afflict itself with unutterable sorrows: in the circle of festivity and joy may be found hearts into which the thought has stolen that the present happiness cannot last, that its very height is a sign that it must speedily decline, and that some place now so pleasantly filled will soon be vacant; and perhaps, while all is external gladness and congratulation, the eye is anxiously exploring in some kindred countenance the symptoms of wasting and decay, which the imagination easily invents or aggravates, but which the tongue dares not to express. And how often in casual conversation does some statement, some phrase or some tone awaken memory, and carry back the mind along the passed track of life, strewn with monuments of friends, parents and children, exciting feelings undiscoverable by others, and too sad and sacred to be exposed! If sensibility be not deadened by experience, as men advance in life, (and it is not always,) this last source of grief must frequently overwhelm with a gush of secret sorrow the hearts of those that have lived long enough to be survivors. 'The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy.'—Pp. 42—44.

"In every view the doctrine of Providence is necessary to a satisfactory contemplation of the future. Experience, alas! does not always justify hope. Nay, philanthropy itself without the promises of religion would sometimes be a source of sorrow. For one, at least, I confess that had it not been for my assurance of this truth, my heart would have frequently sunk within me as I looked forward. It is not only because I have beheld ignorance and error and vice and oppression and cruelty abroad, or because I have seen the prevalence of want and pain and misery, or because I have witnessed the triumphs of the king of terrors,—but because I have observed some nations going back from truth and freedom and happiness, as if eager, after having tasted that the light is sweet, to plunge themselves into thick darkness, and others struggling in vain with a barbarous despotism, whilst communities calling themselves free have looked on without sympathy and almost without curiosity; because I have seen that knowledge is not a security against error, nor education a balance to corrupt interest; because I have perceived gainful superstition on the one hand raising up scepticism and unbelief on the other; because I have found that prosperity itself is often the ruin of individuals, families and nations, first corrupting their habits and then the corruption spreading through their habits to their principles; because I have witnessed the moral and Christian extinction, more to be deplored than the natural extinction, of families, the fathers and founders of them having been well-instructed and well-principled, steady in their attachment to all that was right and true and liberal, men to whom society could look for help, whenever the cause of Christian truth, of civil and religious freedom and of humanity was in question, but the sons becoming careless, then affecting ignorance, which, however, need not long be affected, next bowing the neck to mental and moral usurpation, and soon amongst the foremost to own absurdity, to vindicate intolerance, to misrepresent and revile those that are intent upon the amelioration of mankind, and to enlist themselves in opposition to all reformation, civil or ecclesiastical; and because I have seen strange and fearful changes in the characters of individuals, once reputed, once really wise and good, who have fallen from their first estate and abandoned their moral character and Christian profession, and madly suffered the world to take their crown. When I remember all these things, I could sit down and weep and pour out my soul in me, were it not for the unfailing promise of divine revelation. I revere man's reason, I confide in his nature; but in such a state of inconstancy and disappointment, I can find firm foundation for my hopes nowhere but in the assurances of my Saviour and the mercies of my God."—Pp. 494, 495.

OBITUARY.

THE REV. WILLIAM JOHNS.

The Rev. WILLIAM JOHNS, who died, in the seventy-fourth year of his age, at Eaglesfield House, Higher-Broughton, Salford, was born in the parish of Kilmasallwyd, at a village in Pembroke-shire, about five miles from Marbreth, a small town in the south-eastern part of that county. The population of the district were engaged chiefly in agricultural pursuits, in which, accordingly, Mr. Johns' parents passed their lives. The great capabilities of this part of Wales, in soil, rivers, sea-coast and harbours, were at the end of the last century less called into play than they are at present; and in consequence, the population, with many materials of wealth lying around them, were for the most part poor, whether they held farms of their own or aided in the cultivation of others' land. Correspondingly simple was the ordinary mode of life. Cottages, and even farm-houses, were built of mud and furnished with bare necessities; or if, in addition to these, a superior farm-house displayed a few of the conveniences of domestic life, the occurrence was rare, and found only in the hands of proprietors of the soil. In such a state of society, character rather than wealth was accounted respectable—realities, rather than shows and appearances, were held in estimation; and if the outer man received little polish, true and lasting excellence of character was likely to be fostered. In a family thus circumstanced, Mr. Johns received his earliest impressions; and to the indirect and spontaneous training through which he then passed, operating on a mind which nature had gifted with sound vigour, may be ascribed the elements of that strength, straightforwardness and firmness of purpose, for which he was distinguished in his riper years. Another influence which acted in the same direction, was found in the religious sentiments and habits of his parents. They were Calvinists, in the strict historical sense of the term. As such, they were persons of deep and strong, if not stern, religious emotions. Religion with them was a very grave reality, which imparted a tone of seriousness and high determination to their whole life: their household, therefore, was ordered with precision and governed with strictness. Having the fear of God before their eyes, and

issues of eternal duration in their hands, they held it a solemn duty to bring up their children "in the nurture and admonition of the Lord," in order that they might well discharge the duties of time, and become objects of God's sovereign grace and heirs of endless life. Religious feelings of this description were fitted to make deep and lasting impressions on the young. Calvinism we may condemn as unamiable, but we cannot deny that it is a solemn reality, which, wherever its power has been felt, has brought out into prominence and strength the nerves and sinews of human character. If it is true that there is such a general correspondence between the outer and the inner man, that strength of body causes and betokens vigour of mind, Mr. Johns may also be in part indebted for the chief features of his character to the mode of life which he led in his earlier days. Destined originally to follow the pursuits of his parents, he was accustomed to take part in the ordinary labours of the farm; which, sometimes severe in themselves, exposed him to bodily hardships by night and by day, in foul weather and in fair, at a time when the toils of farming were far heavier than they are now. Hence, in part, that athletic frame and that dauntless mind which made him, even in manhood, take peculiar pleasure in active exercise and country sports; and hence also the firmness and determination with which through the best period of his life he discharged, with eminent success, the arduous and trying duties of a schoolmaster.

But the boy had abilities superior to his actual pursuits, in which in consequence he felt dissatisfied, and darkly strove to find a more congenial employment. His school education, however, was scanty. He was altogether ignorant of English, nor till the age of sixteen did he speak any other language than his native tongue. But the love of reading had been excited; and by the aid of a schoolmaster of the village, whose attainments were respectable, a good foundation was laid for the knowledge of Latin. The death of this worthy man, however, was likely to prove fatal to the youth's prospects of becoming a scholar. His successor was incompetent to his duties. Under him, indeed, William Johns began the Greek; but

the progress which he made in that language was owing solely to his own indomitable perseverance. What we teach ourselves, we learn well. Self-teaching, if laborious, is a labour of love; for we enter on the undertaking from feeling its attractions, and are drawn on in the prosecution of our studies till we are rewarded with ample success, and perhaps filled with admiration. Some such result ensued on Mr. Johns' youthful studies. He became a very accurate scholar both in the Latin and the Greek tongue, the latter of which he spoke of with an enthusiasm little akin to his usual sober manner of expression. In the treasures which these languages laid open before him, he found mental nutriment of a high order, which went far to compensate for a paucity of good and useful books in his mother tongue. But one book, to which England owes a debt that it can never repay, began at an early period to exert a predominating influence over the intellect and the heart of William Johns. The Bible had not only filled his mind, but formed his sentiments and determined his path for life. Full of an earnest desire for the ministry, which he had derived chiefly from its pages, he yet saw no means by which the object might be gained. At length his scholarship came to his aid. At the age of sixteen he left his home, and placed himself at Oswestry, under Dr. Williams, as a sub-tutor, in the receipt of a small salary. At the end of a year, he had the happiness of finding himself nearer the realization of his hopes, by being admitted as a student in the College at Northampton, then under the care of Mr. Horsey.

But his satisfaction was not unmingled. The College was not in good repute with Dissenters of high Calvinistic opinions, who regarded with dislike and alarm the known liberality of both tutor and students. The step, therefore, displeased Mr. Johns' parents, who may already have seen tokens of that modification of doctrinal sentiment which probably had had some weight in inducing him to select Northampton for his *alma mater*. The dissatisfaction of his father and mother was increased by the unfriendly and unseemly representations of his eldest brother. The family peace was seriously disturbed, and Mr. Johns determined to withdraw from his heretical son the little pecuniary aid he had previously accorded him. The young man

was thus thrown exclusively on his own resources and the gratuities of the College. But though grieved and distressed, "he bated not a jot of heart or hope." It was, he felt, a good cause to which he had given himself. His motives were pure. His aims were lofty. He had a firm trust in Providence. Not without support, in consequence, did he resolve to do his best in order to help himself and reach the end which he had in view. For this purpose he took the right course, applying himself with renewed ardour and increased industry to his several studies, in which he made distinguished progress.

It was not possible, however, for a person of so earnest a nature as Mr. Johns, to change the religious views in which he had been educated, without a severe mental conflict. In accordance with his Calvinistic prepossessions, even doubt at first appeared to him as blameworthy, if not sinful; and every step which he afterwards set in his progress to purer and more enlightened sentiments, was attended by fear which sometimes grew into alarm. Yet his simplicity of purpose and honesty of heart would not let him retrocede. He found aid and support in his early love of the Scriptures. Wisely did he give himself to the study of the New Testament. Against the decisions to which he was at length happily conducted, there was arrayed the whole force of education and parental authority, as well as the awful dread of eternal ruin, should he abandon what was accounted the way of salvation in matters of belief. It required no small nerve of character even to look these terrors calmly in the face. Mr. Johns persevered in his inquiries, when he had once commenced them, undauntedly, and was rewarded for his faithfulness by clear and satisfactory views on the great topics of faith and duty, and with entire peace of mind. The change which he underwent was final as well as thorough. In the great features of his religious character, he changed now to change no more. From this time forth, progress with him was development. He still, indeed, continued his inquiries, which terminated only with his earthly being; but the long and very diversified process of reading, thinking and composing, through which he afterwards went, had for its result only the removal of difficulties, the widening of his sphere of vision, and the confirmation of his opinions. Emi-

nently did he enjoy the blessing of an unwavering faith. Partly, this was a gift of nature; still more was it the result of diligent and long-sustained personal discipline. Having once thoroughly examined the foundation of his hopes, he proceeded, like a wise master builder, to erect thereon with care, circumspection and ceaseless labour, the edifice of "faith, hope and charity," which would, he believed, be "eternal in the heavens." He was not one of those who are afraid of their most conscientious determinations; still less could he yield himself to be "tossed about by every wind of doctrine." Life, he felt, was a serious reality, which before all things required fixed principles of action; and, in his opinion, fixed principles of action could be had only as a consequence of definite and unwavering views of God and duty. Religion with this excellent man was throughout his life, and eminently so in its later periods, the very essence of his existence. Lying at the centre of his soul, the warm genial light of love to God, his Father, to Christ, his Saviour, and to man, his brother, it illumined his whole being, and made him rich in the fruits of the Spirit. Under the influence of a power which he felt to be so benign, he regarded with aversion that boundless and ceaseless speculation which is always learning, and never coming to a knowledge of the truth. (2 Tim. iii. 7.) He believed that there was no halting-place between definite and stable views of religion, and no religious views at all. He held, that a man who was once set loose on the illimitable and restless ocean of inquiry, ran great danger of making shipwreck of faith. He saw not how a man could morally live without the nutriment afforded by divine truth, and he saw not how that divine truth could subsist in any religion of the feelings or the imagination. If, perhaps, he may scarcely have allowed sufficient importance to these two sources of religious life, he was, we think, perfectly right in holding that all true and durable religious life must be laid in firm and definite intellectual convictions. If, undoubtedly, faith is something more than belief, for that very reason it is belief; and if faith without works is dead, faith without conviction is an aerial fancy, pleasing to the sight, perhaps, because reflecting the rainbow colours of the imagination, but too unreal and too unsubstantial to prove in times of need "the true bread of life."

As Mr. Johns had thus been delivered "out of darkness into marvellous light," he was naturally desirous to communicate his views to others. Strong religious convictions are necessarily proselyting. When a man has been taken "out of the horrible pit and out of the miry clay, and had his feet set upon a rock," (Ps. xl. 2,) he cannot avoid speaking of God's goodness—he cannot avoid rendering aid to his fellow-man. Pure Christian light seeks to communicate itself. Like the love of Christ, it must go forth in words and deeds. A holy necessity is laid on the possessor to preach the Gospel, which he dares not disregard. Persons who have been brought up in a calm indifference and tolerant impartiality in regard to religious opinions, may even wonder at the ardour which is displayed for the furtherance of what they deem Christian truth, by men whose religious history is similar to that of Mr. Johns; but it may be doubted if the state of mind in which the former feel complacent, finds a sanction in the history of either Jesus Christ or any other great benefactor of human kind; and we think the world owes more even to intemperate zeal, border as it may on bigotry, than to that cold unconcern which, by regarding all opinions with an equal eye, reduces truth to a level with error, and tends to keep mankind ignorant by keeping them quiet.

Most remote from mistakes of this kind was the good man of whom we speak. It was a rugged path which he had trod on his way to Christian truth. When, therefore, he became a father, he was most desirous to save his children, if possible, the pain and distress of mind which he had experienced. He regarded it as a solemn part of his parental duty to instil into their minds pure and lofty ideas of God, the source of all religious truth and hope. "God is love: God is your heavenly Father; He loves you better than I can; He has sent Jesus Christ to teach you to be good, that you may live with him in heaven for ever;"—"such were his instructions, adapted to their tender years, and which, through every diversity of sentiment and situation, have constituted the happiness of their lives, and their hope in suffering and death."

When Mr. Johns' views on religion had become fixed, he paid a visit to his father, whom, by his temperate and judicious behaviour, he induced not only to overlook the past, but to enter

on an inquiry into the truth of his religious opinions, which ended in his father's adopting the views which he had previously regarded with so much dislike and alarm. A favourite sister also was led by him to the entertainment of Unitarian opinions, in which, against opposition, she has till now persevered. His mother's religious sentiments he did not think it desirable to unsettle, and she remained a rigid Calvinist to the end of her lengthened life, but ever retained the warmest affection for her dutiful and excellent son.

At Northampton, Mr. Johns remained during the usual term of study; and, leaving it with much regret, carried with him the esteem and affection of Mr. Horsey and his family, as also of many of his fellow-students. For two of the latter he felt a peculiar esteem; they were men of no ordinary attainments. Both died young. One of these was Mr. John Ross, "whose great intellectual powers"—we quote from *Dr. Carpenter's Life*, p. 27—"were united with a remarkably high standard of Christian excellence, rendered more attractive and interesting by the child-like simplicity of his character." The other was Mr. Dewhurst, whom Mr. Johns spoke of as a profound linguist. But his dearest personal friend was a fellow-countryman, by name William Thomas, pastor of the Presbyterian chapel, Chester, who also died at the early age of thirty-four. A more enthusiastic and disinterested friendship never existed, as was evinced by the considerable personal sacrifices which each made for the other. The death of this gentleman occasioned a gloom in Mr. Johns' family, the recollection of which has not even yet passed away; and it was with affection and regret that his name was ever after mentioned by its members.

At the termination of his collegiate course, Mr. Johns was appointed minister of the Presbyterian congregation at Gloucester, where he remained only a year. Thence he removed to Totness, in Devonshire, in which place he had the happiness to form that domestic connection to which he was so much indebted for the usefulness, prosperity and comfort that characterized and blessed the greater portion of his days. This new relation, however, brought with it cares of its own. It became necessary to consider how a family was to be supported. The salary was small. The young wedded pair possessed no independent property. They had, how-

ever, those qualities by which property is gained and its real good is secured. Looking, therefore, to the sources supplied by their own powers, they made preparations for commencing a school. Nor were they left unaided in the undertaking. Wherever Mr. Johns' lot was cast, he never failed to attach to himself kind and devoted friends. Such came promptly forward to give him aid on this occasion. But while arrangements were in progress for opening a school, he received from the managers of the Manchester New College an invitation which caused him to change his plans, and which beneficially influenced the whole of his future life. Having been appointed Classical Tutor in the College, he removed with his wife and child to Manchester, and entered on the duties of his office. The hopes, however, with which he looked forward to a sphere of increasing usefulness with an easy competency, were painfully disappointed. The year 1800 was one of great dearth. The price of provisions suddenly rose, so as to defeat the most prudent calculations. Mr. Johns found that his expenses were exceeding his income, and became afraid that the result would be calamitous. Other circumstances there were which added to his domestic discomfort, and seriously affected his health and spirits. A change became necessary. The situation was given up without delay, notwithstanding the inconvenience and expense that had so recently been incurred in removing into Lancashire. Not without a suitable testimony of respect did Mr. Johns retire from this arduous post. The following is transcribed from the College records:—

"New College, May 15, 1800.

"At a special meeting of the Trustees held this day,—Mr. Ottiwell Wood, chairman,—it was resolved, 'That the Trustees receive Mr. Johns' resignation with concern. They respect his character and abilities; and, being fully sensible of the inconveniences he has sustained by his removal from so great a distance, they refer the consideration of his case to the Committee at their next meeting.'

This connection, fail as it did of its promised advantages, was not untended with pleasing and useful consequences. At least, valuable friendships were formed; among which we must mention that with Mr. Dalton, whose name as Dr. Dalton is now held in profound respect throughout the

civilized world, and who, at the time we speak of, was a fellow-tutor with Mr. Johns, holding the chair of Mathematics and Natural Philosophy. The connection here formed with this justly celebrated man, led afterwards to his becoming a permanent inmate in Mr. Johns' family, and to the formation of an intimacy which during a period of forty years was not interrupted by one unkind word or deed, and which, with a rare felicity, never knew "the shadow of a change."

From Manchester, Mr. and Mrs. Johns retired with dejected hearts to Wrexham, where he had been appointed master of a small free-school, and where, in the ways of a kind but often mysterious Providence, they were called to bear privations and annoyances. Here, within a fortnight after their arrival, a second child was born; so that a new claim was made on Mr. Johns' earnest, affectionate, but hitherto unavailing, exertions. Wrexham, it soon appeared, afforded no means for supporting and educating a family. Hence, after he had resided in that place nine months, Mr. Johns was induced to accept an invitation from the Presbyterian church at Nantwich, in Cheshire, though the salary was not more than sixty pounds a year. He went to Nantwich, April 7th, 1801; but before leaving Wrexham, he had again formed most valuable friendships which were afterwards interrupted only by death. At Nantwich, he realized the plan he had formed at Totness, and, opening a school, soon proved himself a successful teacher of youth. But the place was small, and, with all his diligence, he found it difficult to maintain his family. Here, too, he was visited with one of those very severe and dangerous attacks of sickness to which he continued liable through life, and which at last put an end to his existence, at an advanced age it is true, but still under circumstances which, a few months before his demise, seemed to give his friends the promise of enjoying his intercourse for no inconsiderable period.

But a wider sphere was now about to open for Mr. Johns. His were talents, industry and learning which could, in the long-run, scarcely fail to find the proper field for their beneficial exercise. If Mr. Johns had hitherto been little engaged in public life and before the world's eye, he had not allowed his leisure to run to waste, nor his comparative seclusion to make him

disregardful of self-improvement. He studied as diligently as if already he had his eye on the situation of distinguished usefulness which he afterwards occupied. In this he affords a striking and very desirable admonition to young ministers, who may learn from his example the proper and only sure way of emerging from social obscurity. A few notes which we have discovered among his manuscripts, shew us that this was the era in Mr. Johns' life to which mainly he owed the great influence that he exerted at a later period. Now was it that he laid in those stores of varied knowledge which made him, in the best sense of the term, a learned man, and fitted him for the position that he held, and the duties he performed, in the capital of the cotton manufacture, which, on his settlement there, he found just beginning to rise to that high position and commanding influence of which it is now possessed. The course of reading through which Mr. Johns went in the earlier period of his ministry was very extensive and diversified, but confined to the best standard works in each particular department. Embracing the Greek and Latin Classics, it took in a range of English literature which consisted of the best works then in existence. And while at one extreme we find him engaged in the careful and minute study of the Fathers of the Christian church—a species of reading to which he remained to the last attached—at the other, he relaxes his mind and refines his taste by the perusal of travels, poetry, and even superior works of fiction. Most surprising is the diligence with which these notes make us acquainted; and we cannot well solve the problem how, in addition to his preparation for the pulpit and other pastoral duties, he could study so many standard works.

His second removal to Manchester was occasioned by an overture made to him by Mr. Grindrod, master of a large and well-established school in that place. The terms proposed were such as few men would have had the courage to accept. Mr. Johns had already had some experience of his ability and success in the very difficult and laborious office of instructing the young; and as the prospects that presented themselves were good, he determined to make the trial, which, in a business point of view, as well as in higher relations, was eminently successful. This, which was Mr. Johns'

last change of residence, afforded peculiar advantages, not only for social intercourse and self-improvement, but also for the most beneficial exertion of his talents. When, in the commencement of the present century, Mr. Johns settled in Manchester, good schools and good instructors were very rare. The Manchester Grammar-school, whose funds and whose position were such as to qualify it for giving a good education to the sons of at least the propertied members of the community, was guided in its course and manner of instruction by narrow and antiquated views; and in consequence, left the merchants and higher shopkeepers of the place, who were fast rising to opulence and consideration, to provide for themselves means of educating their sons. In this juncture, Mr. Johns appeared with the requisite enlightenment, learning and industry. Thus entering on his important occupation under favourable auspices, he continued for about thirty years to discharge its duties with untiring assiduity and increasing success. The amount of good which he rendered to society in this office, can be known only to a Higher Power than man. Those, however, who have been acquainted with Manchester during the last forty years, are well aware that many of its most respectable and influential citizens owe their education, and in their education no small portion of their highest good, to this conscientious, faithful and painstaking teacher. And if, as is unquestionably the case, a marked improvement is observable in the tone of manners and social intercourse of the substantial classes of the town—if the less refined pleasures are among them falling into disrepute—if the sons of the existing generation give some promise of reaching a yet higher position in personal culture—if, amid much narrowness and bigotry, partly imported into the town by clerical agitators, and inferior social elements from distant parts, a healthy and active spirit of liberality, both in politics and religion, pervades a large portion of the upper class of its native citizens—no inconsiderable share of the merit may fairly be allotted to the efforts of the subject of this narrative.

His pupils were fully aware of the obligations that they owed to their able teacher. Repeated proofs were from time to time given to Mr. Johns of the high estimation in which his

cares and labours were held by those who had been benefited by them; and on his retiring from his school duties into private life, he was not only followed by kind and respectful regards, but gratified by a very handsome present of plate, bearing this inscription:—"Presented to the Rev. William Johns by his Pupils, to testify their high esteem for his character, and their grateful sense of the value of his instructions. February, 1832." We may here introduce one of the numerous testimonials which emanated from the respect and gratitude of parents: it is a letter from the celebrated Dr. Adam Clarke, himself no mean scholar, and is creditable alike to both parties:—

"My very dear Sir—I cannot reconcile it to my conscience to receive my son from under your care, without expressing my very high satisfaction at the progress he has made. You have done *him justice*, and he does you *credit*. I can and must say, I never had as much cause for thankfulness in any case of the kind hitherto. I have had my sons with very good and excellent teachers, to whose charge I could neither lay injustice or neglect, and who, indeed, in all respects, behaved well towards them; but none of them in any given time ever profited so much as my Theo. has done with you. Truly and deeply sorry I am that he could not enjoy this privilege longer, and that his younger brother cannot now be put under your care. I have authority to add, that his mother, who is no mean judge in these matters, is equally satisfied with Theo.'s progress in English, &c.

"I have sent you by Mr. Orme, a sort of a dissertation on Diplomas and Dypticks, and especially on the vignette and seal of your own. Had I not been so greatly pressed for lack of time, I should have endeavoured to have made it more worthy of the society's attention. However, I may yet mend it. With hearty love to yourself, Mrs. Johns and Mr. Jones, I am, my dear Sir, yours affectionately,

"A. CLARKE."

"London, March 7, 1806."

In consequence of his own eminent success in communicating classical and general knowledge, and the growing repute which attended on Dr. Dalton's mathematical and chemical instructions, Mr. Johns' house became a centre of the highest educational influences in the town and neighbour-

hood. It also gradually acquired another character. Mr. and Mrs. Johns were eminently hospitable; and when they began to find themselves at ease in their circumstances, they saw no reason why they should not prudently indulge their natural disposition. "I remember," says a relative, "with tender regret the happiness of our humble but hospitable house, and particularly the pleasant evenings that we spent together after the business of the day was over. I dwell upon the individual peculiarities which gave interest and variety to the conversation, and the dear forms and faces arise before me almost with the vividness of reality. Alas! they have left us behind them."

"The Manchester Literary and Philosophical Society," whose reputation is associated in the page of history with the name of Dalton, offered to Mr. Johns an opening for cultivating intercourse with the best-informed men of the district, of which he was not slow in availing himself. Not long after he came to Manchester (Oct. 18, 1806), he was elected a member. He gave his heart to every thing in which he engaged; and as he proved to be a more than ordinarily useful member, he was in succession elected "a member of the Committee of Papers" (April 25, 1806); then joint Secretary with Mr. Dalton (May 9, 1807); and on Oct. 18, 1816, one of the Vice-Presidents. Of this office, within about three years, he tendered his resignation, which, however, was not accepted; and he continued to discharge its duties till April, 1822. The papers which he read before the Society are numerous, and in their subjects shew the extent and variety of his knowledge, as in their contents they display its accuracy. We give the titles of some Essays on which we have reason to believe he himself set a value:—"An Attempt to account for the Gratification derived from Tragedy;" "An Attempt to point out some inconsistencies in Cæsar's Account of the Political Circumstances of the States of Gaul at the time of his Invasion;" "Remarks on some Passages from the Commentaries of Cæsar, relative to the use of Greek Letters by the Gauls and Druids;" "On the Origin of Verbs compounded with Prepositions in the Greek Language, with a Method proposed of investigating their Meaning;" "On the Origin of Surnames"—his last paper, read before the Society, Feb. 23, 1841.

The studies and active duties of the scholar did not make Mr. Johns neglect the claims of his sacred calling as a minister of Jesus Christ. Not many years after he fixed his abode in Manchester, he engaged in preaching to a congregation at Partington, lying about twelve miles distant, on the south-west of the town. But as the major part of the people openly avowed Calvinistic opinions, he thought it his duty to withdraw, leaving, if he did not with characteristic liberality advise, the trustees to allow the congregation to choose a minister who held the same opinions as themselves. He then accepted that ministerial charge which he continued to hold till a short time before his decease. This lay at Cross Street, a small village in Cheshire, on the road from Manchester to Altringham. The soil here was not of the most genial kind; but whatever could be done by diligence, care, kindness and generosity, was done by our revered friend, patiently and perseveringly, for a long series of years. Indeed, his attachment to the duties of the ministry was very strong; and, far from decreasing with his growth in years, it became more decided, if not more influential, especially when at length he judged it prudent to relieve himself from the toilsome and exhausting engagements of his school.

The great cause of Christian reform, which, as we think, not without good reason, he held to be intimately connected with the spread of Unitarianism, found in Mr. Johns a steady, wise and generous supporter. At a time when many were half afraid of their own convictions, and at any rate seemed disposed to leave the progress of Christian truth to the sole care of Providence, Mr. Johns, well knowing that it is by instruments that Providence carries forward its benign purposes, took, with only a few co-operators, a constant part in popular efforts to extend in Manchester the influence of Unitarian Christianity. In the district of the town denominated Hulme, an effort of this nature, after giving promise of success, proved abortive. Mr. Johns and his fellow-labourers met with a better reward in their endeavours to plant Unitarianism in Salford; and he must be regarded as not the least influential of a small knot of active individuals who prepared the way for the now flourishing congregation of Unitarian Christians who worship in the Strangeways

chapel, under the ministry of Dr. Beard.

The same wise zeal for the spread of what he deemed Christian truth, made him a steady friend to popular institutions designed to explain and recommend Unitarianism to general acceptance. We may mention as an instance the countenance and support which he gave to "The Cheshire Presbyterian Association." The sermon which he delivered at the meeting of this useful and well-conducted society, held at Hyde, on Wednesday, October 3, 1838, is one of no ordinary merit; and having special reference to the then exciting topic of orthodox aggression on the houses of worship, burial-grounds and properties received by Presbyterians and Unitarians of the present day from their predecessors, who, in many cases, were their lineal ancestors, it gave special satisfaction, and was received with marked favour. From an analysis of it, which was published in the *Christian Reformer*, N. S., for November and December, 1838, we supply the following extract:

"The present state of the Christian profession and morality makes a strong appeal to our Christian zeal and consistency. For men are every where too much instigated either by gross views of interest, or by an unhallowed spirit of partizanship and fanaticism, or (and this, unhappily, applies to the far greater mass) they are almost avowedly irreligious and immoral. Is it not, therefore, for the good of the world, and even of our professed adversaries, that we should openly profess and fearlessly advocate what we deem to be Christian truth? For what chance of success can those have to Christianize mankind, who are in the correct opinion of the world insincere in their professions, and are making religion subservient to purposes which will not bear to be avowed? Let us, however, advocate pure Christianity solely as the indispensable means of advancing human knowledge, virtue and happiness. For these great and glorious objects, let us be content to be excluded not only from privileges, dignities and emoluments, and even (if it must be so) from the most inconsiderable endowment, but let us also cheerfully submit to be evil-spoken of, and to be treated with injustice and scorn; and let us never be cast down on this account, never desert the path of duty, and never relax in our zeal and constancy.

"If the vexatious persecutions to which we have been exposed, and the calumnies which have been so actively circulated against us, shall have the good effect of awakening our energies, of calling forth advisedly our united efforts, and of exciting the attention of impartial and sensible men, in whom the love of Christian truth has not been wholly depraved by the love and fashion of the world, to the real merits and importance of the various interests and questions in agitation, they will produce much more good than harm; and thus, 'though for the present not joyous, but grievous,' they will leave no lasting regret in the minds of those who have been exercised by them. Let us pray, Christian brethren, that they may be attended with this desirable and beneficial result—the result no doubt intended in the visitation of Providence. May they be the means of trying our sincerity, of proving our zeal and devotedness, of purifying our motives, of urging our exertions, and of raising our affections above all low, unworthy and selfish objects!

"And while we are actually encountering the inconveniences and evils of unchristian opposition, and vilified with reproaches falsely for the sake of Christ, let us remember that this has ever been the lot of the wise and good—of prophets and apostles—and that their fame in after-times, and the estimation of their meritorious services to the world, were a full measure of recompence for their most painful sufferings. And let us, finally, endeavour to prize the real value of the motive and to feel the full force of the encouragement held forth by our Saviour to the sincere friends of Christian truth and righteousness, and to the devoted friends and benefactors of their race—'For great is your reward in heaven.'"

To the work whence these passages are taken, and to its predecessor, "*The Monthly Repository*," Mr. Johns was a constant contributor, induced not only by a sense of their value, but by a high respect for the gentleman who for so many years conducted them with exemplary fidelity and well-merited success. The papers which he wrote for these periodicals are too numerous to be here specified; but we must be allowed to draw attention to those important contributions to the history of Northern Presbyterianism, which he extracted from the records of

the *Manchester Classic*, and which may be found in the sixteenth and seventeenth volumes of the *Monthly Repository*.

We have already alluded to Mr. Johns' attention to the voluminous writings of those who bear the name of the Christian Fathers. This study, commenced in his early manhood, he continued as long as his health and strength permitted. The results of his careful, diligent and extensive reading in this department, he was, even from the first, accustomed to put into writing; and in process of time he found himself in possession of a very large mass of valuable materials. These it was his intention to elaborate into a work, the aim of which was to shew, by actual instances and verbal quotations, the rise and progress of the corruptions which now load, disfigure and conceal the religion of Jesus Christ. A portion of his collected materials he published in the year 1836, in a volume entitled, "*An Essay on the Interpretation of the Proem to John's Gospel*." London: Simpkin, Marshall and Co.;" and by his brother ministers in Manchester and others, it was strongly hoped that the final results of labours which had extended over many years would at length be given to the public. A cursory glance over his manuscripts has given us some reason to fear that, simple and important as the collected materials are, no mind but his own could with propriety attempt to conduct them through the press, though we are not without a hope that a small portion of them may be published.

The labour, however, was its own reward; and it was to his friends a pleasing spectacle, of which we shall never lose the recollection, to see the venerable man engaged during his declining years in revising and arranging the fruits of many an hour of gratifying industry, finding a tranquil recreation in what to most of his own class would be a wearying labour: *Sed videtis ut senectus non modo languida atque iners non sit, verum etiam sit operosa et semper agens aliquid et moliens; tale scilicet quale cujusque studium in superiore vitâ fuit.* (Cicero *Cato Major*, § 8.)

But this study of Christian antiquity had a direct and powerful influence on Mr. Johns' mind and opinions. Hence, at least in part, it was that he was so firmly attached to a positive and historical Christianity, in contradistinction to what has been termed "the

spirit of the Gospel." We do not mean to intimate that he considered Christianity in any other light than as an eminently spiritual religion. To forms, ceremonies and every thing outward he was firmly and warmly opposed. But he could not understand how the Christian spirit could be developed, or exist apart from those fundamental truths consisting of facts, doctrines and principles, in which to him the essence of it lay. To learn those facts, to ascertain those doctrines, and to work out those principles for himself, he thought his primary duty; and he believed that fidelity in this task would, in the use of proper means, issue in such a sanctifying influence over the life as to make the man of God "thoroughly furnished to all good works." And in this task he found special assistance from his minute and extensive acquaintance with the history of the primitive church. He had, in the course of his studies, walked round our Christian Zion, marked her bulwarks and counted her towers. (Ps. xlviii. 13.) Habitually conversant as he was with Christianity in its rise and progress, he knew and felt it to be a reality. Appreciating the Christian Scriptures at their real historical value, he was unassailable by insinuations or open attacks on their early origin and credibility. The stream of Christian history he traced up till it is lost in the mists of the first century, by signs and vouchers of whose worth he was well assured; and in consequence he had himself a firm belief in Christian history, and held that others would agree in his opinion in the degree in which they became familiar with the actual facts. Under this impression he frequently expressed his regret that so little attention was paid, especially among what may be termed the laity, to the systematic study of theology and the Christian Scriptures. Christianity, as an historical religion, must require for its just appreciation, a correct knowledge of its early history, and especially of the circumstances under which its primitive literature came into existence. We do not mean to intimate that its evidence depends on any mere archaeological questions. We hold that the Gospel carries in its own essential qualities proofs that are likely to be satisfactory to the minds of most persons whose standard of morality is high. But we also think that such persons might derive addi-

tional satisfaction were they to acquaint themselves accurately with Christian antiquity. And we are sure that in an age when, as now happens, attacks are made on the Christian Scriptures, and rash opinions are put forth regarding the moral worth of the Bible generally, no one can feel his feet to be on firm ground who has not gone to the fountain-head of information, or at least made independent and careful inquiries for himself, according to the best opportunities at his command. For ourselves, we cannot see how the Christian church at large can be in a sound condition, until its several members, whatever their position may be, shall have faithfully investigated and soberly considered the claims of the religion which they profess, and of the writings on which, at least in part, these claims must ever rest. Equally clear does it appear to us that no one has a right to assail the Scriptures, or the Gospel, who has not familiarized his mind with the facts which accompanied their promulgation at the first. Few may possess the opportunities which Mr. Johns enjoyed for this important duty; but wherever there is an enlightened Christian ministry, none ought, even in their unripe years, to be left wholly destitute of means of information. This is a question which by no means belongs to the professed "ambassadors of Christ." When the point at issue is the safety of the vessel, the meanest seaman has an interest equal with that of its commander. We know not a more effectual way for reviving or invigorating the life of a religious community, than for its members in general to study with care and with system the venerable records of the Christian faith. The Scriptures, when justly appreciated and rightly understood, need no other advocacy than what they themselves supply.

A few words will suffice to describe Mr. Johns in the moral features of his character, for he was one of those single-minded, upright and unconscious men, who, day by day pursuing noiselessly the even tenor of their way, in the discharge of their duty and in calm reliance on the providence of God, present to the eye of the observer little in prominent relief, and furnish few materials for a written portraiture. Inflexible adherence to what he considered right, unwavering integrity of purpose, directness and simplicity of

aim, steadiness of action, perseverance, which no obstacle could turn aside and no opposition subdue, were combined in him with a very strong antipathy to every thing that was tortuous, insincere, untrue and unreal. If his own high and unbending probity, and his impatience of falacies of all kinds, ever gave a casual observer reason to think his disposition severe, a closer acquaintance was sure to disclose a genial goodness of heart which conciliated warm esteem. As, however, he was a man of few words, and by nature indisposed to let his deeper feelings be seen, so was it only in the sanctuary of domestic life that his character was truly appreciated. "The strong affections of that austere but tender heart, who can know but those who have been the objects of them? Their intensity was never divined even in his own home until the loss of a beloved daughter, some three years since, awakened the expression of them to the surprise of his mourning family."

Instances of the strength of Mr. Johns' domestic affections have already appeared in this narrative. A still more decided one was given when he charged himself with the office of bringing up three children, by the death of a brother left orphans, to whom he gave the best education in his power, and whom he treated with invariable and unceasing kindness.

Piety with him was a habit of the soul—something wrought into all his feelings, thoughts and actions, until it became the central and actuating power of his existence; through which it shed a calm, gentle light, making him at peace with God, with himself and with man. Hence it was impossible to look on him without observing in the equanimity with which he bore severe trials and heavy losses, and in his general and habitual composure, clear and pleasing evidences that it was on a far higher than any human power that the foundations of his peace were laid.

One feature of his character could escape no eye: in thought, word and deed, you saw he was an honest man; and this one feature was so marked and prominent as to determine the general impression, and has left in the minds of his friends a deep and lasting conviction that he was an Israelite indeed, in whom was no guile.

We subjoin an extract from a letter which he wrote to an old and intimate friend, only three days before

he was confined to that bed from which he was to rise no more, and which conveys a just and beautiful picture of his deep and heartfelt but unobtrusive piety. Speaking of his increasing indisposition, he says—"It has incapacitated me for almost every kind of exertion, even what is necessary in my ordinary affairs. It has very much reduced me in flesh, and I am very much shrunken in my clothes. I cannot say, however, it has affected my spirits and produced dejection, as I am told it does in many cases; though I think it highly probable that I shall never get well of it. But at the age of seventy-four, this is no legitimate subject of complaint, but much rather of gratitude to the Great Author of our days, who has conducted me through the winding, difficult and stormy path of human life beyond the ordinary and average limits of it, 'threescore years and ten,' and has enabled me in some small degree to be useful in my day and generation. How many die at an earlier age than yours and mine, how few attain it, we see from the obituary list of every week. What abundant reason, therefore, have we, in full reliance upon the goodness of our Heavenly Father, and faith in the great distinguishing doctrine of the gospel of Christ, 'to wait the great teacher, Death, and God adore.'"

The following address to Mrs. Johns and Miss Johns on the death of their revered relative, was agreed upon at a meeting of the ministers of Manchester and its vicinity, held at the house of the Rev. J. G. Robberds, on Dec. 10, 1845:—

"We, the undersigned members of 'The Manchester District Meeting of Ministers,' are desirous of recording our sense of the great loss which we have sustained by the recent death of our highly-respected associate, the Rev. W. Johns. Honouring his unbending integrity, and highly appreciating the diligence and perseverance of his inquiries after religious truth, we cannot but feel it as an additional cause of regret at his removal, that he had not given to the world the result of his long-continued and learned researches into the opinions and doctrines of the early Christian Church. We hope, however, that the important work on which we know him to have been for many years engaged, will have been left by him in a state of sufficient forwardness to be laid before the public.

"While, therefore, we would convey to Mrs. and Miss Johns an assurance of our friendly sympathy with them in their bereavement, we would respectfully ask whether the hope just mentioned is well-founded; and if it is, we would farther earnestly desire the publication of a work so likely to be extensively and lastingly useful. We would at the same time offer such assistance as we can give, both in conducting it through the press and promoting its circulation.

"Manchester, Dec. 10, 1845.

"W. Turner,	F. Howorth,
J. G. Robberds,	R. Smethurst,
R. Wallace,	R. T. Minniss,
W. Lamport,	J. R. Beard,
W. Whitelegge,	W. Gaskell,
J. J. Taylor,	J. Colston,
J. Taylor,	W. Smith,
J. Layhe,	W. Scholefield."
P. P. Carpenter,	

THE REV. ROBERT ASPLAND.

Dec. 30, at his residence, the Grove, Hackney, Rev. ROBERT ASPLAND, in the 64th year of his life, in the 45th year of his ministry, and the 41st year of his pastorship of the Unitarian church at Hackney. For nearly two years, Mr. Aspland's important and varied public labours had been suspended by illness, which, though often attended by distressing sufferings, was borne by him with admirable fortitude and resignation. He was mercifully permitted to retain nearly to the last hour, in their accustomed strength, his mental powers. Although his death preceded the publication of our last No., he read all the proofs, and even the last half-sheet received the benefit of his accurate revision. He had ceased to conduct the *Christian Reformer*, but he continued to be its proprietor; and his affectionate solicitude for its reputation and success was, if we may be permitted to judge from some of his latest conversations, greater in the past year than in any one of the nine-and-thirty years during which he discharged the Editorial duties. Long before his release, he foresaw the approach of death, and with tranquil hopefulness, worthy of the Christian, calmly awaited his dismissal. His end was remarkably peaceful. Amongst the last words on which bereaved affection loves to dwell, was a solemn declaration of the importance and reality of religion, and of the boundless mercy of God, revealed by Jesus Christ, his beloved Son. Al-

though he had been so long debarred from his pulpit and from public life, as well as from all the enjoyments of society, his death appears to have made a deep impression, not only in his own immediate neighbourhood, but in most places in the kingdom where Unitarian Christianity is avowed and cherished. His bereaved flock met on the Sunday following their beloved Pastor's death, and passed resolutions of condolence with the bereaved widow and family, dictated by the most reverent and affectionate sorrow. The funeral obsequies, on Tuesday, January 6, were attended by nearly all the members of the Gravel-pit congregation, including the children of the school, by the Unitarian ministers of London and its vicinity, and by many neighbours and personal friends of the deceased. As the mournful procession passed through a portion of the village of Hackney, it was observed that many of the inhabitants, of different religious parties, had closed their houses as a token of their respect and sympathy. The funeral service was conducted by the Rev. T. Rees, LL. D., the associate in public life, and the close personal friend of Mr. Aspland, for nearly half a century. In the centre of the south portion of the Gravel-pit burial-ground, the congregation had, at their own charge, constructed a very handsome vault to receive the remains of their deeply-mourned minister. He had during his life indicated the spot where he wished to lie, and his wish was reverently fulfilled, his head being placed towards a laurel-tree, which years ago was planted under his superintendence. The walks and shrubs and plants of this interesting cemetery were, indeed, all formed and planted under Mr. Aspland's eye; and for many years he made this ground, enriched with the dust of a generation of fellow-worshippers and friends, the termination of his daily walk. Profound was the grief of the wide circle of mourners who surrounded their Pastor's grave. Many, doubtless, were touched by the thought that, when living, he had stood with them in that ground by the open grave, and his manly voice—now, alas! hushed in death—had bid them "not to sorrow as those without hope."

On the following Sunday, the funeral sermon was preached to the bereaved and sorrowing flock by Rev. Thomas Madge, and the discourse was a noble tribute of respect and affection, worthy both of the preacher's fame and his

subject. We earnestly hope that both the sermon and the funeral oration will be given to the public through the press. In the evening, the service was conducted by Rev. Joseph Hutton, LL.D., who with earnest sympathy, and with a sincerity that could not be questioned, consoled and instructed the congregation of mourners. At both services, some solemn, mournful anthems were sung by the choir, assisted by Professor Edward Taylor and some public singers. When the service began with the sublime dirge taken from the *Last Judgment of Spohr*, "Blessed are the Departed," the congregation, though accustomed to sit during the singing of the psalms, as with a general impulse of reverence for the memory of their departed Pastor, simultaneously rose. On the following Sunday, the Rev. T. Sadler offered a warm tribute of affection to his co-pastor and friend. The death of Mr. Aspland was also affecting noticed in a considerable number of Unitarian pulpits:—at Moreton-Hampstead, by Rev. John Smethurst; at Maidstone, by Rev. Wm. Stevens, both of whom were formerly pupils of the deceased; at Evesham, by Rev. T. Davis; at Collumpton, by Rev. M. L. Yeates; at Chatham, by Rev. J. C. Means; at Cross Street, Manchester, by Rev. John Robberds, of Toxteth Park; at Soham, by Rev. W. Clack; at Topsham, by Rev. J. B. Bristowe; at Chichester, by Rev. John Fullagar; at Stamford Street, Blackfriars, by Rev. Wm. Hincks; at Bradford, by Rev. J. H. Ryland; at Wareham, by Rev. John Cropper; at Newport, Isle of Wight, by Rev. E. Kell; at Leicester, by Rev. Charles Berry; at Dukinfield, by Rev. James Brooks; at Lewin's Mead, Bristol, by Rev. George Armstrong; at Worship Street, London, by Rev. B. Mardon, &c. &c.

Of the character of Mr. Aspland, and his unremitted toils in promoting knowledge, truth, liberty and righteousness, we dare not at present trust ourselves to speak; but must content ourselves with gratefully pointing attention to a tribute in prose, and another in poetry, contained in the first department of our present No.

There are, we believe, abundant materials in existence for the life and public services of Mr. Aspland; and, without venturing at present to pledge ourselves to any specific course, we think it probable that a full memoir will be hereafter given in this work.

We are informed that, at a meeting

of the Gravel-pit congregation, held on Sunday, Jan. 18th, a resolution was unanimously adopted, expressing their desire to print another volume or volumes of their late Pastor's admirable Discourses. To this request the family have returned their answer of grateful assent.

A large portion of the public press contained respectful and gratifying notices of Mr. Aspland's character. We select the following, as less likely, than some others that appeared, to have been seen by the majority of our readers.

The *Morning Advertiser*, after mentioning his death, says, "For the greater part of the last half century, Mr. Aspland maintained with increasing reputation a high character as a preacher among English Nonconformists. His forte, as a preacher, was in the successful handling and enforcement of practical subjects. His love of peace and exemplary Christian spirit rarely brought him into the arena of theological strife; but when provoked, he knew how to employ his strong talents in the defence of his own religious views. A memorable instance of this kind produced his celebrated *Plea for Unitarian Dissenters*, in justification of that body from an attack by the Rev. H. H. Norris, Rector of South Hackney. In all momentous political questions of his time, Mr. Aspland took an active and prominent part; he especially exerted himself to procure the repeal of the Test and Corporation Acts, and to frame the Dissenters' Marriage Act. He lived to witness the enactment of the Dissenters' Chapels Bill, during the struggle for which his views were consulted and acceded to by the supporters of that measure. During the battle for the Reform Bill, Mr. Aspland was very active in the Tower Hamlets. After the passing of the Bill, he frequently appeared on the platform as the energetic supporter of Mr. (now Sir William) Clay, whose success, indeed, was in no small degree dependent upon Mr. Aspland's powerful aid. In politics, his sympathies were with the Whigs, with many of the most distinguished of whom he was upon intimate terms, and by whom he was highly honoured for his consistency and unflinching assertion and defence of the great principles of civil and religious liberty. As a general writer, he was remarkable for conciseness and strength. In writing and speaking, he had at command a plentiful supply

of indignant, searching sarcasm, which he used with remarkable effect upon the party at whom it was levelled. As a man, he was honest, courteous, generous, plain-spoken, self-relying. He was, in short, a good man, for whom even his differing neighbours entertained a profound regard."

The *Sheffield Iris* says, "A more worthy minister or man, never perhaps formed the subject of an obituary. Of commanding talent and sterling honesty, he was the friend of every thing elevating, generous and pure; the distinguished and unwearied advocate of Political and Ecclesiastical Reform; the personal friend of Grey, Holland, Lansdowne, Parr, and Russell; the upright citizen, the faithful teacher, the devoted worshiper of God, the conscientious follower of Christ, the delight of home, the lover and beloved of universal man. Where can the denomination of which he was the glory find his equal? How is the gap left by his removal to be filled? He has gone to his imperishable home full of years, faith, hope, and charity. *Requiescat in pace!*"

November 26, at Poole, Dorset, at the age of 33, after giving birth to a daughter, MARY, the wife of Mr. Alfred BALSTON. Shortly before she expired, she spoke with great calmness on the appointment of death, and expressed her willingness to depart, shewing her solicitude for the welfare of those most dear to her, and directing her remains to be deposited in the same grave with those of her infant daughter. May those who are left to mourn, find their solace in the conviction, that God in all his dispensations is wise, merciful and benevolent!

Dec. 9, at Colyton, Mrs. KINGDON, aged 92, sister to the late George Hirtzel, Esq., of Exeter, and mother-in-law to Captain Powell, R. N., of Colyton Cottage, venerable and esteemed for sound understanding, uncompromising integrity, humble piety and unostentatious benevolence; full of ardent love for the liberty and happiness of her country, and keenly sensible of its rights and wrongs. Her intellectual endowments, with their fearless exercise, not only exceeded the usual standard of her sex, but continued fresh and firm until the day of her death. Though the latter part of her life was spent in peaceful retirement, the cry of wrong-doing and wrong-

suffering called forth her fearless aid and generous sympathy. With her, religion was not a mantle to be worn on special occasions, but a deep-laid principle, giving peace to her retirement and spirituality to her public devotions. She has fallen asleep in Jesus, leaving a memorial soothing to the hearts of those who now deeply mourn her loss. Her remains were interred in the burial-ground attached to George's meeting, where she had long been a regular and consistent worshiper. On the subsequent Sunday, an address of consolation to the bereaved was delivered by the minister, the Rev. James Taplin, from 1 Thess. iv. 13, 14, to a numerous and attentive congregation.—The following notice of this venerable and excellent lady, from the editor of the *Western Times*, appeared in a recent number of that paper, to which she was an occasional contributor: "We regret to see in our obituary the death of that excellent woman, Mrs. Kingdon. She was mother of our neighbour, William Page Kingdon, Esq., sister of the late George Hirtzel, Esq., of this city, and she possessed to an eminent degree the sound health of that family. She was a woman of great original powers of mind, cultivated by much reading and observation; one of the best reformers in Devon, and equally remarkable for her sincere and unostentatious benevolence."

Dec. 10, aged 68, MARY, the beloved wife of Mr. J. GRUNDY, of Drayton, near Atherstone. During a very short illness, she manifested submission and those Christian graces which adorned her life; and with reliance upon God and trust in her Redeemer, she fell asleep, with a firm hope of a blissful re-union with those she loved in the heavenly kingdom.

December 23, at his residence, Altrincham, ISAAC HARROP, Esq., after an illness and gradual decay of strength, which, though of long continuance, were mercifully unattended by acute pain, bodily or mental. A good life and tranquil conscience, together with those affectionate attentions which none but the most devoted attachment could pay, smoothed his bed of sickness and eased his dying pillow. And now that he is removed from a sphere of eminent usefulness and respectability in this life, the consolatory assurances of that religion whose doc-

trines he ever adorned, permit us not to doubt that he has exchanged *earthly* for immortal felicity and honour.—It appears from an entry in the register of Hale chapel, that Mr. Harrop was baptized on Feb. 23, 1774, by Mr. (afterwards Dr.) Enfield, then of Warrington. He was the eldest child of the late pious and worthy Mr. Harrop, who for six-and-forty years officiated as minister at Hale chapel, and for the period of two years conducted the services of the united Presbyterian societies of Hale and Altrincham. He was educated for the law, and for some time practised as a solicitor at Altrincham. Circumstances, however, led, at a comparatively early period, to his withdrawal from his profession; and he passed the residue of his life in the honourable and graceful discharge of the duties and occupations of the country gentleman, combined of late years with those of the magistracy. In politics, he was a Whig of the old school; having imbibed sentiments of veneration for free institutions, and for civil and religious liberty in their most extended sense, not only in the course of the education he received from his excellent father, and at the Manchester College, but from the opportunities he subsequently enjoyed, when completing his professional studies in London, of listening to the eloquence of Fox, and to the luminous and able expositions of the jurisprudence of this country delivered by Mackintosh. To the liberal opinions he then formed, he through life consistently adhered, and was ever ready to promote them, not only by his best personal exertions, but by the aids with which fortune had bountifully supplied him. On his integrity, moral, religious or political, no spot ever rested. He was certainly what Pope describes as being the noblest work of God, "an honest man."—Let religion, let virtue, let friendship hope, that with him are not interred his excellencies; that though the individual dies, the example survives; and that the character which it has now been attempted briefly to sketch, will be re-exhibited under more than one manly and attractive form, by those who, as they share his blood, should participate in his virtues.

C. W.

Dec. 30, at Bristol, in the 70th year of his age, Mr. RICHARD VICKERY WREFORD. Throughout a life of no ordinary trial and vicissitude, he held

but his integrity, and steadily pursued the path of honour and consistency. During a long series of years his health was extremely delicate, and he withdrew from society to the retirement of his happy home, where he cultivated and enjoyed all the domestic charities. With a keen relish for every thing fair, felicitous and good, and animated by a most thankful and cheerful spirit, he lived a happy life, notwithstanding the many cares and anxieties by which he was visited. In simplicity and godly sincerity he had his conversation in the world; and they who knew him best, respected and esteemed him most. He lived to see his children and his children's children filling, and preparing to fill, stations of usefulness and honour in the world, and he was happy in witnessing their success and happiness. His last days were days of per-

fect tranquillity, comfort and hope. Nothing could exceed the composure, serenity and cheerfulness with which he contemplated the approach of death, nor the placid and pious joy with which "he fell asleep." His trust in God and his faith in Christ were strong and unwavering; and of none more truly than of him might it be said, "See in what peace a Christian can die!"

1846. Jan. 17, in his 57th year, at his residence, Mont-le-Grand, near Exeter, after a short illness, Captain GILBERT WAKEFIELD, son of the Rev. Gilbert Wakefield, B. A., late of Her Majesty's 36th Foot. He served with his regiment through a great part of the Peninsular war, and was present in every action in which it was engaged, from the siege of Burgos to the battle of Toulouse.

MARRIAGES.

1845. Nov. 30, at the Old chapel, Ipswich, by Rev. T. F. Thomas, Mr. JONAS HART to ELIZA HAGGAR.

Nov. 30, at the Old chapel, Ipswich, by Rev. T. F. Thomas, Mr. WILLIAM GREEN to EMMA ELIZABETH MURRAY.

Dec. 26, at the Scotch Presbyterian church, Birmingham, by Rev. J. H. Ryland, of Bradford, Yorkshire, Mr. JAMES LINDSAY, of London, to ANN

BURRILL, daughter of William JACKSON, Esq., of Smethwick.

1846. Jan. 1, at the Unitarian chapel, Taunton, by Rev. R. M. Montgomerie, Rev. W. A. JONES, M.A., of Northampton, to MARGARET, second daughter of the late Rev. W. BLAKE, of Crewkerne, Somerset.

Jan. 7, at the parish church, Wakefield, Mr. A. B. A. ELLIS to MARGARET, youngest daughter of the Rev. Thomas JOHNSTONE, both of Wakefield.

INTELLIGENCE.

DOMESTIC.

Reformation of Juvenile Criminals.

Ever since the town of Birmingham, some six or seven years since, received its Charter of Incorporation, the attention of the learned person who fills the high and responsible office of Recorder to the borough seems to have been called to the feasibility of plans for the reformation of juvenile offenders. To profound legal knowledge and acumen, Mr. Hill unites sound judgment and a heart throbbing in unison with the best impulses of humanity. Perhaps no situation is more trying to a feeling and conscientious man, than that where he is

compelled, by the duties of office and those he owes to society, to inflict heavy punishment on persons who, by the force of circumstances, have been almost irresistibly hurried on in a course of depravity, and thus have rendered themselves amenable to human laws and penalties. How many are brought to the bar of justice, whose guilt, though great, is scarcely chargeable on themselves—who, homeless, friendless, ignorant of all that is good, having no means of distinguishing right from wrong, are doomed to expiate their offences by imprisonment, which in almost every case deteriorates the character—by transportation, which appears to consign to irremediable

degradation and to life-long infamy! And then, again, there is the young, the very young offender, often comparatively innocent and pure—often the mere tool of older, more practised and quite hardened villains: if such can be reformed, how great the gain to society and to themselves! The estimable individual alluded to has for the last four years or more endeavoured, when circumstances appeared at all to justify a departure from the rigid demands of justice, to save juvenile convicts from the contaminations of a jail, by dismissing them with a nominal punishment, on the express condition that the former masters or mistresses be willing to take such back to their employ—a system of inspection being adopted and regularly carried out, so that the results might periodically come under his notice. From time to time, Mr. Hill has made known to his fellow-townsmen what these results have been. Such a disclosure took place at a meeting on Friday evening, the 8th instant; and a brief account of the proceedings may not be unacceptable to your readers.

This meeting was the second of the kind. The writer of this article had the privilege of attending, the previous one having been held two years back. It was a tea-party, held in the large room of Dee's Royal Hotel, and nearly three hundred persons must have been present. The former meeting was described as one "of a very novel kind; for around the well-spread tables, over which the worthy Mayor presided, were placed not only Christian and Jew, Catholic and Protestant, Churchman and Dissenter, Tory, Whig and Radical, intermingled with many of the gentler sex, but also the functionaries of the law of nearly every kind—the judge and the reformed criminal—he who resolutely but mercifully administered the law, and some of those who had fallen under his judicial censure. To the eye of benevolence, the sight was as beautiful as it was entirely new. The proceedings of the evening bore some resemblance to the justly-celebrated piece in the *Evenings at Home*—'Difference and Agreement; or, Sunday Morning.' 'Here,' said Mr. Ambrose, 'is a thing in which mankind were made to agree.'" In the leading particulars, the preceding account will serve for what took place on the second evening. More persons, however, were present, and some of them of higher rank—as a Peer of the Realm and the two Mem-

bers for the Borough were among the company. The Mayor (H. Smith, Esq., a leading Unitarian) presided, and made some admirable remarks in introducing the Recorder, who sat at his right hand, to the meeting. That learned gentleman then entered into a most interesting statement of what had been effected in the way of reforming young persons who had not been previously convicted, for the last four years. It is important to keep the fact in view, that his plan goes not beyond a first conviction; for, he said, it was his almost invariable rule to visit a second offence with transportation. It appeared that during the time mentioned, seventy-eight young persons had been sentenced to nominal punishment and given up to their former employers. As far as was practicable, they were visited once a quarter, but at uncertain times: the result, in figures, was, that thirty-four had manifested good conduct, and might be fairly considered reformed; eight had left the town, but nothing shewed that they had gone away in a disgraceful manner; fifteen were nowhere to be found, of which it was to be feared some had relapsed; eight cases were yet doubtful; and nine had been re-convicted, and consequently transported. Of the seventy-eight thus dealt with, thirty-six were entirely and most deplorably ignorant; thirty-eight could read and write very imperfectly, and were not at all, intellectually, better than the others; the other four had received a tolerably good education, and of these last one had been re-convicted. The experiment, though not quite successful, was every way encouraging, and gave a stimulus to further exertions. A large debt of gratitude was due to the masters; for had they not consented to help him, the whole must have failed. Many of them were in the room, but, as on a former occasion, their names would not be mentioned. He was most glad that the former proceedings had gone abroad; for attention had been excited to the object, and the plan was, to some extent, pursued elsewhere. His friend, the Assistant Judge of Middlesex, had, however, found that in the Metropolitan county little could, in this way, be effected. In the short space of eighteen months, two hundred and seventy boys, from the ages of nine to fourteen, had been convicted: of these, only four or five could be returned to their employers. The great majority had no masters, no friends, no home—were

alone in the world. One boy, of thirteen, had been transported, because it was found nothing else could be done for him. A great change had taken place in the public mind respecting the object and mode of punishment. The *lex talionis* was now nearly given up, and scarcely less so, that punishment must be entirely exemplary—that the reformation of the offender was not worthy regard. He mentioned the fact that Captain O'Connochy, the late Superintendent of Norfolk Island, was in the room, and would doubtless give the result of his experience: that was, that very much of our criminal jurisprudence was wrong, particularly *time sentences*, which should be converted into *labour sentences*. A certain portion of labour should be demanded from the criminal, and when this was well done, his sentence should expire. The enlightened Archbishop of Dublin had long most strenuously advocated this change. Mr. Hill then mentioned some important agencies at work in this town, particularly as regards schools for the very poorest and most ignorant, and concluded by admonishing his audience of the necessity of all doing what they could to make criminal jurisprudence analogous to the plan and workings of Divine Providence, so that public justice might be one of the Christian agencies of the land.

A vote of thanks and confidence to the Recorder was then proposed by Lord Calthorpe, and seconded with much force by R. Spooner, Esq., M. P. for the borough; but before it was put from the chair, Captain O'Connochy was introduced to the meeting, and received with much applause. The Captain is a very gentleman-like person, with a highly intellectual and benevolent cast of countenance, his age apparently fifty-five; he apologized for appearing at all, as he was not accustomed to harangue a large audience. His remarks were evidently the dictates of long experience, acting under the influence of a sound mind and Christian feelings. He said that there had been two very opposite opinions entertained, and by men of distinguished reputation on each side, of the end of punishment. One party had strenuously asserted that punishment should be wholly exemplary. The criminal's feelings were not to be regarded; his interests must merge in those of society; the offending few must be sacrificed to the innocent many. On the other hand, it was said

that reformation should be the sole object of human punishment, and that every thing should be done for this purpose alone. There was truth in both views, and they might be made to coalesce; but, singly, neither could be carried out. Crime must involve suffering; it was the order of God's providence; but we might change the expression, might call punishment discipline, and then so far the end would be accomplished. The criminal should be placed so as to be in a condition of bettering himself. He strongly advocated, from theory and experience, the plan of making the offender work out his own redemption. Wages were the great stimulant to human exertion. Now, a man had no motive to work. Pay him for his labour, deduct the expense of his food and clothes, and then let the rest run up for his benefit, and a reformation would ere long be effected; he would come out an altered, a new man. He had been engaged in the very worst of the penal settlements for four years; his system had not yet been fairly worked; still good had already come of it, and much more if it could be put fully into operation. But transportation itself was a horrible punishment; he who was not thoroughly depraved when he came to the colony, was sure by taunts to be made so before long. He could almost weep tears of blood when he reflected on the scenes he had witnessed. Things were not so bad now as at first, but there was yet very much to amend. Thus, at one time, there was but one clergyman in the settlement; and a peal of bells having been sent to the colony, by the late Mr. Wilberforce, no one knew what to do with them, till first a steeple was built to receive them, and then, after a long interval, a church. Eight years ago, not a single clergyman was on Norfolk Island, though now there are several; but till you made the convict better in point of outward condition, religious instruction did him little good, perhaps none. The present system encouraged idleness, skulking, even mutilation of the fingers, to avoid labour. Punishments also were dreadful. It had been the custom, in order to strike terror, to convey the criminal at once from the dock to the gallows; no interval was allowed. Some years since, a clergyman was sent from the mother colony to Norfolk Island, to prepare a number of men for death who had been condemned for mutiny. Twenty-

seven had received this sentence, of whom thirteen were left for execution, the remaining fourteen being reprieved: when the several parties' fate was announced to them, those condemned to die rejoiced at the prospect; the respited men mourned that they were not to suffer like their companions. The recital of this fact appeared to thrill the assembly with horror.

Much more and well was said by the gallant Captain and others; but as I am not giving a formal report of the meeting, the preceding sketch may be deemed sufficient. Those present must have felt that deep gratitude is due to him who has thus aimed, and with so large a measure of success, to satisfy the claims both of justice and humanity, and who has brought to his task wisdom and benevolence in no ordinary degree. May society recognize the great principle, that none of its members can suffer without involving the suffering of the whole; that compassion is due to the most abandoned; and that it is the duty of every individual to aim at preventing crime by spreading knowledge and virtue, and by the unvaried practice of forbearance and love!

T. B. B.

Unitarian Chapel, Gloucester.

This chapel is one of the oldest Nonconformist edifices in the kingdom, having been erected some time before the passing of the religious Toleration Act. It can easily be supposed, therefore, that time had made some ravages in this sanctuary of religious freedom at the period when the litigation in Lady Howley's case rendered the tenure of its occupants precarious, and thus prevented them from entering upon a course of extensive repairs and improvements which they desired to effect. Happily, the passing of the Dissenters' Chapels Bill relieved the Unitarians of Gloucester from the fear that their time-honoured chapel could be wrested from them, and they accordingly commenced with much spirit the renovations they had long designed, and which they have completed in a style of neatness and beauty which does as much honour to their taste as to their liberality. Notwithstanding, however, the generosity with which many of the congregation stepped forward, the building fund shewed an excess of expenditure beyond the subscriptions; to reduce which, the Rev. W. James, of Bristol, consented to preach two sermons here on Sunday, Jan. 11, with the view

of promoting a collection towards liquidating the balance, and also of taking advantage of the opportunity to advocate and explain the cause of Unitarian Christianity before such members of other Christian denominations as might be induced to attend.

In his morning discourse, the Rev. gentleman paid a warm and eloquent tribute of respect to the memory of the Rev. Robert Aspland; and in the evening, Mr. James took for his subject, "The Unitarian Doctrine briefly stated, and proved to be in Harmony with the Life and Teachings of Jesus." We have seldom heard a discourse distinguished by more powerful and at the same time persuasive reasoning, more earnest and uncompromising in principle, and giving so little cause for offence to any.

On the Tuesday following, one of those most pleasing social gatherings, a Tea-meeting, was held in the chapel. Upon this occasion the Gloucester brethren were favoured with the company of the Rev. William James, of Bristol; the Rev. Henry Solly, of Shepton Mallet; and about thirty friends from Cheltenham. The tables were laid in the chapel school-room, which was very pleasantly ornamented with festoons of evergreens, flowers, &c., and with the portraits of several Nonconformist divines. In this work of arrangement, the willing, diligent and tasteful hands of the ladies were exerted with the best effect; and their kind offices were not lost on other senses than the eye, for most satisfactory provision was made to gratify the more substantial appetites of the company, and the ladies presided over the tea-tables in a manner with which every guest had good reason to be pleased.—After tea, the Rev. Dr. Davies, the much-respected minister of the chapel, on being voted into the chair, expressed the great gratification he felt at this their first congregational social meeting, and then proceeded to give out different sentiments which were responded to by gentlemen present.

Presbyterian Chapel, Duxinfield.

The annual Christmas party of the congregation assembling at the above place, was held on Friday evening, Jan. 2nd, in the school-room connected with the chapel,—Samuel Robinson, Esq., in the chair. The meeting commenced at five o'clock, when about 400 persons sat down to a comfortable meal. After about an hour, the business commenced by Mr.

Robinson's being called to the chair and summoning around him the ministers who were present. Among these we observed the Revds. James Brooks, of Hyde; Dr. Beard, of Manchester; Henry Green, of Knutsford; T. E. Poynting, of Manchester, &c. The Rev. R. B. Aspland, the minister of the place, was unavoidably absent in consequence of the lamented death of his father.

The choir, who in the course of the evening added much to the pleasure of the meeting, having sung "God save the Queen," Mr. Robinson apologized for his position in the meeting, which, as a congregational meeting, had always hitherto been presided over by their respected minister. But a melancholy event had suddenly called him from among them, and though he (Mr. R.), when called upon to take the chair, had felt it impossible to refuse, yet he trusted that the meeting would excuse his deficiencies. The loss which their minister had suffered, had been a loss to them also, and to the whole Unitarian body. They had in that room had the pleasure of meeting the Rev. Robert Aspland; and knowing, as they did, the great talents and worth of that gentleman, they most heartily sympathized with his son in his sorrow. He begged to wish all the company a happy new year, and concluded by introducing to the meeting Dr. Beard, who would speak a few words on Christian Unity.

Dr. Beard began by enforcing, from the general condition of society, and in particular from the disgraceful scenes which in his walk from Manchester he had that day witnessed, the necessity of Christian unity in the execution of benevolent and philanthropic designs. But what was the true basis on which Christian union could be formed? It was not an uniformity of religious faith, for if any twelve honest men had the same evidence placed before them, he believed that no two of them would decide alike on such intricate questions as form the staple of every creed. An attempt was now being made by the Evangelical party among the Church and the Orthodox Dissenters—a party always noted for intolerance and bigotry—to effect an alliance between certain Christian bodies. The qualification for membership in this alliance was belief in eight articles of faith, which Dr. B. read to the meeting, and which comprise, the inspiration and sufficiency of Scripture, the doctrine of the Trinity, of the utter depravity of human nature, of justification by faith alone, &c. He then pointed out the inconsistency of establishing first

the sufficiency of Scripture, and then, in direct contradiction of this article of the creed, superadding so many supplementary interpretations of Scripture, clearly shewing that the promoters of the Evangelical Alliance required Christians, before they could become members, not only to recognize the sufficiency of the Scripture as a rule of faith, but to read the Bible with *their eyes*. And even these narrowing propositions were wholly inefficacious to any one who really understood the state of the case. In how many different ways might not the doctrine of the Trinity be expounded and believed! And to decide fully on the question, it would be necessary to spend each man a life-time for himself, in the study of the subtle controversies on these points, which from the first ages of the Church had agitated the Christian world. The Evangelical Alliance was attempting to establish its Christian union on an unscriptural basis. The foundation on which he (Dr. B.) would propose to establish it, he obtained from the Scriptures. It was "the unity of the Spirit in the bond of peace." Such an union could not be otherwise than for the best interests of mankind. It would promote, not check, the progress of free inquiry, and would be far more efficacious than any other in rousing and sustaining feelings of piety towards God and good-will towards man. Dr. Beard concluded by shewing the desirableness and necessity of such a union of Christians, as well as some means by which it might be promoted. Interesting addresses followed from Rev. James Brooks and others.

Meeting of Parliament.

In our last No. we hopefully ventured on the prophecy, that "we are on the eve of achieving a system of perfect commercial freedom." The Queen's Speech, and the masterly exposition of his opinions by her Prime Minister, have shewn that the prophecy is likely to receive immediate fulfilment. We cannot deny ourselves the pleasure of preserving in our pages the concluding paragraph of the Royal Speech,—a document worthy of the Noble Lady who presides over these kingdoms. Her Majesty, we are assured by an eye-witness, delivered to her assembled Parliament this important Speech with a dignity and emphasis that did credit to her head and heart:

"It is my earnest prayer that, with the blessing of Divine Providence on

your councils, you may be enabled to promote friendly feelings between different classes of my subjects, provide additional security for the continuance of peace, and to maintain contentment and happiness at home, by increasing the comforts and bettering the condition of the great body of my people."

Believing as we firmly do that the principles of Free Trade, fully carried out, will eventually secure for us prosperity at home and peace abroad, we survey with unspeakable interest, and with perfect confidence as to the final result, the present conflict of opinions. Much shall we rejoice if this great question can be settled by the present Parliament, and thus the country be saved from the mischief of delay, and from the serious social evil of a contest between the two great elements of our national strength, Land and Trade. For their own sake, and for the sake of our mixed constitution, (which we wish to remain undisturbed,) we heartily desire that the members of the Aristocracy may not peril either their country's weal or their own order by madly putting themselves in array against the mighty and onward rolling tide of public opinion. Every day is pregnant with important events. Before another month's publication will appear, the immediate question which now occupies the nation's

attention will probably be settled. May it be at once decided in accordance with the benevolent and "earnest prayer" of our beloved Queen! We are sanguine in the hope that it will, and that the great Council of the Nation now assembled will, by its justice, firmness and wisdom, win for itself the respect and gratitude of all classes of the community now living, and of countless generations to come.

Evangelical Alliance at Manchester.

Mr. Stowell and twenty-five of the "Evangelical" clergy of Manchester have put forth a paper containing nine reasons for not joining the proposed Evangelical Alliance. We should sadly abuse our readers' patience, and waste valuable space, if we were to copy this wordy manifesto. It is sufficient to state, that the hostility of Mr Stowell and his clerical brethren rests mainly on the Establishment principle, and on the Evangelical Alliance making light "of the unhappy separations" from the established church. They also intimate their opinion, that the Alliance includes some who are not "living members of Christ," and add, that they see "no likelihood of any practical and important measures emanating from a combination embarrassed and crippled by so many conflicting peculiarities of sentiment and opinion."

NOTICES TO CORRESPONDENTS.

The large space this month necessarily devoted to that melancholy portion of our work, the Obituary, has prevented our giving any Critical Notices or much Intelligence. In future Nos. we will endeavour to remedy this. We can at present only state, that we have received Mr. Wellbeloved's very interesting "Memoir of Thomas Thrush, Esq.;" Dr. Greenwood's "Sermons of Consolation;" Mr. Brownson's "Charles Elwood, or the Infidel converted," the two latter being very elegant and welcome reprints from American works in Mr. Chapman's *Catholic Series*; Dr. Cromwell's "Literary Florists;" "Margaret, a Tale;" Green's "Efforts at Christian Culture;" Preston's "School Education for the Nineteenth Century;" "The Biblical Review," being the first No. of a greatly improved Series of the Congregational Magazine; Mr. Greg on "the German Schism and the Irish Priests;" Combe's "Notes on the New Reformation in Germany;" Mr. Beste's Poem entitled "The Beggar's Coin;" Mr. Brock's Letter to Rev. R. S. Bunbury; and Fichte's "Destination of Man."

R. and T. H. G. in our next No., in which also our correspondent will resume the History of the Trinitarian Controversy. The second of the Swiss Sketches will also appear. In the April and June Nos. we hope to give the concluding Letters from Rome.

We beg to thank Mr. James, of Newbury, for his obliging offer, which we accept.

The letter from Mr. James and Mr. Wreford only arrived as we were going to press with the last sheet. It shall appear in our next.

ERRATUM.

P. 26, line 10 from the bottom, for "alium," read "aliam."

THE CHRISTIAN REFORMER.

No. XV.]

MARCH, 1846.

[VOL. II.

EXTRACTS FROM MY JOURNAL.—SWITZERLAND.

No. II.—A SUNDAY AT PETIT SACONNEX.

I NEVER could believe that devotional feeling would awaken at the sound of a dinner-bell, or at the dictation of an Act of Parliament—that it was indicated by a genuflection or a rigid countenance, or that it would come equally spontaneously in a barn, a cottage, or a splendid church; on the contrary, there is no one sentiment, I am persuaded, which requires so much the concurrence of favourable circumstances to raise it to its greatest elevation. Of course I draw a marked distinction between devotional thought and devotional feeling; the former we may call to us by a single effort of the mind; but the latter, like the prismatic colours of the bow, are the result of that moral light which shines not at our bidding, and which, when it shines, chooses its own time and season. So far, therefore, from understanding the reasonableness of those censures which I have sometimes heard cast upon some unhappy mortals because under given circumstances they have not manifested a devotional spirit, I have rather sympathized with the objects of them, remembering how often it has happened with myself in youth—nay, even in my maturer years—that the gay—nay, even the comic, vein has prevailed at the very moment when the world has said, “Be devout!” Such thoughts have been suggested to me, perhaps, by the varieties of worship I have lately witnessed, and consequently by the varieties of impressions created in Italy and Switzerland;—countries presenting the extremes of ostentation and simplicity: in the one case, offending good taste by an excess of ornament and form, and whatever is intended to appeal to the imagination, as much as they do in the other by the utter absence of them. It was my good fortune, however, not many weeks since, to find out what to my taste was the *juste milieu*; for I was present at a religious service distinguished by so much simplicity, good sense and good taste, whether as regards the discourse of the preacher, or the attendant circumstances of the worship, that I shall ever think of that sabbath morn as amongst the happiest I have spent. It was at Petit Saconnex, near Geneva, that I attended this service. Now, Petit Saconnex is a very pretty little village, just such an one as Miss Mitford might have described; but as I mean to linger on the lovely road which leads to it, I must not anticipate. The reason for my undertaking so long a walk on a hot July morning, when opportunities of attending religious worship presented themselves so much nearer, was the desire I had of hearing M. Cheneviere, *filis*, preach,—one of the Venerable Company of Pastors, with whose name and reputation I had for a long time been familiar. Leaving, then, Geneva with my brother and three

other relatives on a bright sunny morning by the Cornavin Gate, which is the road to Paris and Lyons, we turned off by a narrow pathway, leading, as we were told, to Petit Saconnex. Who could fail to anticipate a pretty village from its very name? *Grand Saconnex* would not have any thing like so much interested me; but these diminutives, from association, are so winning, and, whether applied to persons or places, seem so strongly to bespeak our regard and affection, and to promise something worthy of them, that I had made up my mind long before arriving, that Petit Saconnex must be a kind of boudoir village—a pattern for all others—a fit subject for a tale; and truth to say, as I proceeded, every thing seemed to encourage the anticipation. The road was so well kept, and gradually dwindled down into such diminutive proportions, that it seemed quite in harmony with the village which my fancy had pictured: then the hedges, so neatly, not formally clipped, (I always regard the state of the hedges as indicative of the taste and condition of a rural district,) all spoke of industry united with good taste and a love of order. Here and there, a pretty rustic gate, yet not without elegance, interrupted the line of hedge, and apparently asked one to pause and look in upon the retirement of some thrifty Swiss family. And what a pretty scene it often was we witnessed! A house—that is too town-like; a cottage—nay, that is too rustic; something between the two, and so exquisitely fashioned, as I believe no people on earth can fashion their dwellings but the Swiss; and around it (the abode, we hope, of the purest human love) a garden, so neatly kept and so prettily laid out, and smelling so sweetly of flowers, that, but for the object I had in view, I might have lingered there the entire morning, forgetful of the world and dreaming of a happiness of which this enchanted spot seemed to be the type. Such is the general character of the country through which we passed—an expansion of the village of Henbury; those pretty cottages, however, detached and enlarged, and scattered here and there, with equal or greater neatness and order prevailing, and, unlike Henbury, appearing to be the natural, every-day expression of the tastes of the inhabitants.

But the morning is passing, and we have been wandering amongst these pretty pathways till we have lost our road, and are in danger of arriving too late for the service, not for the sermon perhaps: but then the Swiss so far regard the decencies of worship, that the doors are closed soon after the commencement, so as to prevent those unseemly interruptions which are almost the mode in England. “Pray, mademoiselle,” said I, addressing a young person evidently belonging to the class of servants—for the French language is necessarily connected with courtesy, and has this peculiarity, which the English certainly has not, that it seems to regard the labouring classes as portions of humanity—“Pray, mademoiselle,” said I, “have the goodness to direct us to Petit Saconnex;” and then she pointed to a series of winding lanes, and, hurrying on, gave us reason to hope that she was bent on the same direction. But the mystery of her haste was soon solved: for presently she overtook and joined some companions—and then what pleasant greetings and eager communications there were, as if to make the most of those precious moments which to them occurred only once a week! Every now and then, from some of the shady paths

which crossed our own, other groups or solitary individuals fell in with us, their wide straw hats waving up and down with their hurried and belated movement. Carriages, too, began to pass us, with a female servant invariably seated on the box—sure indication of a country home, and one, too, regulated by religion. Oh, how English this was! And, though far distant from my native land, how delightful was the momentary illusion that I was in the midst of scenes and associations similar to, if not really, those to which I had been accustomed in the golden days of my early youth! As the stream thus gradually swelled and continued flowing on in one direction, I felt that we were on the right road, and that we were all going up to the house of God in company. Then it was that I could thoroughly sympathize with the feeling of the Psalmist, "I was glad when they said unto me, Let us go unto the house of the Lord." The cheerfulness of nature had communicated itself to my heart, and it seemed as if feeling, not form, was the motive which led me this morning to the sanctuary. There was something, too, in the lovely country through which I was passing which was unspeakably tranquillizing, and which of itself disposed the soul to devotion; for wherever I looked, I could discover nothing but marks of beauty, indications of benevolence infinite and divine—in the bright shining heavens above—in the verdant earth beneath, with its flower-enamelled turf, and its graceful trees, and pretty villas sheltered and half concealed beneath their shade—and the silvery lake glistening in the sun—and the dark range of the Juras contrasting with and frowning like the personification of Sin upon this scene of Beauty. Oh! my heart labours even now with the recollection, as it did then much more with the actual fulness of its enjoyment. Worship was no task. I felt it would be a relief to that overwhelming sense of gratitude which my bosom at that moment experienced to the Creator of the ends of the earth. Yea, I *was* glad when they said unto me, "Let us go up unto the house of the Lord!"

And now the clear sound of a village bell tells us we are almost arrived. Already between the trees I catch a glimpse of the whitened front of the little church, and a few moments more bring us to the open space before it. Here are assembled all the great men of the village to discuss the affairs of the week, and to give the right-hand of welcome and of friendship to those whose only day of rest is the sabbath, and whose only spot of union is the village green. Sometimes there is a sudden pause in the conversation, and a yielding in the crowd, and a direction of the attention to where a carriage of some great proprietor is driving up; for in republican Switzerland, as in aristocratical England, one meets with the pride of wealth or birth asserted and allowed; and many are the armorial bearings I have seen emblazoned on the church seats in Lucerne and Berne, contrasting strongly with the assumed simplicity and humility of these republicans, and declaring that the pride of rank is a natural feeling, which never will be rooted out until Utopia has been discovered and peopled.—But the second bell warns us to enter the church. As at Berne, the women are seated in the centre, and the men are ranged around; on the right of the pulpit was the schoolmaster or a candidate for the ministry, who read a portion of the Scriptures and the Ten Commandments; at the conclusion of which the clergyman entered the pulpit. This was M.

Charles Cheneviere, a man of about the middle size, with a very pale oval face and dark hair, and wearing spectacles. With hands clasped and eyes uplifted, he rose to pray, occupying not more than two or three minutes. He then read the first verse of the lxxxivth Psalm, already noticed on the front of the pulpit, which the congregation sang with rather better taste than at Berne. This was followed by another prayer of not more than five minutes, concluding with our Lord's Prayer; and then the preacher rose to address his audience, taking as his text Isaiah lv. 8, 9. Restoring the Bible to a little shelf on one side of him, and having on the other side an hour-glass and a glass of water, our preacher proceeded to talk to, rather than harangue, his flock, always in French; and as a specimen of the style of thought peculiar to a certain portion of the Genevese clergy, I will give you some recollections of his discourse. Dividing his subject into three portions, during the intervals of which he paused for about a minute to mark the divisions more distinctly, he proceeded to state the fact, that the difference between human and divine thoughts to which the prophet alluded, was not in their sublimity—for that, all comparison would have been absurd—but in their discordancy. This he wished to illustrate, and thence to shew how much better off man was under the immediate and sole control of God, than if left to the direction of his own thoughts. "My thoughts are not your thoughts; neither are your ways my ways, saith the Lord. The fact of this discordancy," said the preacher, "is perceptible in every thing. Which of you can place his hand on his heart and say, I am satisfied? You are all desiring either wealth or position or rank, or other favourable circumstances—never contented with what you have, never harmonising with God's views and ways. Even in our prayers it is evident: we request the prolongation of a certain blessing, or the change of a disagreeable position, or the removal of such and such a grief and torment. That complete abandonment of the soul to God which follows upon a thorough confidence in him, is but little known amongst us; and least of all are we disposed to endure the *desagremens* of our position with cheerfulness, as being so ordered for the eternal welfare of our souls. Many of you, again, have friends, who in the course of nature must be taken from you shortly; yet how little are you prepared to resign them, and to sacrifice your own fleeting happiness to their eternal welfare! But I will shew you what would be the consequence of your being left to your own control. At present, indeed, God is regarded rather as an impediment to your happiness. You would like thus and thus to have disposed your life; you would drive poverty out of society, and remove all pain and grief: but what would then remain to elicit the best affections of your nature; and what would become even of your very enjoyments, which depend on the fluctuating character of happiness? But let us imagine a man left to his own direction. He has birth and fortune and the love of friends, and one to share with him his joys; he is overwhelmed, in fact (*comble*), with advantages. Behold this angel—nay, this demi-god, for such he is: what follows? First, he is devoured by egoism. Surrounded by blessings in a world of suffering, the contrast is unfavourable to his character; he has little sympathy with his kind; his thoughts revert necessarily to, and are concentrated in, his own lofty position. Hence arises a hardness of

heart. Impossible is it for him to enter into the sufferings of his fellow-creatures. What knows he of suffering? That hope and trustfulness and looking up to God, which in the human mind are sentiments of so much value—these, too, in such a man, could find no place. And would this be a good preparation for a future state?—unless, indeed, you suppose such an one contented to remain for ever upon earth, and resign the splendours of the new Jerusalem. But if not content, what preparation will he have had for his mighty change? His egoism and hard-heartedness, and want of confidence and hope, will have produced a species of Atheism, and but little fitted him for the pure enjoyments of the heavenly state. No, *mes freres bien aimés*, believe me, we are much better under *His* direction than our own. To Him, then, let us resign ourselves with cheerful trust."

Thus concluded, rather abruptly I thought, a discourse marked by such simple and flowing elegance of thought and diction, that I have seldom felt myself more interested or impressed. No doubt, a voice both sweet and deep contributed greatly to produce this effect; and if to this be added a manner familiar without being inelegant, persuasive and yet dignified, impassioned without being exaggerated, one will cease to wonder at the admiration which M. Cheneviere commands, and at the attention with which he is listened to. One circumstance alone was sufficient to mark the religious party with which he sympathized, and that was the omission of the name of Christ throughout the whole of the sermon; indeed, it can scarcely be called an omission, as the subject did not absolutely demand the introduction of it; but inasmuch as the non-introduction of the name of Jesus is sufficient, in the opinion of some, to almost unchristianize a man, it is very evident to what party M. Cheneviere does *not* belong. The sermon was followed immediately by a short prayer, and this, again, by the Apostles' Creed, when the whole congregation united in singing the last verse of the lxxivth Psalm. Then the clergyman, spreading out his hands, gave the beautiful benediction—"The Lord bless you and keep you; the Lord lift up the light of his countenance upon you! Go in peace, my brethren; and may the Lord bless you and your families!" The scene which followed was only another proof of that insensibility, or appearance of it, which the Swiss display in every situation. Scarcely had the last words fallen from the lips of the preacher, when the people were half out of the church, hurrying away with an apparent thoughtlessness strangely in contrast with the staid and attentive demeanour which had so lately marked them. I, too, joined them, and inquiring when M. Cheneviere would preach again, was informed, on that day fortnight, his health being in a very delicate state.

As the morning was far advanced, I retraced my steps to Geneva, watching the crowds with whom I had lately gone up to worship, and who were now dispersing through the different shady lanes which led to their several homes like diminished streams, sometimes concealed beneath the neatly-trimmed hedges, and then again re-appearing, carrying with them to their homes and families the fertilizing influences of the waters of life. "Pleasant words," says the sacred writer, "are as a honeycomb, sweet to the soul and health to the bones;" and I pursued my path in that indolent, musing mood which indicated that mental tranquillity the occupations of the morning had induced. If Nature

now appeared less gay than when I came up to worship, she wore at least a softer and a deeper expression, appearing to my fancy to bear the semblance of that Being whose most lovely attributes had been so eloquently illustrated. A slightly sloping path led me by a different direction to the great city, through, however, the same kind of scenery—hedges marked by the same neatness—turf by the same bright verdure—villas not too good for daily use and habitation, yet adorned with every rural elegance, perfumed by every variety of flower, and surrounded by the hanging willow, the graceful acacia and the elegant birch, all which so abound in the neighbourhood of Geneva. How magnificent, too, the view! Below lay the city, so rich and so varied in its historical memorials, the silvery lake laving its very houses, and stretching away its mighty length far, far into those enchanted spots which Romance and Poetry have for ever consecrated as their own; and bounding this lovely view rose up the Mont Saleve, as if anxious to dispute its honours with the mighty monarch of mountains, whose snowy summit may be seen in the rare clearness of a summer's eve like the occasional revelation of the Being who upreared its stupendous form. Very sweet it was to gaze on such scenes, and I could have lingered a long summer's day amongst them lapped in many a delicious dream. But there was no delay. Nearer and nearer I approached the city; the scene began to change; and the tranquillity of the country now gave place to the noise and bustle of crowded streets. Instead of the quiet congregation, who, like myself, whilst *there*, appeared to feel the influence of the "genius loci," and so lately pursued their silent path amidst shady lanes, or else conversing in a subdued tone,—the gay, the busy and the devout, were mingling and crossing their various paths, decked out in their Sunday finery, and arranging excursions, or discussing the disturbed affairs of their little turbulent republic, or whispering to one another their gay and gallant nothings. How great the contrast! Was God forgotten within the brief space of one half hour? No. The blessed rains of heaven descend, and Nature soon puts on again her gay and cheerful and careless air; but deep within her bosom she treasures up the streams which rise again in beauty, covering her surface with flowers, and decking many a sweet and solitary spot with loveliness. How many, too, are the virtues which the word of God that slumbers in the heart is destined to awaken! And how many in the gay crowd I gazed upon will carry to their homes, and the dark and solitary spots of life, the influence of the spirit they had imbibed that morning!

HENRY W——.

CHURCH CREEDS INJURIOUS TO INTEGRITY.

A CHURCH of one creed and of one form, in a nation generally educated, must be a church teeming with hypocrisy. The abomination of a false "assent and consent" must present itself every where. The semblance of religious unity may be secured, but it must be at the cost of moral honesty, and that upon a scale so general as to deteriorate the national character. The great object of solicitude—one church—may be retained; but that church must consist of multitudes who, while subscribers to one creed, will be the holders of many.—*British Quarterly Review*, No. IV. p. 330.

HISTORICAL SKETCH OF THE TRINITARIAN CONTROVERSY FROM THE ACCESSION OF WILLIAM III. TO THE PASSING OF THE BLASPHEMY ACT.

No. VI.

EARLY in the year 1695, Dr. John Williams, Prebendary of Canterbury, and afterwards Bishop of Chichester, published *A Vindication of the Sermons of His Grace, John, Archbishop of Canterbury, and of the Lord Bishop of Worcester's Sermon on the Mysteries of the Christian Faith, from the Exceptions of a late Book, entitled "Considerations on the Explications of the Doctrine of the Trinity;" to which is annexed a Letter from the Lord Bishop of Sarum to the Author of the said Vindication on the same Subject.* London, 4to. The imprimatur is dated Nov. 17, 1694, the day immediately preceding that on which Archbishop Tillotson had the apoplectic attack which terminated his life; and the author states, in his Dedication to James Chadwick, Esq., the Archbishop's son-in-law, that the work was undertaken with the sanction, and prepared under the auspices, of his Grace, to whose inspection the manuscript was submitted, although he lived only to read and revise a portion of it. To this *Vindication*, as the title-page intimates, was subjoined a *Letter* to the author by Bishop Burnet, dated Feb. 2, 1694-5, in which his Lordship expresses himself with great contempt respecting the Unitarian portion of the controversy. To this *Letter* the Archbishop not improbably alluded, when he said to Mr. Firmin, "My Lord of Sarum shall humble your writers."

It is a fact well known to those who are acquainted with the ecclesiastical history of the time, that the Sermons which Archbishop Tillotson published, for the purpose of clearing himself from the charge of Socinianism, had just the opposite effect, and tended to confirm the suspicions that had been raised in some minds respecting his unsoundness in the faith. Charles Leslie, a non-juror and virulent polemical writer of that period, made these very Sermons the groundwork of an attack upon the Archbishop, in which his Grace is charged with Socinianism, and something more. The book professes to have been printed in Edinburgh, though the author is said never to have visited Scotland. It bore the following title. *The Charge of Socinianism against Dr. Tillotson considered, in an Examination of some Sermons he has lately published on purpose to clear himself from that Imputation, &c. By a True Son of the Church.* The author of this unprincipled attack says of his Grace, whom he calls "*Dr. Tillotson*," and from whom he studiously withholds all recognition of his episcopal dignity:—"His politics are Leviathan, and his religion is Latitudinarian, which is none; that is, nothing that is positive, but against every thing that is positive in other religions; whereby to reduce all religions to an uncertainty, and determinable only by the civil power. He is own'd by the Atheistical wits of all England as their true Primate and Apostle. They glory and rejoice in him, and make their public boasts of him. He leads them not only the length of Socinianism (they are but slender beaux have got so far as that), but to call in question all revelation; to turn Genesis, &c. into a mere romance; to ridicule the whole, as Blount, Gildon, and others of the Doctor's disciples, have done in print."

How different from this is the estimate formed of Tillotson by Dr. Jortin, in the following well-known passage! "Tillotson printed these Sermons on the Divinity of Christ, to vindicate himself from the charge of Socinianism, that is, from an accusation entirely groundless. I have been told that Crellius,* a Socinian, and a descendant from the more celebrated Crellius,† who used, when he came over hither, to visit the Archbishop, and to converse with him, justified him on this head, and declared that Tillotson had often disputed with him in a friendly way upon the subject of the Trinity, and that he was the best reasoner, and had the most to say for himself, of any adversary he had ever encountered."

The next reply to the *Considerations* was by the Rev. John Howe, and was entitled, *A View of that Part of the late "Considerations" address'd to H. H. about the Trinity, which concerns the "Sober Enquiry" on that Subject: in a Letter to a Friend.* This Letter is written with some degree of sprightliness, and with apparent good temper; and Mr. Howe endeavours to shew that he has not been quite fairly dealt with by the Considerator. In other respects, it contains little that is worthy of notice, except the allusions which the writer incidentally makes to his anonymous opponent, and the high estimate which he forms of his talents and attainments. "The author," says Mr. Howe, "is pleas'd to give me the honour of a name, a lank, unvocal one.‡ It is so contrived, that one may easily guess whom he means, but the reason of his doing so I cannot guess; it is because he knew, himself, what he would have others believe. But I suppose he as well knew his own name. If he knew not the former, he ran the hazard of injuring either the supposed author, or the true, or both. I could, I believe, make as shrewd a guess at his name, and express it as plainly; but I think it not civil to do so, because I apprehend he hath some reason to conceal it, whercof I think he hath a right to be the judge. But I will not prescribe to him rules of civility, of which that he is a great judge, I will not allow myself to doubt." A little further on, Mr. Howe says, "For himself, I discern and readily acknowledge in him those excellent accomplishments, for which I most heartily wish him an advocate in a better cause." He styles the author of the *Considerations* "my learned antagonist;" "the very sagacious author, of whose abilities, and industry together, I really have that opinion, as to count him the most likely to confute this hypothesis of all the modern Anti-Trinitarians;" and "this very ingenious writer, so well acquainted with the gust and relish of intellectual delight." Having occasion, towards the close of his Letter, to allude to the author of *Animadversions on a Postscript to the Defence of Dr. Sherlock against the Calm Discourse of the Sober Enquirer, as also on the Letter to a Friend concerning that Postscript*, he says, "Who this is I will not pretend to guess, only I guess him not to be the same with the Considerator, for this, besides other reasons, that he calls the author of the 'Considerations' a great man; and I scarce think he would call himself so." Alluding again, in the *Advertisement*, to the author of *A Letter to the Clergy of both Universities*, he says, "I leave him to compound that difference with his abler Considerator."

* Samuel Crellius.

† John Crellius.

‡ "Mr. H—w."

It would hence appear, that the author of the *Considerations* was deemed a person of some note, independently of what may be inferred from the general tenor of his controversial writings; and as Mr. Howe was able to "make a shrewd guess at his name," it is much to be regretted that his sense of civility restrained him from so doing, for this single conjecture would have been of more value, in our day, than all his own abortive attempts to prove "the possibility of a Trinity in the Godhead." Was it Sir Isaac Newton? Was it John Locke? It has been suspected that both these great men took part in the Trinitarian controversy of their day; but in the absence of direct evidence, it is useless to speculate upon a subject involved in so much uncertainty.

It was during the year 1695, that Mr. Locke published his admirable work, entitled, *The Reasonableness of Christianity as delivered in the Scriptures*; but it appeared without his name, and his most intimate friends were not let into the secret that he was the author. He was reluctant, indeed, to prefix his name to any thing of a controversial character, whether on the subject of religion or politics. Many tracts on matters of passing interest were attributed to him, which he never acknowledged, yet some of which he undoubtedly wrote. In a letter to his friend Mr. Molyneux, dated July 2, 1695, he says, "With my *Treatise on Education*, I believe you will receive another little one concerning *Interest and Coinage*. It is one of the fatherless children which the world lay at my door; but, whoever be the author, I shall be glad to know your opinion of it." In a subsequent letter, written on the 20th of November in the same year, and addressed to the same individual, he says, in allusion to this work, "However you are pleased to make me a compliment, in making me the author of a book you think well of, yet you may be sure I do not own it to be mine till you see my name to it."

We know, from more sources than one, that Mr. Locke, in the winter of the year 1694, devoted himself with great earnestness and assiduity to the study of Christian theology. There is still among his manuscripts a book, with the title *Adversaria Theologica*, which was begun in that year, and in which the arguments for and against the doctrines of the Trinity and the Supreme Deity of Jesus Christ are ranged in opposite columns. His biographer, Lord King, (Vol. II. p. 186.) says of these arguments, which he presents to the reader "as specimens," that "they may be considered also as indications of his opinions;" and that those opinions were Antitrinitarian, no one can doubt who merely glances at the specimens produced by his Lordship.

But this is not the only proof that Mr. Locke's mind was actively engaged in the study of those questions which then formed the leading topics of religious controversy. In a letter to his friend Philip à Limborch, dated May 10, 1695, he says,—“This winter I have been seriously considering in what consists Christian faith, and I have endeavoured to deduce it from the sources of the Sacred Scriptures, separated from any opinions and *orthodoxies* of sects and systems. From a careful and diligent perusal of the New Testament, the nature of the new covenant and the doctrine of the gospel appear to my apprehension clearer than noon-day. I am, indeed, most firmly persuaded, that a sincere inquirer into the gospel cannot remain in doubt as to what is the Christian faith. My thoughts I have thrown on paper,

that I might, thus calmly and at leisure, observe the mutual agreement and harmony of the several parts, and the grounds on which they are supported. When all things in this my creed appeared sound, and every where conformed to the divine word, I then proceeded to consult divines, (especially the Reformed,) to observe their sentiments concerning the faith. I resorted to Calvin, Turretine and others, by whom, I am compelled to confess, I found the argument so managed, that I could not possibly receive the doctrines they would inculcate. They appeared to me so different from the sense and simplicity of the gospel, that I have not been able to comprehend their writings, nor, indeed, can I any way reconcile them to the sacred code. At length, with fairer expectations, I took in hand your Theology, nor could I read without great satisfaction Chap. viii. Book v., which taught me that there was one divine by whom I should not be branded as a heretic.—These things are whispered in your ear, for I wish it to be known only to you that I have handled this argument."

In this passage, addressed confidentially to his friend, (for he wished the fact to be known, as he says, to no one else,) Mr. Locke describes, with his usual clearness and simplicity, the process by which he was led to the composition of *The Reasonableness of Christianity as delivered in the Scriptures*; a work which M. Le Clerc pronounced one of the most excellent of its kind which had for some time appeared, and to which M. Limborch assigned a higher place than to all the Systems of Divinity which he had ever read. But it did not long escape the notice of the orthodox party, and was particularly offensive to the clergy and the majority of Nonconformist divines in England. The Rev. John Edwards, B. D., in particular, assailed it with the utmost vehemence, in a work entitled, *Some Thoughts concerning the several Causes and Occasions of Atheism, especially in the present Age, with some brief Reflections on Socinianism, and on a late Book, entitled "The Reasonableness of Christianity as delivered in the Scriptures."* London, 1695.

To that part of Mr. Edwards's book which related to *The Reasonableness of Christianity*, a reply by the author of that work soon appeared, under the title of *A Vindication of "The Reasonableness of Christianity,"* &c., from Mr. Edwards's Reflections. London, 1695. In this *Vindication*, Mr. Locke disclaims the name "Socinian;" and says that Mr. Edwards "has no more reason to charge" his book "with Socinianism for the omissions he mentions, than the Apostles' Creed. 'Tis therefore well," he adds, "for the compilers of that creed, that they lived not in Mr. Edwards's days: for he would, no doubt, have found them 'all over Socinianized,' for omitting the texts he quotes, and the doctrines he collects out of John i. and John xiv., p. 107, 108. Socinianism, then, is not the fault of the book, whatever else it be. For I repeat it again, there is not one word of Socinianism in it."

Mr. Edwards had said that Mr. Locke expounded John xiv. 9, &c., after the Antitrinitarian mode, and made Christ and Adam to be sons of God, in the same sense as "the Racovians" generally do. In reply to this charge, Mr. Locke says, "I know not but it may be true, that the Antitrinitarians and Racovians understand those places as I do: but 'tis more than I know, that they do so. I took not my sense

of those texts from those writers, but from the Scripture itself, giving light to its own meaning, by one place compared with another: what in this way appears to me its true meaning, I shall not decline, because I am told that it is so understood by the Racovians, whom I never yet read; nor embrace the contrary, though 'the generality of divines' I more converse with should declare for it." It is the great charm, not only of *The Reasonableness of Christianity*, but of all Mr. Locke's writings on religious subjects, that he does not depend upon mere human authority, but goes to the Scriptures themselves for his faith, and makes them their own interpreter. If his conclusions happen to accord, in many, or even in most instances, with those of the Socinian commentators, as they most certainly do, the greater is the probability that those conclusions are fairly and legitimately deduced: but it was the part neither of a Christian, nor a gentleman, on that account, to attempt to fix upon him the opprobrious name of "Socinian," when he disclaimed it, and shewed that it did not in fairness belong to him, and could not be applied to him in any rational and consistent sense.

Another defence of *The Reasonableness of Christianity*, from the pen of an avowed Unitarian, appeared before the end of the year 1695. It forms the Sixth in the Third Collection of Unitarian Tracts, and bears the following title. *The Exceptions of Mr. Edwards, in his "Causes of Atheism" against "The Reasonableness of Christianity as delivered in the Scriptures," examin'd, and found unreasonable, unscriptural and injurious.* The author of this tract was not aware that *The Reasonableness of Christianity* was written by Mr. Locke; but he commends the plan of that work, as well as the mode of its execution, and states his conviction, that the author has shewn, with full evidence of Scripture and reason, that the fundamentals of Christianity are all comprehended or implied in this plain proposition,—that Jesus is the Messiah.

Mr. Edwards, author of *The Causes of Atheism*, was the son of the Rev. Thomas Edwards, who, about half a century earlier, had rendered himself conspicuous by the publication of a work, called *GANGRÆNA, or a Catalogue and Discovery of many of the Errors, Heresies, Blasphemies, and pernicious Practices of the Sectaries of this Time, &c.* He was a worthy scion of such a stock; and, like his father, always had a pen pointed with sarcasm, and dipped in gall, ready to aid the party arrogating to itself the name of "orthodox." He lost no time in publishing a reply both to Mr. Locke's *Vindication*, and to the tract above mentioned. The title of this reply was *Socinianism Unmask'd, a Discourse shewing the Unreasonableness of a late Writer's Opinion concerning the Necessity of only One Article of Christian Faith, &c.; with a brief Reply to another (professed) Socinian Writer.* London, 1696. It is clear that Mr. Edwards knew who was the author of *The Reasonableness of Christianity*; or, at least, that he gave credit to the current report of the day, which attributed it to Mr. Locke. But he availed himself of the circumstance of its being published anonymously, in order that he might give the greater license to his pen. "I will not wast time," says he, "and trouble the reader and myself about guessing who the author is. Out of Christian good-will and charity, I am backward to believe that he who is vogued to be the father of these extravagant

conceits is really so. I will still persuade myself that there is a *error of the person*; upon which account I shall be more free than otherwise I should have been." Mr. Edwards, however, has done, I oblique hints, that which he refrained from doing openly, and which he professes not to have done at all.

There are two passages in particular, in one of which he makes an allusion to the Christian name of his opponent, while in the other he adverts to his successful authorship. Both these seem to point to Mr. Locke. In assigning reasons why the book which he attacks was published anonymously, Mr. Edwards says, that the writer "would not set a *Christian Name* before that book wherein he so grossly abuses *Christianity*." Now by "a Christian Name" is plainly meant a name derived from the New Testament, and not merely a name given at baptism; and as the baptismal name of Mr. Locke, which was *JOHN*, answers to this description, it is not improbable that he was the person intended. The probability is greatly strengthened, however, by the epithet "flourishing scribler," which Mr. Edwards applies to the author of *The Reasonableness of Christianity*, in another passage; adding, by way of parenthesis, "he knows very well why I give him that particular title." But though Mr. Locke and his contemporaries might be at no loss to understand this allusion, to the generality of readers in the present day it requires a word or two of explanation. A "flourishing scribler" is a designation of ambiguous import. It may denote either a writer who introduces into his compositions needless embellishments of language, or one who thrives by his authorship. The parenthesis points to the latter sense, and the allusion doubtless to the circumstance of Mr. Locke's having just been made a commissioner of trade and plantations, with a salary of £1000 per annum, in consequence of the pamphlets which he had published on the great monetary questions of the day. His friend, Mr. Molyneux, in a letter dated June 6, 1696, congratulates him on this appointment, and adds "In your writings concerning money, you have given such demonstrative proofs of your reach, even in the business of the world, that should have wonder'd had the King overlook'd you." But Mr. Locke, in his reply, says, like a true philosopher, "Your congratulation to me I take as you meant, kindly and seriously, and it may be, it is what another would rejoice in; but, if you will give me leave to whisper truth, without vanity, in the ear of a friend, 'tis a preferment which shall get nothing by, and I know not whether my country will, that I shall aim at with all my endeavours. Riches may be instrumental to so many good purposes, that it is, I think, vanity, rather than religion or philosophy, to pretend to condemn them. But yet they may be purchased too dear. My age and health demand a retreat from bustle and business, and the pursuit of some enquiries I have in my thoughts makes it more desirable than any of those rewards which public employments tempt people with. I think the little I have enough, and do not desire to live higher, or die richer than I am. And therefore you have reason rather to pity the folly, than congratulate the fortune, that engages me in the whirlpool."

As a specimen of Mr. Edwards's rhetorical flourishes, we present the reader with the following select list of epithets, applied by him to the author of *The Reasonableness of Christianity*. Besides "this flo

making scribbler," which has already come under our notice, we have "this upstart Racovian," "this late undertaker," "this censorious gentleman," "this late proselyte," "our good Ottoman writer," "a pupil of Socinus," a "judicious casuist," and "a notorious" and "stubborn dissembler."

The Unitarian Tracts, published during the great controversy of this period, were generally printed in small 4to, with double columns. To this circumstance Mr. Edwards alludes, on more occasions than one, calling them "the double-column'd prints," and their authors "double-column'd gentlemen," and "double-column'd writers." He is very particular, too, in directing the reader's attention to the fact, that Mr. Locke's book is got up in a different way from these, as though this difference involved some great mystery. He accordingly represents Mr. Locke as saying to himself, "I will carry it cunningly: whilst the *double-column'd prints* are openly and in a downright way advancing the cause, I will do as much service underhand. They look directly towards Poland or Transylvania, they publicly profess themselves to be Socinus's followers, but I'll be upon the reserve, and so disguise myself that it shall be very difficult to discover me. I will make the world believe that I never heard of such a man as Socinus; and if they tell me that I speak his very language as perfectly as if I were a native of Sienna, I'll face them down that I had it not by fingring any Socinian authors, but by a kind of natural revelation. If I compass my end, it is enough, and I care for no more. And my end is this, to hale in Socinianism after a new manner."

It was the discovery of this profound secret which led Mr. Edwards to entitle his book *Socinianism Unmask'd*. The unmasking consisted in a laborious effort to substantiate the following charges against the author of *The Reasonableness of Christianity*. (1.) That he had crowded all the essential articles of the Christian faith into one, with a design of favouring Socinianism; (2.) that he had shewn his good-will to the Socinian cause by giving an Antitrinitarian interpretation to those texts which are presumed to have a reference to the Holy Trinity; and (3.) that he had given proofs of his Socinianizing tendencies by his silence respecting the doctrine of Satisfaction, although he undertook to enumerate the advantages and benefits of Christ's coming into the world.

Manchester.

R. W.

JEAN PAUL—VI. THE PASSIONS.

EVERY emotion and feeling partakes of insanity, and requires or produces its own world. A man may vex himself because it is already, or because it is only now striking, twelve. I wish every one would, for once, let his passions have fair play, listen to what they require, and so learn what it is they really require. A man would be frightened at the extravagance of desires before they were half uttered. Anger wishes that the human race had but a single neck; Love, a single heart; Grief, two lachrymal ducts; and Pride, two bending knees.

HENRY WARE, JUN.*

WHEN Mr. Henry Ware visited England in the spring of 1829 and summer of 1830, he left behind him impressions of an endearing and even sacred character. To those who met him but casually and in mixed society, he appeared cold and forbidding; but those who saw him more intimately, contracted an affection for him and warmed with an admiration which few men are able to inspire. Simple, sincere, direct, straightforward, with no purposes or interests but of the highest and purest character constantly before him, it was not until he understood something of other men, of their pursuits and feelings, that the natural warmth of his heart and the latent earnestness of his soul became apparent. His physical temperament was originally and deeply calm. Hence at first he appeared to have more than the usual quantity of that reserve which forms a part of the American character, often so striking to the English. But when he was once led to open his bosom in the confidence, not to say of friendship, but of regard, and to touch upon the matters nearest and dearest to him, expecting and receiving the sympathy of a kindred spirit, he rose to view as a superior being, as one whose heart God himself had touched and "moulded in a finer frame." When the veil was withdrawn which concealed the true face of his nature from the view, it appeared, like that of God's servant of old, when he came down from the mount of vision, shining with a radiance betokening his habitually high communion.

The Memoir of Henry Ware, by his brother, the Physician, which has just reached England, will be welcomed by all who have been delighted and improved by his works, and more especially by those who knew and loved the man, with deep and cordial interest. There are some lessons to be gathered from it particularly instructive, but more especially to ministers, and to all those members of Christian societies who take an interest in the labours and duties of ministers. Before we point out what these lessons are, we shall pay a tribute of gratitude to the memory of its subject, for the spirit in which he came to this country towards the brethren of his and our faith.

We believe that we are right in saying that Mr. Ware laid the foundation of all that more cordial union, of all the thoroughly good understanding, and of all the sincere, earnest and useful friendships, which have of late years been growing up and strengthening, with more or less of unavoidable interruption, between the ministers and brethren of the American and English Unitarian churches. It cannot be supposed that all the good fruits of that union have as yet appeared. On the contrary. Pleasant and grateful to the heart and sense as they have been, they are only as the tender blade when first appearing above the soil, compared with the happy results which a gracious Providence has yet, we hope, in store—"the full corn in the ear." Just before Henry Ware's visit to this country, the admired Channing and the excellent Norton had been here. Others before them, among whom we may reckon Buckminster and Thacher, had also been here, and visited Mr. Belsham. Mr. Everett, the late Minister at our Court, had preached in Essex-Street chapel. But whatever were the fruits

* Memoir of the Life of Henry Ware, Jun. By his Brother, John Ware, M. D. Boston. 1846.

of these early visits, it is well known that Dr. Channing's shyness towards the Unitarians of this country had left a painful impression upon many minds. It was thought ungenerous that he should form his opinion of them from avowed political and religious opponents, and that he should not see and feel for the social disadvantages against which they have to contend, while he agreed and sympathized with them in broad and most important principles. Mr. Ware came, it appears, with the resolution to throw himself into intimate converse with the brethren and the churches of his own faith. He saw Southey in his retirement at the Lakes. He endeavoured to gain from Southey some satisfaction as to the nature and grounds of the unfavourable impressions which he is supposed to have made upon Dr. Channing's mind. But nothing satisfactory, judging from this Memoir,* was elicited. Mr. Ware was far too unwell to enter our pulpits. He attended, however, the anniversary meeting of the British and Foreign Unitarian Association in 1829. The state of his health prevented his addressing the meeting; but on that occasion a paper expressive of his sympathy with its objects and his good-will towards his English brethren was put into the hands of the Chairman and read. He took every opportunity of shewing how much his heart was with them. It was in their homes that he unburthened his spirit, and that he found the congeniality and solace that he loved. And when he returned to England in the summer of 1830, after his visit to the Continent, less improved in health than he had hoped, with a beloved wife and an infant born to him in Rome, demanding themselves the greatest care, he received attentions gladly paid, and more than repaid by the sweet impressions which he left, and by the grateful and warm regard which to the last he continued to express. Of that visit to England in 1830, we have been somewhat disappointed to find not a word recorded in the Memoir. We are persuaded it was a time of deep and, in some respects, painful interest to Mr. Ware. The absence of such a record detracts not in the least from the value and faithfulness of the Memoir to the general reader—and we know it has been prepared amidst distracting professional engagements and the depression of ill health; but it is striking to ourselves, because it happens to be the time associated most strongly with the memory of a departed friend, when he was often seen, and more loved and more admired as he was more seen. It is among the sorrows of the past for us, now that he is removed from earthly intercourse, and has "passed on" to the rewards of his great exertions and the fulfilment of his high and glorious aspirations, that we did not seize more eagerly and use more faithfully the opportunities of communion with his spirit which his subsequent animated and cheerful correspondence might have afforded. But we repeat that, in our estimation, Mr. Ware laid the foundation of that happy and cordial and improving intercourse which has taken place between the members of our churches and our distinguished visitors from the States. He sent to us Dewey, to "wake the echoes," as he expressed it, of our chapels. He provided Gannett with his hearty welcome. He caused us to renew, in the visit of Dr. Tuckerman and his admirable friend Philips, the memory of his own sweet virtues. Many others could we name with pleasure, who, though nameless, are not forgotten.

* See the account of a second visit to Southey, p. 275 of the Memoir.

We owe him, therefore, a debt of gratitude which will last with our lives. He was not only loveable in himself, but the cause of love towards many others. The rock of nature once touched with a divine rod, the fountain of feeling once opened, the water continues to flow in a perennial stream, every where blessing and every where refreshing; and thus it is the glorious attribute of goodness to propagate and extend itself by a natural imperceptible influence. In a sense superior to that which the poet intended, "Virtue thus sets forth and magnifies herself."

But the portion of Mr. Ware's life and influence to which we have now alluded, blends naturally with all the rest of his history. It is in perfect harmony with all the tendencies of his life. His whole heart and soul were devoted to the promotion of rational religion, of Christian faith, as he understood and felt it. In this, his natural inclinations and dispositions were only assisted by his intellectual convictions and moral principles and feelings. No man did so much as Mr. Ware,—we have been assured by competent and candid judges, over and over again,—no man did so much as Mr. Ware, to strengthen the churches attached to the Unitarian faith, and to build up the members thereof in the spirit and power of practical religion. He was ever ready to labour in the cause,—to lead or to follow, as present usefulness decided his position. He appears to us, in most essential respects, the perfect model of the minister and the pastor for all the churches; and he is so because he saw so clearly and felt so strongly the true and important connection between the pastoral duties and the influences of the pulpit. On this point we have a strong conviction that Mr. Ware was eminently right. We hold that a minister's influence out of the pulpit ought not to be considered merely secondary to that which he exerts in it. He is not to depend upon fine preaching alone, or good preaching in the truest sense, for the building up of a Christian people in Christian virtues. He must draw them onwards and upwards by "the cords of love and the bands of a man;" and he must do this by making them feel that his mind and heart are with them at other times than when engaged in his strictly professional and peculiar tasks; by making them feel a common interest in the same objects—namely, in the ways and means of individual, mutual and social improvement; by uniting himself with their pleasures and their pains, increasing the one and soothing the other; and by identifying himself in this way with an interest and an influence, more or less close and practical, with the sustenance and growth of their true, moral, spiritual and earnest life. We have a great fear—right or wrong, we know not—but the intimation will be received as it is meant—we greatly fear that few of our ministers in this country are impressed with this truth as they should be. There is not that cordial union between themselves and their people which a clearer recognition of mutual duties and mutual interests would create. The ministry, as a mere profession for preaching, and for keeping a body of hearers, not worshippers, together by the force and interest of preaching alone, appears to us one of the idlest of all vanities—most uncomfortable and wearying to the preacher himself, who can have no assurance that he is establishing solid principle, strengthening kind affection, and stimulating holy exertion in his hearers, however much he may be gratifying their appetite and itching ears by swelling words or ingenious speculations; and also most profit-

has to the hearers, who are thus too dependent on temporary stimulus for emotions and resolutions, which they should bring and impart, as well as crave and receive. The views with which Mr. Ware entered upon his ministry are thus given in the sixth chapter of the Memoir :

"He began his ministry full of plans for usefulness, and eager in the search of means for improving the religious character of those who were placed under his charge. Among his earliest duties, as he conceived, was to form a personal acquaintance with all the members of his parish and their families; to learn their condition, to interest himself in their affairs, and especially in their children. He considered it as very important not only to form, but to keep up this acquaintance by an intimate and sufficiently frequent intercourse. He had a decided opinion of the value of this relation of a clergyman to his people. He felt that it gave him a hold on their minds, which imparted double force to the instructions of the pulpit. He thought that he ought to be so familiar with them, and with their characters and concerns, that he should be regarded by them as a friend, who rejoiced with them when they rejoiced, and mourned with them when they mourned. He well knew that the same teaching on the Sabbath, which would fall powerless from the lips of a stranger, would enter deeply into hearts that were warmed and opened to the speaker by the holy sympathies of a personal Christian intercourse. No doubt the constant pressure of other occupations, the great variety of calls which were made on his time and attention, both in and out of his parish, and the very uncertain and languid state of his health, which so often made the requisite bodily exertion a great effort, prevented him from acting up to his intentions in this particular, and from accomplishing what he regarded as the full measure of his duty. He often felt and expressed something like self-reproach at what he feared had been his remissness in this respect. Still, even in the degree in which he was able to follow out his convictions, he found reason to believe that his personal intercourse contributed very much to his usefulness as a minister, and to the efficacy of his preaching.

"He was especially attentive in times of sickness and affliction; judging that at such seasons right impressions are most likely to be made, good influences received, and an interest excited in religion. But he was not forward, in his parochial visits (I speak from the statements of a highly esteemed member of his parish), to introduce religion as a subject of conversation, at any rate and as a matter of course, without regard to the proprieties of the occasion. 'He never was in the habit of forcing the conversation to take a religious turn; but he was ever ready to allow it to do so.' Religious impressions were the indirect, and not the direct, purpose of his familiar visits. He had no air of formality in the houses of his parishioners, or in their sick chambers. He did not talk much, or harangue, on subjects of consolation. A few words of interest or of comfort, a few suggestions, in a mild manner and a gentle tone of voice, were all that he usually indulged in. Indeed, he felt great reluctance at the expression of feelings of any intensity; and so great was the difficulty in bringing himself to it, that he was sometimes deterred from visiting, in cases of very deep distress, from the feeling of utter incapacity to express in words any thing of that sympathy which he felt."—Pp. 97, 98.

His theory of a Christian church or society was the true one; and it is thus expressed in a report made by a committee formed, at his suggestion, to consider and carry into effect plans to increase the prosperity of the church, to promote its religious influence and power of doing good, by giving it a more *social aspect*, and to use means for creating sympathy and securing co-operation among its members :

"The great principle, on which the prosperity and edification of the church must depend, appears to your committee to have been entirely overlooked in the general habits of all the churches with which we are connected. This is

the principle of association, union, sympathy, co-operation. The church is very essence, an association. Its very design and constitution is the purposes of personal improvement, and to extend the influence of by mutual counsel, aid, and co-operation. Hence, the Apostles emphasize it *one body*, and its members, *members one of another*.

"If this be forgotten, and, instead of a constant union in work and action, Christians only meet infrequently at the table of the Lord, this purpose is lost sight of, and it cannot, therefore, be expected that the religious prosperity should be attained. When Jesus framed the model church, he in a manner set the example, the first example, of that systematic association, which has since extended so far, and has wrought powerful effects in the world. Is it, then, consistent, that the church be the first to relinquish this principle? And must it not be expected to become weak and inefficient by abandoning it, just in proportion as it became strong by adhering to it? Let us, then, henceforth resolve to treat this church as an association, actually and actively united for the accomplishment of religious and benevolent purposes."

"The result of this attempt was not only an increased activity, and religious interest in the church, but the gradual accumulation, by voluntary contributions, of a fund, which was at length sufficient for the erection of a spacious and commodious vestry."—Pp. 158, 159.

There is no earthly satisfaction to the Christian minister, solicitous for the results of his labours, equal to that of seeing members of his flock exerting themselves steadily in paths of piety and usefulness, and of witnessing living proof of the value of the principles which he inculcates in the practical excellencies of life—whether old or young, in their business, in their families, in their conversation and tastes—his hearers are distinguished. Mr. Ware reaped the reward of his fidelity in the rapid increase and prosperity of his congregation. He was ordained Pastor over the Church in Boston in the beginning of the year 1816, in the 22d of his age. His services at first attracted no particular attention and made no strong impression. His reputation as a preacher was its growth, and stole upon him in a gradual manner. It came at last as a sort of discovery, to his own surprise, and as to the value of it, indeed, to the surprise of many of his friends. It is a valuable observation of his biographer, that there is an advantage in being successful with such moderate success; and we agree with him, that

"A young person can hardly enter upon life with any circumstances unfavourable to his ultimate reputation and usefulness, as highly-respectable expectations. Many a worthy man has broken down under the burden of reputation in advance. He must have more than ordinary qualities, to survive it. It is better the world should wonder that it has not heard of him, than that it should wonder why it has not heard of him so much."—P. 89.

Unhappily, in a very few years Mr. Ware's health broke down under his great and various labours. He formed societies for mutual improvement. He established Sunday-evening services for the poor, which gave the first idea of what afterwards became the *Trinity at Large*, as it was called, and led to the *Domestic Missions*, so general in connection with our churches. He became the Editor of the *Christian Disciple*, the early numbers of which were of great excellence and success, the work which has since been succeeded by the *Christian Examiner*, and distinguished by the contributions of

ing, Norton, Dewey, Greenwood, Gannett, and others. He was Foreign Secretary to the American Unitarian Association, formed in the same year, 1825, with the British and Foreign. He planned a new Theological School, thinking that a noble one could be formed by a union of the Unitarians with the sect called Christians. He gave lectures on the Geography and Natural History of Palestine, confined at first to his own parishioners, for the purpose of giving them more distinct views of Scripture facts, but afterwards delivered to a mixed audience in the Athenæum at Boston. By these lectures he hoped to raise two thousand dollars, which he meant to devote to the education of young men for the ministry at Cambridge, U. S. He had raised 1200, when he was suddenly interrupted, in the midst of his zealous and earnest course, by events which suspended his labours and changed the aspect of his future life. A journey to Northampton in cold and wet, attended with fatigue and exposure, brought on a severe attack of fever, which ended in inflammation of the lungs of the most alarming character, attended by copious hemorrhage, and followed by extraordinary emaciation, tenuity and feebleness. Yet even in this state, when partially reviving, his mind and pen were busy. His friends were planning for him the Professorship of Pulpit Eloquence and the Pastoral Care; and he wrote this sweet poetical epistle to his wife, when journeying slowly homewards, a shaken and shattered man:

" TO MARY.

- " Dear Mary, 'tis the fourteenth day
 Since I was parted from your side;
 And still upon my lengthening way
 In solitude I ride;
 But not a word has come to tell
 If those I left at home are well.
- " I am not of an anxious mind,
 Nor prone to cherish useless fear;
 Yet oft methinks the very wind
 Is whispering in my ear,
 That many an evil may take place
 Within a fortnight's narrow space.
- " 'Tis true indeed; disease and pain
 May all this while have been your lot;
 And, when I reach my home again,
 Death may have marked the spot.
 I need but dwell on thoughts like these,
 To be as wretched as I please.
- " But no,—a happier thought is mine;
 The absent, like the present scene,
 Is guided by a Friend Divine,
 Who bids us wait serene
 The issues of that gracious will,
 Which mingles good with every ill.
- " And who should feel this tranquil trust
 In that Benignant One above,—
 Who ne'er forgets that we are dust,
 And rules with pitying love,—
 Like us, who both have just been led
 Back from the confines of the dead?

- "Like us, who, 'mid the various hours
That mark life's changeeful wilderness,
Have always found its suns and showers
Alike designed to bless?
Led on and taught as we have been,
Distrust would be indeed a sin.
- "Darkness, 'tis true, and death must come;
But they should bring us no dismay;
They are but guides to lead us home,
And then to pass away.
Oh, who will keep a troubled mind,
That knows this glory is designed?"
- "Then, dearest, present or apart,
An equal calmness let us wear;
Let steadfast Faith control the heart,
And still its throbs of care.
We may not lean on things of dust;
But Heaven is worthy all our trust.

"Salisbury and Vergennes, September 4th and 5th."—Pp. 220, 221.

Mr. Ware's indisposition continuing, it became evident to himself that it was necessary to resign the charge of his congregation. Alas! that it was so soon necessary! We never remember to have read a more affecting testimony of regard towards a minister from his flock than that which emanated from the committee appointed to take the subject of his resignation and the choice of a successor into consideration. The strength of the affection which it expresses, the earnestness of tone which pervades it, will make it deeply impressive to every reader.

"It having pleased God, in his afflictive providence, to stay our Pastor in his course, by visiting him with severe sickness, and depriving him of his strength, so that, for many months, he has been unable to minister at the altar, or teach and guide his flock, he has been led, after anxious deliberation, to resign the office he has held, and ask that the connection between us may cease.

"The solemn question is then before us, Shall we accede to this proposal and consent that the connection between us and him shall be dissolved?"

"He tells us, that he is no longer able to fulfil his duties towards us, that he has attempted to perform some part of them and his strength has failed him, that he sees us as a sheep without a shepherd, that he is, by night and day, anxious on our account, while his anxiety avails not to our benefit, and only adds strength to his own disease.

"We know his character and feelings. We understand what he refers to when he speaks of duties he is no longer able to perform. We have had him before us for twelve years, and we cannot soon forget the example he has set of the pastoral character.

"He, indeed, hears instruction given us, and prayers offered for us, on the Sabbath. But he asks in vain, as we ask in vain, Who fills his place in the chamber of the sick, by the bed of the dying, and in the house of the poor, the widow, and the fatherless? Who is there to go about, as he did, doing good among our families, rejoicing with those who rejoice, and sharing the sorrow of those who weep, bringing to our firesides and to our domestic circles an example of the Christian life, and shewing to all what a cheerful and blessed thing it is to be religious after the religion of the Gospel?"

"While these offices are not performed, we, who know our Pastor's sense of their importance, cannot be surprised that his solicitude on our account should be unfavourable to the restoration of his strength.

"He speaks of the happiness of his connection with us for twelve years, and

of the ties which he had hoped that death only should dissolve. We can bear our testimony to the faithfulness and success of his labours during that period, and feel that these ties are as binding upon each one of us as upon him.

"For twelve years he has given his strength, his time, his powers of mind and of body, by night and by day, to us. We believe, that, in sincerity, in fidelity, in constancy and disinterestedness, his services have been without example. He has always cared for us, for our families, and for our children, more than for himself. He has spared himself no trouble; he has omitted no occasion of doing us good. He has worn himself out in our service. And now, when his health is gone and his strength has failed, he comes to render back his office into our hands, and asks to depart in peace, that, as he can do no more for us, he may not come between us and our welfare, and we may be relieved from the burden of his support.

"In this state of things we believe we give utterance to the single and universal feeling of his people when we say, that we cannot consent to the separation. 'We are not yet willing to give Mr. Ware up.' We therefore unanimously recommend, that our Pastor be desired to remain with us; and that measures be taken for the choice of some person of piety and ability, on whom we may unite, to be his colleague; to assist him in the discharge of his duties, and share with him the burdens of his office."—Pp. 242—244.

Mr. Ralph Waldo Emerson was chosen colleague to Mr. Ware in Jan. 1829, and soon afterwards Mr. Ware set forth on his visit to Europe, in company with the beloved Mary, his second wife, daughter of Mark Pickard, Esq., merchant of Boston, to whom he was united in June 1827.

Mr. Ware's merits as a writer have an inseparable connection with his value as a pastor. To elevate the character and assist the influence of the Christian ministry, and to put new materials into the hands of his brethren for the improvement of the young, were objects nearest and dearest to his heart; and in these objects he has been eminently successful. His "Hints on Extemporaneous Preaching," and his discourse "on the Connection between the Duties of the Pulpit and the Pastoral Care," both reprinted in this country, are full of important practical suggestions. They breathe and cherish that earnestness of spirit and purpose which the ministry absolutely requires, and which it is necessary and delightful to keep alive and foster, even when the practical course which education, habits and talents recommend, may be very different in different individuals. His "Life of the Saviour," "Recollections of Jotham Anderson," treatise "on the Formation of the Christian Character," and discourse "on the Duty of Improvement," are admirable auxiliaries to the minister who would implant and sustain the most salutary religious impressions in the youthful mind. They have often been reprinted, and they are highly and justly appreciated.

If Mr. Ware's enthusiasm had not been devoted so resolutely to the results of his profession as a Christian minister, he would have been greatly distinguished as a poet. Some very pleasing specimens of his poetical powers and taste are given in this Memoir. We admire the lines beginning, "'Tis well to worship where the pomp of man intrudes not," and the lines on that affecting circumstance, the destruction of the family who left the Willey House for safety when part of the White Mountain fell. The whole family perished in their flight, while the house itself remained standing and safe. "In their fear they fled—fled from their shelter to the very death they feared." We should quote them for our *readers' gratification*, but for the length to which

our notice of the departed friend is extending. All know, or should know, Mr. Ware's beautiful lines on Prayer. They are to be found in Mr. Martineau's admirable collection of Sacred Poetry. When Fayette visited the United States in 1824, Mr. Ware participated deeply in the general enthusiasm; and the person originally appointed to deliver a poem at the annual celebration of the Phi Beta Kappa Society having failed to make his appearance, Mr. Ware came to supply his place, and produced some verses founded on two dreams which, as related by two friends, had struck his fancy, and which had versified amid the strong excitement of the week.

A sweet and beautiful domestic picture is given in the Memoir of a family meeting which took place at his father's house on the 20th of August, 1835,—a father—Dr. Ware, Senior—who deserved all attachment and honour which such a meeting indicated, and all happiness which can accompany such meetings. Fathers and mothers, husbands and wives, sons and daughters, brothers and sisters, uncles, aunts and cousins, assembled to the number of fifty-two, and dined in one room, of all ages, from the patriarch of three-score years and to the infant of a few days old.

"We are coming! we are coming!

What a merry host we are!

Laughing, shouting, singing, drumming,

We are coming, Grandpapa!"

was the merry salutation and greeting, followed by other cheerful lines provided on the occasion by Mrs. E. B. Hall, the sister of Mr. Ware. While the following simple but sweet couplets were composed by himself to be sung after dinner:

"Children's children are the crown of old men,
And the glory of children are their fathers."

"In this glad hour when children meet,
And home with them their children bring,
Our hearts with one affection beat,
One song of praise our voices sing."

"For all the faithful, loved, and dear,
Whom thou so kindly, Lord, hast given;
For those who still are with us here,
And those who wait for us in heaven;

"For every past and present joy;
For honour, competence, and health;
For hopes that time may not destroy,
Our soul's imperishable wealth;—

"For all, accept our humble praise;
Still bless us, Father, by thy love;
And, when are closed our mortal days,
Unite us in one home above."

We hope that we may yet see portions of a poem "on the Dream of Life," which he dictated to his wife, or wrote with a pencil in bed with his eyes closed. In his latest hours he was engaged in collecting materials for, and made some considerable progress in, the preparation of Essays on English Lyric Poetry, having sought out works on history and criticism. He has brought to our recollection the sentiment of Hallam towards the close of a beautiful critique on Milton: "*They who, though not enduring the calamity of Milton, have known*

what it is, when afar from books, in solitude, or in travelling, or in the intervals of worldly care, to feed on poetical recollections, to murmur over the beautiful lines whose cadence has long delighted their ear, to recall the sentiments and images which retain by association the charm that early years once gave them—they will feel the inestimable value of committing to the memory, in the prime of its power, what it will easily receive and indelibly retain. I know not, indeed, whether an education that deals much with poetry, such as is still usual in England, has any more solid argument among many in its favour, than that it lays the foundation of intellectual pleasures at the other extreme of life."

But Mr. Ware was not in the "extreme of life," as it is usually termed, when he was thus occupied. He sunk at an age when the strong man is in the maturity of his powers and the meridian of his career. He never became a strong man after his first serious attack; and though his exertions were very great after his return to the States, though his mind and hands were incessantly occupied, yet the taper of life trembled with every gust, and threatened at every instant to become extinct. Besides the works already mentioned, he edited a *Life of Oberlin*; a *Memoir of Dr. Priestley*, with selections from his works; published an address explaining and justifying the combination against Intemperance, of which 20,000 copies were speedily published and distributed; set on foot a "Sunday Library;" printed a valuable tract, entitled, "An Outline of the Scripture Testimony against the Trinity;" and took such a part in the Anti-Slavery movement as exposed him to much obloquy and danger among many friends, and must endear him to the hearts of all parties in this country.

Such was Henry Ware. He died the 21st of September, 1843,—not reaching his fiftieth year,—with a mind "intensely active to the last—full of thoughts—bright, pure thoughts—precious thoughts of time, of death, of immortality"—in the first rank among the faithful of Christian ministers—among the most disinterested and virtuous of beings. His intellectual powers would have appeared more brilliant, would have been more highly thought of, if they had not been balanced and directed so nicely by the moral principles and the gentler affections. He saw into the merits of every subject which he touched, and exhibited in clear light the full practical sense which properly belonged to it. He was not anxious to do more than to exhibit and impress the right and the true, and to bring uppermost what was important and useful for the occasion; and in this his art was perfect. His intellectual vision was clear to see and distinguish, and his practical skill and talent remarkable and incomparable. If called upon for proof of this, we should point to his correspondence with Mr. Emerson, now a writer of some note, the passages referring to whom in this Memoir are not among the least interesting and impressive to our minds. In reply to a letter and sermon of Mr. Ware's, Mr. Emerson says,

"I have always been,—from my very incapacity of methodical writing,—‘a chartered libertine,’ free to worship and free to rail,—lucky when I could make myself understood, but never esteemed near enough to the institutions and mind of society to deserve the notice of the masters of literature and religion. I have appreciated fully the advantages of my position; for I well know that there is no scholar less willing or less able to be a polemic. I could not give account of myself, if challenged. I could not possibly give you one of the

'arguments' you cruelly hint at, on which any doctrine of mine stands. I do not know what arguments mean, in reference to any expression thought. I delight in telling what I think; but, if you ask me how I dare so, or why it is so, I am the most helpless of mortal men."

To all this Mr. Ware replies, it appears, with silence; and it is only reply possible. If Mr. Emerson has no tests of truth or error common with other men,—if he have neither the disposition nor power to institute comparisons between the merits of opposite statements conflicting views,—there is no possibility of reasoning with him; when a man of intelligence and education, who ventures to address fellow-creatures on topics of interest and importance, proclaims he does not know "what arguments mean, in reference to any expression of a thought," we must infer that thought with him cannot be expected to be coherent, nor expressions to have their proper conventional significance.

But we must conclude this notice of a sweet departed friend with a hint or thought of other character than that which is accordant with his own pure, gentle and loving nature. Heaven rest his soul! only error was that he overtasked his strength; he did not husht his resources; he did not look onwards into time, and consider the Christian, the servant of God, like God, has an eternity before him that it is a duty oftentimes merely to "wait on the Lord, and thus rest our strength;" that "they also serve who only stand and wait." it was an error on the right and rare side. The great lesson of his life and memory seems to be that which he expressed in the following words, addressed, immediately before his death, to a young friend preparing for the ministry:

"You have gone hither and thither, following the vagaries of human wisdom and I suppose you can find no rest to your soul, till you fling yourself upon perfect simplicity and confiding, childlike docility on the word of divine revelation. 'Lord, to whom shall I go? Thou hast the words of eternal life.' I feel sure that, if you would escape out of the gulf in which you drown yourself as being, and arrive at substantial peace and self-satisfaction, the only way but this; 'the peace and joy of believing.' I cannot but hope you have already found it so. Cut yourself off from those secondary matters who are fumbling about in the chaos of human opinions and uncertain speculations, and take no master but Christ; you will find that, weary and burdened as you may be, he will give rest to your soul.

"The greatest misfortune of this time, the greatest drawback to individual growth and social spiritual progress, I fear, is the substitution of Philosophy for Christianity, of Speculation for Faith; and I really have no wish for as a man and a minister, except that you may be heartily persuaded of and do accordingly."—Pp. 436, 437.

Baywater.

E. 7

P.S. It is due to the Rev. A. B. Muzzey, who visited us in 1844, to take this opportunity of stating that his feelings towards the English brethren have been much misunderstood in consequence of the improper publication of a letter, intended to be strictly private, written at an early stage of his visit to this country. His subsequent impressions were wholly different from those which were first hastily expressed and afterwards printed, to his deep regret. He saw much in private and in public among his Unitarian friends—a devotion and enthusiasm—which we know excited his warmest regard, and called forth sentiments of esteem as delightful as unexpected.

TENTAMEN ANTI-STAUBSIANUM.*

We are inclined to value the essay whose title we have placed below, less for any thing that it contains itself, than because it appears to us to suggest in what direction further evidence of the antiquity of the evangelical history should be looked for, and will probably be found. Dr. Dobbin has in this essay led the way into a new field of inquiry, which promises, we think, if carefully cultivated, to yield valuable results. For this he is well entitled to our thanks—although such results, in our opinion, he has not yet attained.

We gather from expressions of Dr. Dobbin, that he regards the kind of argument which he here employs as capable of being further exemplified, from materials afforded by the Christian Scriptures. In this opinion we are persuaded he is not mistaken, and we hope that he will be induced to pursue the subject. Whatever other "philological matter" he may have to produce, in confirmation of his anti-mythical argument, we shall be very glad to receive at his hands, especially if accompanied by the same earnest, and yet liberal and courteous, spirit which animates this *Tentamen*.

But, without further preface, in order that our readers may be enabled to judge of the nature of Dr. Dobbin's argument for themselves, we will at once proceed to give some short account of it.

It is sufficiently known that the great object of Dr. Strauss' work, *Das Leben Jesu*, is to prove that the Gospels are not to be regarded as properly histories of the life of Jesus, but rather as fabulous narratives, stories which grew up in the lapse of many years after the death of our Lord. They became fixed at length, we are told, in the form in which we now have them: and in this form,—so little are they founded on actual realities, and so much on mere ideas and expectations entertained in connection with the Messiah,—we cannot at the present day ascertain confidently the true original facts of the life of Jesus. Such a theory as this obviously requires that a considerable interval shall have elapsed between the death of our Saviour and the time when the traditions, or myths, respecting him assumed the connected narrative form of our present Gospels. The evangelical histories, then, if the mythical theory be true, must be of comparatively late origin—late as compared with the date of Christ's death, and late as compared with the dates commonly assigned to them.

It is in refutation of this supposition of a late origin of the Gospels that Dr. Dobbin offers the argument of the *Tentamen*. He does not, indeed, venture to name the probable date of the composition of those narratives. That is beside his purpose. But he maintains that they are older than the Epistles of the New Testament, which, we know from abundant evidence, must have been written not so very many years after the crucifixion—not, at any rate, sufficiently long after that event to allow of time for the origin and development of that overgrown wilderness of myths, which the Gospels must be, if the theory of Dr. Strauss be true.

* *Tentamen Anti-Straussianum*. The Antiquity of the Gospels asserted, on Philological Grounds, in refutation of the Mythic Scheme of Dr. F. Strauss. An Argument, by Orlando T. Dobbin, LL.D., T.C.D. 8vo. Pp. 113. London—Ward and Co.

Our author's plan is simple. "We shall exhibit *one* fact," he says "a fact directly *subversive* of the basis of Mythicism" "a fact from *Scripture*, but rather a form of phrase, than a mode of doctrine." (Tent. p. 24.) This "one fact" is, "that in a peculiar usage the New-Testament writers are divisible into two great classes." The peculiar usage, again, "is that of the name by which the Saviour men is designated, in the Gospels and Epistles respectively." (P. 3.) Dr. Dobbin then proceeds to shew, by the actual citation from the Greek Testament of all the passages in which the names of our Lord occur, that he is called *Ἰησοῦς*, Jesus, in the Gospels and Acts, "to the almost exclusion of every other" name; whereas in the Epistles the name occurs comparatively seldom. "The name *Ἰησοῦς*," he observes "is thus seen to occur nearly seven hundred times in the works of the four evangelists, as the proper designation of the Saviour of men. In the Epistles, on the other hand, it occurs less than seventy times" (P. 40.)

Our author next comments upon "a use in the Epistles which comparatively wanting in the Gospels." This consists in the employment of the term *Χριστός*, Christ, either alone or in combination with *Ἰησοῦς*, as the personal designation of our Lord. Here, again, we have an actual citation of all the passages in the Greek Testament in which the name *Χριστός* thus presents itself, from which it appears that the word "occurs about sixty times in the Gospels and Acts, while it occurs two hundred and forty times in the Epistles and Revelation. In the Gospels, moreover, "it never occurs without the article, except in three instances . . . while the more common use of the word in the Epistles is without the article." (P. 48.)

"The form *Ἰησοῦς Χριστός* occurs only five times in the Gospels, and in each of those cases (Matt. i. 18) is very suspicious—a whole ancient class of MSS. wanting it," while in the Epistles this form occurs "at least one hundred and sixty times."

"The form *Χριστός Ἰησοῦς* never once occurs in the Gospels, and only so two or three times in the Acts . . . while in the Epistles it is very common."

Thus it appears that the usual name of our Lord in the *Gospels* is *Ἰησοῦς*, very rarely *Ἰησοῦς Χριστός*, and never *Χριστός Ἰησοῦς*. On the contrary, in the *Epistles* the more usual name is either *Ἰησοῦς Χριστός*, or *Χριστός*, alone,—the form *Ἰησοῦς* occurring comparatively seldom. The proposition which Dr. Dobbin founds on the fact of this difference is as follows:

"That the difference thus proved to exist indicates a different period in the composition of the two classes of writings, the Gospels and Epistles; and that these periods must have been an early date for the Gospels, and one considerably later for the Epistles."—P. 50.

This proposition the author of the *Tentamen* endeavours to establish by several arguments, of which the best, we think, is that derived from the usage of the apostolical Fathers, (below whose age it seems needless to descend for evidence in the case, although Dr. Dobbin has cited instances in support of his position from various Fathers down to the beginning of the fifth century). The apostolical Fathers apply to our Lord the same names as we find in the Epistles—*Χριστός*, *Ἰησοῦς Χ.*, *Ἰησοῦς*. In their writings, "the name *Ἰησοῦς*, standing alone, does not occur six times, unless it be in the direct quotation of a holy script

containing it, and one, if not more, of these very few readings is more than suspected." (P. 56.) Thus it appears that in the age immediately succeeding that in which the Epistles were written, and for a considerable period, (from 95 A.D. to 160 or 170,) the names of our Lord which characterize the Epistles continued to be employed—proof, says our author, that the Gospels were not written in this later period; for, if they *were*, why do not *they* also exhibit the prevailing names, rather than the simple form *Ιησους*?

We wish that we could regard the argument thus framed by Dr. Dobbin with the same confidence which he himself appears to place in it. We cannot do so, although we think the subject worthy of further and careful examination. We will offer a few brief remarks in illustration of our meaning, remarks which we make in the most friendly spirit, and with no other view than that of contributing to a just estimate of the value of Dr. Dobbin's argument.

The present application of the fact which our author brings so distinctly into view is, so far as we know, the first attempt of the kind; and the author of the *Tentamen* has, therefore, the merit, as he himself reminds us, of producing an original argument. The fact itself, however, must have been observed by many among the multitude of intelligent and acute minds which have been at various times engaged in the study of the Scriptures. It certainly has not, as Dr. Dobbin supposes, "escaped detection until now." (P. 54.)

In an article in the *Christian Reformer* for 1836 (pp. 78—87), by the Rev. R. Wallace, now Professor of Theology in Manchester New College, that fact is distinctly alluded to, and some views and reasonings are there presented, which might be made of service to the present argument. Mr. Wallace observes:—"This addition, however [of the name Christ], did not take place during our Lord's life; for wherever he is represented either as spoken of, or addressed, by any of his contemporaries, in the Gospels, it is uniformly under the name Jesus." (C. R. 1836, p. 78.) Again:—"The name Jesus occurs upwards of three hundred and sixty times in the Gospels of Matthew, Mark and Luke; but there is scarcely a single well-authenticated instance in which our Lord is called *Jesus Christ* by those evangelists. Nor is the case materially different as regards the Gospel of John; for although the name Jesus is introduced by this evangelist certainly not less than two hundred and fifty times, we only once meet with the name Jesus Christ—John i. 17." (Ibid. p. 79.) The same writer afterwards observes, that our Lord is "repeatedly introduced under the name of *Jesus Christ*, in the Epistles; and this, in fact, is the usual mode of designating him, in the later books of the New Testament." (Ibid. p. 86.)

Dr. Dobbin, we have seen, states that there are only *five* instances in the Gospels in which our Lord is called *Jesus Christ*,—one of these, as he also states, being suspicious. Mr. Wallace goes further than this, and shews by very satisfactory reasoning, that, in three out of those five instances the reading *Jesus Christ* cannot be regarded as the original reading of the passage;* that the fourth instance (John xvii. 3),

* In Matt i. 18, the word *Ιησους* is probably an interpolation. Omitting it, we have *Χριστος* left with the *article*—not a personal name, but one of office. In regard to John xvii. 3, which might seem a second instance in St. John's

as mentioned in the note below, is not a case in point; and, consequently, that there is only a single passage in the four Gospels (John i. 18) in which the compound name Jesus Christ is applied to our Lord.

This is so far an undesigned confirmation of the argument of Dr. Dobbin. But, let us proceed to inquire, how does the occurrence of even the *one* instance in St. John's Gospel accord with that argument? We conceive that it is undeniable, from the internal character of the fourth Gospel, that its composition was *late*, as compared with the date of many, or most, of the Epistles. This view is rendered the more certain by the undoubted occurrence in this Gospel of the compound name Jesus Christ, the form which is taken by Dr. Dobbin himself to be indicative of comparative lateness of composition. Let us assume, again, as we have good reason for doing, that this form does not occur in the first three evangelists. We then immediately, on our author's own principle, arrive at a conclusion in harmony with the view commonly entertained of the comparative age of the fourth and of the Synoptical Gospels. In the latter, the name indicative of late origin *does not occur* at all; in the former it *does occur*, though only *once*—that once, however, being, we conceive, as conclusive evidence of the use of the compound name, at the time the fourth Gospel was written, as would be afforded by the much more frequent occurrence of that name.

So much for the relation, in point of age, between the fourth Gospel and the three others. Further: it is readily granted that the simple name Jesus was the earlier personal designation of our Lord; the compound name Jesus Christ, or Christ Jesus, the later. Yet we doubt whether the use of the former name alone in the Synoptical Gospels is itself a sufficient proof of their early composition. We doubt—(1) Because St. John—whom we are not induced by any thing that Dr. Dobbin has advanced to regard as an *early* writer, but rather, on his own principle, as a *late* one—St. John, except in the one instance we have mentioned, always designates our Lord by the name Jesus. And if he, though writing *late*, does this, the fact that the first three evangelists follow the same usage, is no proof that they wrote *early*. We doubt—(2) Because we think that even had one of the apostolical Fathers written a memoir of the life of Christ, he would, generally, in speaking of him, have employed the simple name Jesus, by which he was known and addressed during his life-time. Mere attention to historical accuracy would lead to this—a statement which is in accordance with the constant usage of biographers. Napoleon, for example, became Emperor in 1804; yet a historian of his life would not, in referring to his parentage, his childhood, his school-days, his early military career, speak of him as the *Emperor*, the *Emperor Napoleon*, but would employ only the name by which he had been generally known before his elevation to the imperial dignity. It may be objected, that the term "Emperor" never became a personal name, as did the term Christ, but remained always significant of *office*. Take, then,

Gospel of the use of the compound name, it is probable that the rendering of our Common Version is incorrect, "Jesus Christ whom thou hast sent,"—and that the true meaning is, "That they may know thee to be the only true God, and Jesus whom thou hast sent to be the Christ." (Rosenmüller in loc.)

case, in which a personal name is involved. Bulwer, the emigrant, is now Bulwer Lytton, having assumed the latter name *w* years ago. A biographer would not speak of him as Bulwer previously to the time of his assumption of the second name, but as Bulwer. Thus, too, we think, a biographer of our Lord, writing *after* the introduction of the later name, Jesus, would yet naturally use the name by which the subject of his life had been known during the period to which that narrative

we are not able, at the time of writing these remarks, to refer to a copy of the Apocryphal Gospels; but we must observe that *their* opinion in regard to the name of our Saviour, would probably go far to settle the question of the soundness of Dr. Dobbin's argument. Spurious Gospels are undoubtedly of late origin: if, then, it be on reference to them, that they generally apply to our Lord the name Jesus, the circumstance that the Canonical Gospels do one thing cannot alone afford conclusive evidence of the early origin of the latter. It may be replied, however, that the former naturally *imitate* the latter in the point referred to. If a controversy prevail in the Apocryphal Gospels, this, so far as it goes, is in favour of Dr. Dobbin's argument.

We need hardly repeat, that we offer these remarks in no unfriendly spirit but with the sole purpose of obtaining a correct estimate of the force of this new argument. We shall be exceedingly glad if it can be maintained in all its force. But this we doubt; and since writing a few sentences of this notice, and looking a little more fully at the subject, our doubts have increased rather than diminished.

G. V. S.

NONCONFORMIST CONFESSORS.

PERSECUTION and indulgence—indulgence and persecution—in ceaseless alternation, make up the entire history of the time. Yet a sense of religious duty upheld the Puritan ministers from laying aside their pastoral functions. The strength of a solemn vow still bound them to their flocks. So long as the laws were in force, they preached to their people in private and in public; and when the laws were suspended, they preached by stealth; while their retreats were hunted out by informers of an infamous character; their places of meeting broken in upon by a soldiery; and learned and holy men, dragged to the bar of justice for preaching the Gospel, were insulted by magistrates, brow-beaten by judges, and laid up in fetid and unwholesome gaols, at that time nurseries of disease, and destitute of every Christian comfort and decency, among high-born and murderers. When the laws were suspended, by a declaration of peace, the ministers came forth more openly, and gathered round them multitudes of all ranks. During the ravages of the plague, and after the close of the fire of London, the Nonconformists pursued their sacred duty with a quickened ardour and exemplary humanity; preaching in the churches, or setting up temporary tabernacles of wood to receive their people.

And yet it was in the midst of these self-sacrificing exertions, while the plague was still raging, that the Oxford Act was issued, to disable their ministers.—*Rev. J. J. Tayler's Religious Life of England*, p. 251.

THE REV. ROBERT ASPLAND.*

OUR purpose, in this article, is to speak of some of those Tributes of Affection and Esteem, that have been paid to Mr. Aspland's memory within his own chapel.

The Address at the Interment was delivered by an "Associate† in private and in public life, for more than forty years." It opens with a few general thoughts on DEATH. A transition is then made to the history and character of the deceased: and, for a guide and aid towards a complete memoir of him, this Biographical Sketch will be highly useful.

Concerning his lamented friend, Dr. Rees well says that "he was endowed with intellectual powers of superior excellence."

"Possessed of remarkable quickness of apprehension, clearness of perception, accuracy of discrimination, and solidity of judgment, there was perhaps no subject within the ordinary range of literature and science, which, if he made it the object of his serious pursuit, he was not competent to prosecute with facility and success."—Pp. 10, 11.

The following sentences record what is signally honourable to Mr. Aspland:

"In order to economize his time, and give somewhat of a methodical arrangement to his mental acquisitions, his first care was to sketch out for himself a comprehensive plan of study, embracing the entire circle of literary subjects, but more especially and distinctly those branches of learning which bore a more intimate relation to Religion and Morals. This plan, with occasional deviations suggested by improved knowledge and more extensive experience, he pursued with great diligence and eminent success to the last years of his laborious and valuable life."—P. 12.

Dr. R. draws an accurate picture of a state of opinion prevalent at the time when his friend entered upon the ministerial profession, and of the course which Mr. A. took in consequence:

"Scepticism and Infidelity had acquired a kind of fashionable popularity among a large class of the young men of the age. To profess to disbelieve, and to treat with ridicule or with scorn, the great facts and discoveries of Divine Revelation, were regarded by many persons of education as the evidences of a superiority of understanding and independence of character. With the strong and deeply-rooted religious feelings which he had cherished from early youth, this was a state of things which he could not contemplate without great concern. It impelled him, first, to review the grounds upon which his own Christian faith was built, in order to be satisfied that his convictions were supported by adequate and demonstrative proofs. He wished to be thus able to hold his Christian principles with perfect satisfaction, and at the same time to qualify himself for the rational and effectual vindication of their truth and divine authority. He therefore devoted a large portion of his valuable time to the careful and diligent study of the best writers on the evidences of Divine Revelation. Of the success with which he engaged in this labour, he gave frequent and decisive evidence in after-life, both in private conversation and in his public discourses. And, indeed, there was no subject upon which he displayed himself more completely furnished, or better prepared to argue with triumphant force."—Pp. 13, 14.‡

* Address delivered at the Interment, &c., Jan. 6, 1846.

A Sermon preached Jan 11, 1846, at Hackney, &c.

† Thomas Rees, LL.D., &c. &c.

‡ See Mr. Aspland's own Sermon, entitled, "Moral Consequences of the Denial of Christianity:" Vol., No. IX.

This Address is characterized by a just estimate of Mr. A.'s labours as a Public Man, as well as by a copious and faithful enumeration of them :

"—such were his extraordinary talents for public business, such the ease, the skill, and the facility, with which he executed every task to which he applied the energies of his mind, that he embarked in the multiplied and burdensome duties imposed by all these societies with as much earnestness, activity, and vigour, as if each had constituted the only institution to which his labours were devoted."—P. 21.

We shall quote one passage more : it is both instructive and consoling :

"The protracted illness which embittered the last years of our lamented friend's life, wasted and enfeebled his manly frame, impeded his public labours, and interrupted, though they did not wholly suspend, his intellectual pursuits, had necessarily the effect of subjecting his Christian principles and pious fortitude to a severe trial. But he evinced under all his sufferings that he had himself well learnt, and deeply impressed upon his heart, the important lessons of Christian patience and devout resignation, which he had so often and so earnestly inculcated upon others. He sustained every painful visitation as became the disciple of Jesus,—not with a stoical indifference or callous obduracy, uncongenial with the feelings of human nature, but, like his divine exemplar, with perfect acquiescence in the will of the Great Disposer of events, whose wisdom and benevolence he devoutly recognized in the evil as well as the good of life."—Pp. 27, 28.

Mr. Madge* announces his text† and subject,‡ after a very suitable introduction, which must have prepared his hearers for listening to him with deep attention.

He states concisely the import of the exhortation from which he discourses, and the ground on which it is presented to the Jewish believers. At the same time, he properly remarks that the words are as applicable to us as they were to the first disciples : and the benefits of the remembrance of the departed righteous are next set forth.

As mortal beings, as creatures absorbed in the things of time and sense, as mourners in this valley of tears, it is fit and useful that we cherish the memory of the righteous dead.

The remembrance of them is the remembrance of wise and good companions : and what was salutary in experience, is salutary also in recollection.

Sorrow flowing from this source, tends to soften the heart, and to prepare it for receiving deeper the seeds of Piety and Truth. The time for mourning is the time when the cares of the world are for a while forgotten, and when we are most disposed to hearken to the voice of Religion, to implore her aid, to seek her consolations.

In dwelling on the memory of the pious dead, we dwell on the memory of many a valuable quality and labour ; on firm integrity, active and disinterested kindness, hallowed purposes, benevolent wishes and efforts. We look back upon these with a distinctness, comprehension and impartiality, less attainable perhaps while our associates were living : and the recollection cannot come frequently over the

* Sermon, &c., by Thomas Madge, Minister of Essex-Street Chapel.

† Heb. xiii. 7, "Remember them," &c.

‡ "The Memory of the Righteous Dead."

soul, without leaving behind it something of a kindred and congenial nature.

With this remembrance, too, we connect the surest, best of hopes: we connect it with the rewards of virtue in heaven.

One tendency of it is to dispel the delusion which the objects of Sense produce: for it greatly reminds us of our being only pilgrims here, and the destined citizens of heaven; and of the decays of Nature as introductory to Immortal Life.

The remembrance, moreover, of the society and the charities which we have enjoyed on earth, is a very efficacious means, in the order of Providence, of training us for the society and charities to be enjoyed in the heavenly state.

Such is an abstract of the former part of Mr. M.'s discourse [pp. 5—18]: throughout this division, he skilfully makes all his remarks suggestive of the event which dictated his subject and his text, and of the memory of his much-regretted friend. The remainder of this sermon is a sketch of Mr. Aspland's character and labours.

It is a discourse of great excellence and power: and, to justify our pronouncing it such, we shall give extracts from both portions of it.

The Preacher speaks, with lively emotion, of the influence of virtuous associates:

"If it be true that he who walketh with the wise shall be wise, it is scarcely less true that he who walketh with the good shall be good. It is hardly possible to live and breathe in the same atmosphere with a really virtuous man, without being, in some measure, infected with his principles and imbued with his tastes. We cannot be too thankful for every such instance of acquaintance and companionship which it has been allowed us to enjoy. It is one of the most powerful human instruments which Providence has put into our hands for attaching us to virtuous pursuits, and saving us from the degradations and debasements of vice. I cannot wish better for you, my brethren, and for those who are dear to you, than that it may be your and their lot to have for your associates the pure, the merciful, and the just. Every such connection you will find to be a fresh link in the chain which binds you to duty and to God. Our characters depend so much upon the circumstances in which we are placed, upon the impressions to which we are commonly exposed, upon the thoughts and images and expressions with which we are most familiarized, upon the associations which we form, and the counsels and encouragements which we are in the habit of receiving, that we cannot be too careful as it respects both the society into which we ourselves enter, and that to which we introduce our children. It is an object of greater importance than we are apt to imagine. In fact, it is of the greatest importance to our moral well-being."—Pp. 9, 10.

Nor is he less successful in describing that permanent remembrance of the virtuous dead, which alone can be morally profitable:

"—sorrow is mostly short-lived, and nothing therefore which is dependent upon that can be reckoned lasting and secure. The remembrance of the virtuous dead, however, sometimes remains fresh and strong when the sorrow which was felt at their departure from us has subsided into the calmness and composure of resignation and submission. Then, indeed, a blessing attends it which is both great and enduring. The recollection of their good deeds, of their active and disinterested kindness, of the purity of their principles and the firmness of their integrity,—the recollection of all that they have said and done for the cause of truth and justice, of their benevolent wishes and holy purposes and pious endeavours, cannot come frequently over the soul without leaving

behind it something of a kindred and congenial nature. They are gone—but their good name and the remembrance of their virtues yet remain. The sun of their human life is set, in this world to rise no more; but besides that we may look forward to a time when it shall re-appear and shine in a nobler sphere, it has even now kindled in the hearts of many a survivor a light which shall never be extinguished, a light which will continue to shed upon them its warm and benignant influence, cherishing all their better purposes and stimulating and invigorating all their virtuous exertions.”—Pp. 12, 13,

Christian Mourners cannot with indifference either hear or read such words of comfort as the following:

“There is no consideration more soothing to the grief of sorrowing friends than the thought, that they for whom they mourn have acted their part in life faithfully and well; that they have done what they could; and that if there be another state after this, as we believe and are assured there is, their condition in that state cannot, for a moment, be doubtful. It is, indeed, a sweet reflection,—the value and comfort of which it is hardly possible to express in words,—when we can say to ourselves, Our friend is taken from us, but he died in peace and sleeps in Jesus, and his spirit rests in hope. He has descended to the grave clothed with the virtues of a Christian, after having, through life, constantly endeavoured to walk humbly with God and honestly before men. This, in conjunction with the gospel assurance of God’s pardoning mercy, is a foundation upon which we may venture to build a fabric of high and glorious expectations. Knowing what the character of the departed has been; having witnessed his spotless integrity, and his pure and unaffected piety; having observed in the whole tenour of his life that devotedness to duty which is the best test of a heart right with God,—it is not too much, when we stand by the grave of such a friend, to anticipate for him, in the future world, all that is blissful and happy.”—Pp. 14, 15.

Very seasonable admonition is conveyed in a passage that we next transcribe:

“While our friends are with us on earth, we may, perhaps, wish for them a thousand other things besides piety and virtue; but when this world is no more to them, we feel that all else is as nothing and vanity; and that if they possessed these, they possessed every thing,—every thing necessary to their real and enduring happiness. At such a time, what on their account will it avail us to know that they were rich or powerful, great or prosperous, if they have not been wise and good? Destitute of these moral qualities, there will be wanting in the composition of their characters the only ingredient which can make us think of them with complacency and satisfaction,—the only ingredient which can give us comfort and peace in the retrospect of the past. Let the parent wish for his child honour and reputation and worldly advancement; for these, within the bounds of moderation, he may lawfully strive; but let him not think that these, in themselves considered, are enough; that these alone can compensate for the absence of the higher attributes of our being. If he do, the time may come when he will bitterly deplore the error of his calculation, and remember—too late, alas! for his own happiness—that it is the wise, the good, the virtuous child who alone maketh a glad father.”—Pp. 15, 16.

Mr. M. prefaces his sketch of the character of his deceased friend very judiciously:

“In these general observations on the advantages and blessings to be derived from virtuous remembrances, you have, no doubt, as I went along, adverted in your minds to *him* whose labours here, so long and faithfully dedicated to your service, are now closed for ever. Many and great as may be the benefits commonly resulting from the direction of your thoughts in the way of which I have now been speaking, they must be greatly enhanced when your attention is turned towards those who were not only your friends

and associates, but your counsellors and instructors in the things pertaining to the kingdom of heaven. In addition, then, to the reasons already mentioned, there are especial grounds, in the present instance, why you should cherish the remembrance of him who is gone. He stood to you in one of the most interesting and important relations that one human being can sustain towards another. He was your pastor, your minister or servant in Christ."—Pp. 18, 19.

The Preacher enforces upon his audience, in plain and energetic terms, the remembrance of him "who spoke unto them the word of God:"

"You must recall to your minds, and impress deeply upon your hearts, the valuable instructions, the solemn warnings, the urgent entreaties, the affectionate supplications, that were addressed to you to persuade you to walk worthy of the vocation to which you have been called,—worthy of the glorious destination to which you aspire. Fruitless sympathies, mere passing regrets, will do no honour to the memory of the departed, and no good to your own souls. Your sorrow for what is lost, your remembrance of those who are gone, will only tell to your greater condemnation, if they lead to no practical result. To be serviceable to yourselves; to be useful to others; to constitute a fitting tribute to the virtues of the dead, or a grateful offering to the affections of the living, they must flow into your lives, to purify and elevate them; they must dwell in your hearts, to cleanse and sanctify them. Without some such homage as this, your outward ceremonial of respect will be but a vain show. I do not say to you, remember not him who in this place so long presided over you—it would be discreditable to you if you did not—but I say, remember more than all, and above all, the words of truth which he has here spoken to you; bring back the pure thoughts and the holy desires which his living voice inspired into you."—P. 21.

The eminent value of Mr. A.'s labours for the Public is effectively described:

"—the sphere of his usefulness, the field of his exertions, extended over a larger space and embraced a wider circle than lies within these walls, or is bounded by this congregation. Here, however, was the principal scene of his labours; and to your religious improvement, to your moral and spiritual benefit, to the instruction of your minds in the knowledge and apprehension of divine things, and the solace of your hearts with Christian consolations, his thoughts in private and his energies in public were mainly devoted. But yet he found time and strength to give his cares and to exert his powers whenever they were called for—and often were they called for—by the friends of truth and freedom, of justice and humanity. On all occasions he was ready to fight the good fight of faith—to contend earnestly for the truth which he believed to have been once delivered to the saints. In every struggle for human rights, and above all for the rights of conscience, he was first and foremost; and it is not too much to say, that the successful issue of some of those struggles was, in no small degree, attributable to the wisdom of his advice, the force of his eloquence, the indomitable firmness of his courage, and the untiring patience of his perseverance."—Pp. 22, 23.

Again,

"When I consider the services for which, at different periods of his life, we, as a section of the Christian Church, are indebted to him; when I reflect upon the zeal which he often displayed in behalf of our distinguishing principles, the perspicuity with which he stated and illustrated them, and the vigour with which he repelled the attacks of unjust assailants,—I feel that, in losing him, we have lost one of our best and ablest advocates, and whose place it will not be easy to supply."—Pp. 23, 24.

We must be allowed one more extract—so important and appropriate

is the topic of it ; so eloquent the preacher's language ; so earnest and solemn his warning voice !

" At no time, perhaps, have we, as a religious body, stood more in need of the aid of his judgment and talents than at the present moment. Amidst the opposition from without which we have to encounter,—the bitter prejudices, the ignorant misconceptions, and sometimes, I fear, the wilful misrepresentations arrayed against us,—we have now, within our own borders, evils and difficulties of another and a different kind to deal with. There is a party among us—bearing our name at least—I trust a very small party—who advocate principles which seem to me to be subversive of the very foundations of our Christian faith. I confess, my brethren, that I understand not the Christianity which is disrobed of its miraculous vesture. A gospel without the sanction of divine authority, without the impress of a supernatural origin, unencircled by the radiance of a celestial light, without the glory of the resurrection, without the triumph of the ascension, without the descent of the Comforter, would be no gospel to me ; would, to my mind, be no longer the bearer of glad tidings of great joy. For what is the highest human wisdom, when compared with the wisdom that cometh from above ? What are the brightest inspirations of human genius, when compared with those which come down upon us direct from the Majesty on high ? How is it possible that Christianity can be considered as having the same claims upon our attention and regard, can impose upon us the same obligations, can demand from us the same allegiance, or give us the same assurance that its promises will be fulfilled and its purposes accomplished, whether we view it as the offspring of human wisdom—of human wisdom, say, in its loftiest elevation—or whether we consider it as a direct emanation from God's holy spirit ? I avail myself of this solemn occasion strongly to protest against the justice, against the propriety, of placing under the same denomination, and of calling by the same name, parties differing so entirely and fundamentally as to the authoritative character of the Christian religion. The difference is as wide as the poles asunder between the faith of him who sits at the feet of Christ, listening with reverential attention to the words which fall from his lips, because he believes them to have been, in the main, dictated by the mind of God, and therefore demanding unquestioning acquiescence and unresisting submission—and the faith of him who looks up to Christ as among the wisest of human teachers, but still as belonging to the same class or order of men as Socrates or Plato, invested with no higher authority, and entitled to no more implicit obedience. Take from Christianity that divine sanction and testimony which miracles alone can impart, and it is like taking the jewel from the casket, the soul from the body."—Pp. 25—27.

We share, let us confess, in Mr. Madge's "views and feelings" on this very painful state of things. The barrier is so wide that separates *Interpretation* from *Testimony*, the difference so palpable between the historical claims of Christianity and those of private impulses and emotions, that we see not how the Christian name can be admitted to those who, professing, as they do, the warmest admiration of the Saviour's character, deny, nevertheless, the reality of the miracles, to which he himself appeals, in proof of his being specially sent from God. He who attempts to divest the Gospel of its miraculous character, by reducing *miraculous* to the rank of *ordinary* facts ; he who aims at covering the Evangelical Narrative with the veil of *Mythism* ; and he who distinguishes not between Christianity, as a Divine Message and Revelation to Man, and Christianity, in its application to the Conscience and spiritual frame of *individual* persons, labour, in our judgment, under great and dangerous errors ; the tendency and effect of which

are to impugn the records of God's revealed Truth and Grace. only by the cultivation of a habit of thinking clearly and defining by a just and well-proportioned regard to the exercise of *all* the faculties of our inward constitution, and by the diligent study of the Scriptures, that such mistakes can be obviated or removed.

Our thanks are offered to Mr. Madge for his faithful Protest Remonstrance, no less than for every part of a Discourse so worthy the occasion and of himself.

DEATH AND LOVE.

TWO SONNETS.

DEATH.

Is not Love weak before all-conquering Death?
 The mournful sound of Life's expiring sigh,
 The glance so glassy of the once bright eye,
 The moist cold hand, the wavering, flickering breath,
 The smile that from the pale lips vanisheth—
 Are not these terrible when Love is nigh?
 And when true Love hath seen the loved one die,
 Doth it not shrink from life and hope and faith?
 Alas for life, if death be all its goal!
 Alas for joy, if grief be all its ending!
 Alas for love, that ceaseth with the grave!
 Love cannot bind to life the parting soul;
 The truest love, when o'er the pale face bending,
 Though living but to weep, is weak to save!

LOVE.

AH! little know they Love's almighty power,
 Who say he quails before Death's conquering arm.
 Death is Love's self. And is not this a charm
 To banish terror from the passing hour?
 What though the clouds of pain and anguish lower,—
 Is not a Father there to shield from harm,
 Support in trembling, comfort in alarm,
 The gentlest watcher of the tenderest flower?
 And since the dreaded Angel is but Love,—
 Love in a form austere, and harsh disguise,—
 Shall we not now our filial reverence prove,
 And wipe the tear-drops from our streaming eyes?
 Still with unshaken confidence and faith,
 Forget not how Love lies concealed in Death!

SONNETS,

COMPOSED DURING A CONTINENTAL TOUR.

XIII. AT BRUSSELS.

FAIR Brussels, thou hast many changes seen,
And many a master own'd ; tumult and arms
Have fill'd thy people oft with dire alarms ;
Carnage within these peaceful walls has been,
And the loud cannon's voice has stern proclaim'd
Captivity and death ; nor is the day
Long past when pale thou heard'st THAT DREADFUL PRAY
Which fierce, though vainly, at thy conquest aim'd.
But calm and quiet now within thee reign,
And, with a willing service, thou dost bring
Homage and tribute to thy chosen King,
Beneath whose gentle sceptre once again
Peace, Freedom, Order, bless this fertile land,
And Plenty spreads her stores with affluent hand.

XIV. AT WATERLOO.

A LANDSCAPE rural and most fair to see—
A wide extent of wood and sunny lea !
Songs of the gentle breeze and happy bird—
Nature's soft melodies—alone are heard ;
All calm and sweet, as if the trumpet's blast
Of War had o'er these fertile plains ne'er past,
Waking the slumbering hosts, to meet the foe,
From sleep they ne'er again were doom'd to know !
And this is WATERLOO ! The corn-fields wave
Their heads o'er many a thousand of the brave,
Who, full of health and hope, gallant and gay,
Here look'd their last upon the light of day ;
And now, beneath this turf whereon I tread,
They wait the summons of a trump more dread.

XV. AT WATERLOO.

WHILE o'er this field of blood I silent roam,
And view these scenes whose names are now become
As household words familiar, lo ! uprise
The deeds, the heroes of that dreadful day,
And all before me pass in fierce array,
And fill my soul with strange and wild surprise !
Here was the battle lost, and here 'twas won,—
Here Victory settled when the fight was done,—
Here set the star of him who proudly bore
Sway o'er the globe, to rise again no more !
His hosts were scatter'd and his sceptre riven,
And he to ruin and to exile driven ;
While England here her flag of fame unfurl'd,
And quell'd the fears of Europe and the world !

CRITICAL NOTICES.

Memoir of Thomas Thrush, Esq., formerly an Officer of Rank in the Royal Navy: who resigned his Commission on the Ground of the Unreasonableness of War. By Rev. C. Wellbeloved. 8vo. Pp. 116. With a Portrait. London—Longman and Co. 1846.

It appears highly inconsistent that ministers of religion should become the laudatory biographers of "officers of rank." Though the prophets of old may have been the historians of warlike achievements, such an office ill becomes the servants of the Prince of Peace. Mr. Thrush, however, was a soldier of the cross; and whilst his bloodless career as a captain in the navy would have been soon forgotten, his name is immortalized as one who assailed the strongholds of superstition with weapons which were not carnal; who voluntarily sacrificed reputation and property, when the enthusiasm of youth had long passed; and who persevered, through evil report and good report, to the close of a life of unusual length, in defending and maintaining those views to which he had such a disinterested attachment. His *Life* is written by one who, though he has not yet reached the same number of years, has for more than half a century been known and respected in our body for his profound learning, his love of peace, but his greater love of truth.

Thomas Thrush was born at Stockton-upon-Tees, in 1761. His father died when he was eight years old, and his mother was left in straitened circumstances, with a family of seven children. His brothers died before he arrived at manhood, and, as the only surviving son, he became the object of much maternal solicitude. He appears, like his elder brother, to have inherited a love of a seafaring life; but his mother's anxiety repressed his inclinations, and though he could not conform himself to her desire to enter the Church, he consented to engage in trade. When he was one-and-twenty, however, he felt that he had still an unquenched longing for the sea; but, although he had arrived at an age when most young men are impatient of control, he resolved to do nothing against the will of his mother. The letter he addressed to her (pp. 7—9), is a beautiful instance of filial piety. "This affecting and dutiful appeal to the reason and tenderness of a parent, towards whom his conduct had ever been so exemplary, could not be withstood; and she immediately, though with unavoidable regret, assented to the proposed change."

He procured an engagement (1782) as mate in a transport vessel bound to the West Indies; and, in the midst of the "vices and obscenities" to which he was witness, he was led to consider it a blessing that he did not enter on his career before his sense of duty and religious principle had become fixed. He discharged with unwearied kindness the irksome office of nurse to a companion, who died of the fever, and was himself seized with the same complaint. These circumstances produced a deep and serious impression: "and he had the satisfaction to find, that his willingness to share in labours which he was not bound to undergo, his readiness to perform any act of kindness, and especially his fearless and humane attention to the sick, his forbearing to swear, and his uniform Christian and virtuous conduct, obtained for him the friendship and affection of every one with whom he was connected."

In 1787, through the kindness of Captain (afterward Admiral) Brunton, he was enabled to enter the naval service as Master's Mate; and, after more than twenty years, he rose to the rank of Post Captain. It is somewhat remarkable that he "was never engaged in any distinguished action with the enemy," though his life was endangered by shipwreck and severe illness.

In 1809, he invalided, and took up his residence at Sutton, in Yorkshire, not far from the former abode of Mrs. Thrush, to whom he had been married in 1804. In this quiet retreat, "he had leisure to fix his thoughts upon subjects always of the highest importance in his view, but to which, while engaged in the laborious duties of his profession, he could give only occa-

sional and divided attention." His mother, who was a woman of superior understanding and religious feeling, had early trained him to habits of reflection: his schoolmaster was a clergyman of liberal sentiments: and he had been a catechumen of the well-known Archdeacon Blackburn, whose step-daughter was the wife of Theophilus Lindsey. When this noble confessor resigned his living, it naturally drew attention to the grounds for so unusual an act; and from the age of twenty-five, Capt. Thrush did not join in those parts of the Church service which countenanced Trinitarian doctrines. He had, however, a strong attachment to the Church in which he had been brought up, and of which all whom he most loved and respected were members, and he persuaded himself that the benefit he derived from social worship, and the misconstruction which his absence from it would occasion, outweighed the evil of habitual mental reservation. When more mature reflection shewed him that his course was not perfectly consistent with Christian uprightness, he thus manfully owned his error:

"The good character I have maintained in the world has, I believe, been awarded me by some, in a great measure, in consequence of my regular attendance upon the ordinances of the Established Church. The small still voice of conscience has at all times whispered to me, that instead of deserving the praise of others for this, I have merited their censure. Could they have read my heart, they would have discovered that, instead of discharging my duty with Christian candour and sincerity, I was in part at least acting with dissingenuousness, not to say duplicity and deceit; and this not only towards men, but towards God: instead of serving Him in spirit and in truth, instead of endeavouring by honesty and plain-dealing to obtain His favour, my conscience has told me that, by attending a worship of which I disapproved, under the plausible excuse of setting a good example and keeping up a decent appearance, I was courting the unsatisfying approbation and countenance of the world, and rendering myself unworthy of these, which I felt I enjoyed in some measure in consequence of a false estimation of my character."*—P. 34.

Unwilling to be debarred from public devotion, "he had recourse to a place of Dissenting worship in the village in which he resided:" but finding the same difficulty attend him there, "he felt himself compelled to withdraw from communion with every professed Christian society, and to confine his devotions to his own family, and to his closet." We are quite convinced that he did right; that if it is the duty of ministers to disconnect themselves with churches which promote what they deem error, it is equally incumbent on the laity; that the love of truth is an essential requisite in the follower of him who was born for this end, and for this cause came into the world, *that he should bear witness unto the truth* (John xviii. 37); and those are treacherous to truth who sacrifice it to the gratification of their social feelings. Public worship is important, but not essential. Christ never enjoined it, though he countenanced it: but the genuine devotion which is poured forth in spirit and in truth, he does enjoin. Experience proves that outward conformity has a tendency to deaden the free life of the soul, and that if any one feel that he cannot worship with others in accordance with his convictions, it is far better that he should conduct a service in his own house. We have reason to believe that, where this is undertaken from deep conscientious feeling, there is a reality about it; and that it produces, even on the younger and less educated members of a family, impressions quite as salutary and permanent as they would have derived, had they gone with the multitude where they would have gradually learnt to hear without aversion, and even to join in, the blasphemous denunciations of all who will not be fettered by human formularies.

In order that his motives might not be misunderstood, Capt. Thrush published a *Letter* on the subject to the *Inhabitants of Filiskirk*, the parish in which Sutton is situated.

* Letter to Archdeacon Wrangham, p. 10.

He resumed the study of Greek after his sixtieth birth-day, that he might be better qualified for his religious inquiries; and with increasing years he felt a growing conviction of the importance of correct opinions, "as the best foundation for correct practice." This led him in 1822, shortly before the Coronation of George IV., to publish a work entitled, *The Doctrines of the New Testament contrasted with those established by Law, and sanctioned by the Coronation Oath. By an Officer of the Royal Navy.*

Scarcely had this appeared, when Archdeacon Wrangham delivered a Charge to his clergy at Thirsk, near which Capt. Thrush was residing, in the course of which he spoke of "Socinians" as next to Deists, and made an obvious allusion to the *Letter to the Inhabitants of Filitikirk*. The *Letter* to the Archdeacon which he felt called on to publish, shews his desire not to wound the feelings of any one, his readiness to learn, and to own his errors if convinced, his diffidence in himself, but firm confidence in truth: "such was the excellent spirit in which he reluctantly entered on the field of controversy, and that spirit he maintained, when, contrary to his expectations and his wishes, he felt himself compelled to keep the field, and to defend himself from other assailants."—P. 44.

The Charge called forth the varied learning of Mr. Thrush's biographer. He makes no allusion to the subject, nor was it necessary. Few who peruse the work will read the name of Archdeacon Wrangham, without calling to mind Mr. Wellbeloved's temperate, but spirited and conclusive Replies: the sacrifice he made of time and tranquillity, to enter on a task to which he had such a repugnance, though for which he shewed himself so admirably qualified, gave him a fresh claim on the gratitude of the lovers of truth.

Whilst searching the Scriptures, to gain a clearer insight into the truth as it is in Jesus, Capt. Thrush was struck, not only with the contrast between our Saviour's doctrines and the popular tenets, but also between his teachings and the practice of mankind; and it appeared to him, that the departure from the simple faith of the Gospel had led to, or at least countenanced, the evils that have disgraced Christendom, among which War appeared one of the greatest. It is an interesting confirmation of his views, that, for the first two centuries at least, those who professed themselves the servants of the Prince of Peace refused to fight; and that the Paterines in Italy, in the 11th, 12th and 13th centuries, the Waldenses and Albigenses, Wickliffe, the Polish Unitarians, and other Reformers, concurred in the unlawfulness of bearing arms. Those who did not hold a traditional creed, but examined the New Testament for themselves, found that war, as much as superstition, was contradictory to the religion of truth and love.

"But war had been his profession during a great part of his life; and he was startled when he perceived that he had been acting in opposition to the spirit and precepts of the Master whom he sincerely desired to honour. 'In the busy scenes of naval service,' though habitually attentive to the Sacred Writings, and regular and serious in the exercises of devotion, such views never presented themselves to his mind; and he 'never entertained an idea of his profession being irreconcilable with the religion of Christ.' On the contrary, as he himself confesses, 'whenever he heard feelings of disapprobation expressed concerning war, he was led to regard them as a species of Puritanical cant, fully satisfied that war, and consequently his profession, was perfectly consistent with the precepts of Christianity.'"—P. 47.

Doubts, however, had now risen in his mind which could not be stifled: he resolved to investigate the subject closely, and to act upon his convictions, whatever they might be. When he felt that duty called on him to resign his naval rank, upon which he set a high value, and his half-pay, which formed nearly half his income, he resolved to communicate his views to his wife, which he did in a long and deeply interesting letter, to which we would particularly direct the attention of our readers (pp. 49—61). He felt that the sacrifice would be greater to her than to him, as he was more inured to

hardships and to buffet the world; and that it was very important that she should freely and heartily coincide in his views. He therefore proposed to defer his resignation for three years, as he would not be likely to be called on to engage in war during that interval: and as the step he was about to take was an unusual, if not an unprecedented one, he was desirous that he should in the meanwhile test his own firmness, that he might do nothing that could expose him to the charge of enthusiasm and precipitancy. Sometimes misgivings clouded his mind; but the avowal of an unpopular creed had imparted strength and resolution to his character; and his conviction that he had to bear testimony to the unrivalled supremacy of the God and Father of our Lord Jesus Christ, led to an increased anxiety to act in accordance with his precepts.

"In advocating the cause of the great Jehovah, I believe I am advocating the very cause for which Jesus Christ suffered, and showing in the strongest possible way my love towards the appointed Saviour of mankind. By the step I propose taking, I think I shall best promote the honour and glory of the great Prince of Peace, and best secure his approbation. What more powerful reason could I urge for enduring privations during the few years we can expect to dwell in our present houses of clay? Nothing is more common than to hear expressions of love and gratitude to the Saviour of mankind; but can any thing be in greater opposition to such professions than spending the few years allotted to us here in warlike pursuits, and living to the very last upon the fruits of our disobedience to the express commands of our Saviour?"—Pp. 59, 60.

For more than two years, no reply was made to his letter, and Mrs. Thrush hoped that the subject might in time die away. When, however, she found that his purpose was unchanged, first her tears flowed at what she deemed his unconquerable impenetrability; but then she wisely resolved to hear his arguments. They appeared to her unanswerable; every thing assumed a new light; and she felt that she could cheerfully give up every thing to promote this truly glorious cause.

On the 14th of January, 1825, he resigned his commission, in a Letter to the King. He felt that "it required more courage to write that letter than to fight a battle." His old naval friends all forsook him; but he was amply compensated in the possession of that peace which the world can neither give nor take away, and in the sympathy of those whom he most valued, especially in that of his wife.

"It seems," he says in a letter to her, "a most wise and gracious dispensation, that the path of duty to God is the best and surest to our temporal happiness. In this way, I trust our diminution of income will be more than recompensed. It seems, though before I hardly thought it possible, to have increased my affection for her, and to have made her more and more a part of myself. What a trial, my love, would it have been to have acted as I have done, contrary to your wishes! But what comfort and delight do I experience in contemplating your kind, judicious and Christian conduct!"—P. 85.

Capt. Thrush "thought he had discovered a method of constructing pumps and engines, which might be highly advantageous in carrying on operations in deep mines, as well as in the ordinary purposes to which such machines are applied." He hoped that his invention was novel, and that he might be enabled by it to add to his scanty income. When, however, he found that the principle was known, he not only submitted to the disappointment, but made it the means of beneficial mental discipline.

The remainder of his valuable life was spent in retirement, which he devoted to the preparation of works on Peace, and defences of Unitarian Christianity. His old age was one of warfare, but not with carnal weapons: he waged it against prevailing iniquities and superstitions. His zeal was not baffled by seeing the little immediate result of his labours.

"'What,' said he to a more reserved and cautious friend, 'is the advocate of religious truth to do? Is he to keep silence and wait for better times? Or is

he by every means in his power to hasten these times? I trust, my good friend, that the little leaven is deposited, and that it will in due time leaven the whole lump. If we expect to reap, we must not faint. I hope to continue labouring to the very last."—P. 104.

Some of his later works he printed himself, with a small press of his own invention, "which he could work with little exertion, when sitting in his arm-chair, and crippled with chronic rheumatism."

On the 5th of June, 1843, he had a severe fall, in a fainting-fit, by which his hip was dislocated; and his frame had sustained too severe a shock to allow of any operation. Mr. Wellbeloved thus beautifully describes the closing period of his life:

"From that time his strength gradually failed, but the energy of his mind was unimpaired, and his patience and his resignation became more perfect as his sufferings increased. Though he was evidently at times in great pain, he uttered no complaint; and when he saw the anxiety and distress of his beloved wife, he would say, 'that he was in the state in which it had pleased God to place him; and that after all the mercies he had received, it was his duty to submit without repining.' His religious principles had never been with him mere matters of speculation; he had studiously applied them to the regulation of his temper and his conduct. He had lived by his faith; it had enhanced his joys; it had mitigated his sorrows, and now he felt its inestimable value, in the sentiments of filial confidence towards God which it encouraged, in the trust which it enabled him to repose in a wise and gracious Providence, and in the prospects it opened to him beyond the limits of this transient scene of human being. He was chiefly occupied on devotional subjects, and in hearing passages from the Scriptures read to him; but when a friend called in occasionally, he would enter into conversation, and take an interest in the passing events of the day. He remained in this state till within a few days of the closing scene, when, though seemingly sensible of the presence of those about him, he was not able to speak, yet his lips were observed to move as if employed in prayer. On the morning of the 10th of July, he ceased to breathe, and expired without a struggle or a sigh, having attained the age of eighty-two years."—Pp. 107—109.

It was our privilege, during a residence at York, to have frequent opportunities of meeting this excellent man. We admired him for his religious zeal, for his cheerful patience in the midst of bodily suffering, and for the kind interest he manifested in the young around him. We were aware that he was a martyr to the cause of Peace; but, till we perused this work, we did not know the full worth of that martyrdom. It was much to make so considerable a sacrifice when he was not engaged in actual conflict, but only receiving payment for what at the time he had considered honourable service. He was not hailed with transport by the friends of Peace, because his religious views seemed to fix a barrier between them. He did not appear buoyed up by self-applause, but always wished "to regard what had been done as a simple act of duty, and proceeding from a principle which ought to direct our every-day concerns."

In reading this Memoir, we cannot but deplore how many men,—naturally, perhaps, as conscientious, as devout, as clear-minded, and as self-sacrificing as he,—should have their best faculties obscured by a bloody and often unprincipled trade. If he had died what the world would call a glorious death, in the midst of carnage, who would have known what goodness and truth were hid within him? When we look at him, clothed with a meek and quiet spirit, we can scarce imagine him dressed in the garb of war; though we recognize that real courage, firmness and decision of character, and that enterprising spirit, that would have gained him renown as an officer.

A beautiful tribute to his memory, by Dr. Gannett, of America, is appended to the volume, which contains an extract from one of his letters, very characteristic of his pious and contented spirit:

Our life, "though monotonous, is not without enjoyment. We have, God

be praised, the use of our hands, our eyes, and our heads; the want of our feet is our chief want. Whether we ought to bewail this, or to feel gratitude for it, is a question of some difficulty. But of this we feel assured, that the Giver of these blessings best knows when to give, and when to withhold them. Thank God, we know little either of sorrow or sadness."—P. 114.

We are truly thankful to Mr. Wellbeloved for having given to the world this book. We shall have failed in our object if we do not lead our readers to desire to possess it. Our only fault with it is, that it is too short. The extracts from Mr. Thrush's correspondence breathe so beautiful a spirit, that we desired many more of them. Each time that we have perused this biography, it has been with increased interest. We have felt more strongly than ever, how truth is linked with truth, and how the mind is nerved for one arduous duty by the performance of another. Would that all who take up arms could embrace his Christian principles, and that all the soldiers of the cross would imitate him in his works of faith and labours of love!

We cannot close this paper better than by the lines with which Mr. Wellbeloved so appropriately concludes his work:

"Servant of God, well done! well hast thou fought
The better fight, who nobly hast maintained
Against revolted multitudes the cause
Of truth,
And for the testimony of truth hast borne
——— reproach; far worse to bear
Than violence: for this was all thy care,
To stand approved in sight of God, though worlds
Judged thee perverse."

R. L. C.

Charles Elwood, or the Infidel Converted. By O. A. Brownson. Pp. 188.
London—Chapman, Brothers. 1845.

THIS book is to some extent, under the guise of a fiction, autobiographical. Mr. Brownson, its author, is a distinguished American writer on theology and all its kindred topics. Early in life he fell into unbelief that extended to Atheism. Hence he proceeded to a *rationalistic* form of Christianity; and ultimately settled all his doubts and solved all his difficulties by submitting to the Church of Rome as an infallible guide. This work was, we suppose, written in his intermediate state of rationalism. It is a very interesting and powerfully written book, which no man of intelligence can begin without finishing. We entirely dissent from its author's principles, and put no value whatever upon his work as the means of converting unbelievers to pure Christianity. Wherever, indeed, *Charles Elwood* argues, this book gives him a great advantage over the fanatical and ignorant, or insolent and dishonest, persons who attempt to refute his infidelity. In the latter part of the book, *Elwood* is brought into the society of an amiable Christian layman and an able but eccentric preacher. With them he argues little, but becomes a docile listener. To some of their arguments, we think the Charles Elwood of the early part of the story might have offered some inconvenient objections. But we would not be understood to assert that we think the book written in bad faith. Far from it. We do, however, distinctly protest against this being regarded as the case for Christianity. We value the book, however, for two reasons. First, because it gives us a clear, intelligible and connected view of what has been called "philosophical Christianity." We cannot say that the view thus obtained has increased our respect for the system, or at all diminished the serious objections we have hitherto felt to lie against it. Those who want to learn something more than the half explanations and mystical philosophy which English rationalistic writers present, will probably find in this little volume all they want. We entertain not a particle of fear as to the result on a sound and cultivated understanding. But we value this book for another

reason. We hope it may be widely read by such as are zealously affected towards Christianity. The very natural and powerful delineation of Charles Elwood's feelings when he was harshly treated by professors deficient in Christian charity, however abundant might be their faith, might read a useful lesson to many zealous people. The experience of Charles Elwood has, we fear, been the experience of many who have become marked men as sceptics.

"The conduct of religious people struck me as unjust, and could not fail to prejudice me against them, and through them against religion itself. Had they treated me as a man, and shewn me that respect for my honest convictions, which I was willing to shew them for theirs, I have no doubt that I should have been saved from dogmatic infidelity. But they were not wise enough—very likely not Christian enough for this."—P. 6.

We could extract many fine and beautiful passages, but must rather choose two or three of a less satisfactory character, which will give our readers a clue to Mr. Brownson's system of philosophy. We will leave these passages to speak for themselves.

"The natural cure for scepticism is mysticism," &c.—P. 58.

"There must be a God within, to recognize and vouch for the God who speaks to us from without."—P. 19.

"We can rationally and scientifically sustain religion only by recognizing the mystic element of human nature, an element which, though in man, is yet in relation with God, and serves as the mediator between God and man."—P. 20.

"It was Paley's Natural Theology which first raised my doubts of the existence of God. If Paley had really felt the need of convincing himself of the being of a God, he never could have written that book. No man is ever converted to Theism by the argument from nature. * * * The existence of God is never proved, and never needs to be proved. All the Atheist wants is to analyze his own faith; and whenever he does that, he will find God at the bottom. But to analyze one's own faith is a matter which requires some close thinking; and the Natural Theologians would fain get along without thinking."—P. 45.

We shall finish our quotations by a passage, taken from the close of the volume, in defence—we can scarcely say in explanation—of belief in a Trinity; but we do not imagine any Trinitarian will feel grateful to our author for it.

"We ought to be careful that our explanations of the Trinity do not impair the idea of Unity, and we should so understand the Unity of God as to leave room for the admission of his threefold existence. * * * If you supposed God to be a mere unity, an absolute unity, you could never get at multiplicity; consequently you could never arrive at creation. God is not a mere barren unity, dwelling in eternal solitude, but he manifests himself in variety. Now, in order to do this, he must be both one and many—finite and infinite. He must, then, be one and many, and their relation. Here is a Trinity which you will find in the reason, implied in every assertion and in every thought."—P. 179.

If this be not absolute nonsense, it is very like Pantheism. This argument, if it proves a trinity of persons, will also prove that there are 30,000 persons, or any conceivable number of persons, in the Godhead!

A Collection of Psalms and Hymns for the Sanctuary. Compiled by the Rev. G. F. Ellis, of Charlestown. Boston—James Munroe and Co. 1845.

Christian Hymns for Public and Private Worship. A Collection compiled by a Committee of the Cheshire Pastoral Association. Boston—W. Crosby and H. P. Nichols. 1845.

THOUGH Johnson's *Lives of the Poets* is a great work, it abounds in great mistakes; and one such we take to be the remark which he makes, in the *Life of Watts*, respecting devotional poetry, that "the paucity of its topics enforces perpetual repetition, and the sanctity of the matter rejects the ornaments of

figurative diction." Where shall we look for bolder imagery and grander figures of speech than in the Book of Job or the Psalms of David? And surely, from the lowly breathing of penitence to the swelling anthem of trust and love, from the plaintive expression of man's frailty to the devout acknowledgment of God's greatness and glory, from the solemn sense of the brief space of mortality to the contemplation of the endless duration of eternity, there is scope sufficient for abundant variety. If we think that Mr. Ellis speaks in too unqualified a manner when he says of Dr. Watts, he is, "by general consent, the richest of all our lyrical poets," we cannot but feel that Johnson has only manifested his usual reluctance to praise, in pronouncing his "devotional poetry, like that of others, unsatisfactory." There is in it frequently a grandeur of sentiment combined with a strength of expression, which has made it *satisfactory* to the hearts of thousands who have employed it in the offices of worship. Since his day, many and rich have been the additions to our stores of Psalmody; and, as one refutation of the charge that our views are not favourable to the cultivation of a devotional spirit, we might proudly point to the contributions which have been made by Mrs. Barbauld, Sir James Smith, Dr. Bowring, and others who have belonged to "the sect every where spoken against."

We thankfully welcome every really good addition to our stores; for we have known something of the power which, in particular seasons, a simple, fervent hymn may possess, in driving away dark thoughts, and soothing the weary fancies of loneliness and pain. As is observed in the Preface to the first of the works at the head of this notice, "the sacred lines, associated with the youngest thoughts of religion, help to guide and direct mature years: they rise to remembrance in the solitary walk, or amidst the occupations of duty: they come as memorials of the dead and unseen, either to comfort or to warn: they cheer the loneliness of travel afar from home: they tremble often on the lips of the dying as the last effort of parting life to connect earth with heaven." And in the services of the Church we should feel utterly at a loss how to dispense with their aid.

We have said, we thankfully welcome every *really good* addition to our stores. We have a high standard of what a hymn should be. In so short a poem, even a little mechanical defect, which might be passed over in a longer one, strikes us as out of proportion. And we find it difficult to rest satisfied with such rhymes as continually meet us in the second of the volumes which form the subject of our notice. Take for instance the following:

"O'er all *victorious*,
Come and reign *over us*."—Hymn 1.

"And in his praises *join*,
And sing his power *divine*."

"Thus may our joys *increase*,
While rich supplies of Jesus' *grace*."—Hymn 25.

We would rather, of course, have an imperfect rhyme than a feeble or ill-expressed thought, but we see no necessity for either. And we could not admit to the rank of good hymns any which should contain such Americanisms as,

"O, help me break the galling chains."—Hymn 35.

Or such incomplete sentences as,

"Thy word we bless, thy name we call"—call what?—Hymn 47.

Or such obscurity of sentiment as,

"That love its holy influence pour,
To keep us meek and make us free,
And throw its binding blessing more
Round each with all, and all with thee."—Ib.

A good hymn, we take it, can only be the work of the poet in his holiest

and happiest mood. It will not do for him to say, "Now will I sit me down and write a hymn." Like him who sang of Paradise, he should

"Feed on thoughts that voluntary move
Harmonious numbers."

In such case, he will hardly fall into any of those prettinesses, which here become pettinesses, that abound in modern hymns, and of which we find too many in the Collections before us.

Both of these contain a large number of our old favourites, though we miss several—as, for instance, Houghton's beautiful one, beginning,

"Blest hour when virtuous friends shall meet ;"

and we have no doubt that both will be found useful. But they bring us none, as far as we have yet discovered, of what we could call "really good additions to our stores."

In the Preface to the compilation by the Cheshire Pastoral Association, the names of several American writers are mentioned, unknown to us before, to whom it is said "we are indebted for some of the finest hymns in the English language." We confess that we have not been able to single out one from the specimens given which deserves this praise. Two or three are pleasing and just in their sentiment, but we are constrained to say that their authors, "know not to build the lofty rhyme," and are "yet wanting the accomplishment of verse." Most of our readers are familiar with Mr. Pierpont's beautiful hymn, beginning,

"O Thou, to whom, in ancient time,
The lyre of Hebrew bards was strung,"

and will be disposed to wonder with us for what reason one of the most poetical verses which it contains should, in the compilation before us, have been struck out:

"To Thee shall age, with snowy hair,
And strength and beauty, bend the knee;
And childhood lisp, with reverent air,
Its praises and its prayers to Thee."

We observe that Mr. Ellis gives to Andrew Marvel the fine hymn beginning, "The spacious firmament on high," though, as far as we know, the evidence yet adduced is by no means sufficient to deprive Addison of the merit of it; or if it is, it must likewise be sufficient to destroy his claim to the one commencing, "The Lord my pasture shall prepare," which he is suffered to retain.

Having introduced the name of "the British Aristides," we may just notice, that his spirited "Dialogue between the Soul and Pleasure" has not only furnished the idea of one of Mrs. Barbauld's hymns, but several expressions and one or two lines. We will give first the extracts from the hymn, and then the passage from Marvel which has been most evidently copied.

"See where thy foes against thee rise"—
"There pleasure's *silken banners* spread"—
"Come then, *my soul*, now learn to wield
The weight of thine immortal shield;
Put on the armour from above."

The older poet reads still more finely thus:

"Courage, my soul! now learn to wield
The weight of thine immortal shield;
Close on thy head thy helmet bright,
Balance thy sword against the fight.
See where an army, strong as fair,
With *silken banners* spread the air;
Now, if thou be'st that thing divine,
In this day's combat let it shine;
And shew that Nature wants an art
To conquer one resolved heart."

Literary Florets, Poetic and Prosaic, miscellaneously entwined. By Thomas Cromwell, Phil. Dr., F.S.A. London—J. Chapman. 12mo. Pp. 192.

THERE is so much good sense and taste in this elegant collection of Dr. Cromwell's miscellanies in prose and verse, that we wish he had lighted on a better and more simple title. The pieces are for the most part very short, and are varied in subject, but they are always instructive or pleasing. Many of the little essays contained in the volume were, the author informs us, prepared for the Newington-Green Conversation Society, whose members meet in a certain order, at each other's houses, for conversation on literary and scientific subjects. The host names the subject and introduces it. The guests successively speak upon it, or read their thoughts previously prepared. Several of the poems have appeared in the former Series of the *Christian Reformer*. On the whole, we prefer the prose portions, which have the charm of simplicity of style and a generous, loving spirit. If there be not high poetry, there is, we believe, substantial truth, in the opening verses of the poem entitled "Religious Satisfaction," in which the author alludes to the change of his religious sentiments from a stern to a liberal theology.

"There is light round my head since I learned
The truths which the Perfect One taught;
There is peace in my heart since I earned
The treasure which cannot be bought.

"All nature makes music for me;
'Tis sunshine wherever I rove;
I could love every form that I see;
I could wish my whole being were love."

From the prose we select Dr. Cromwell's description of his Chapel at Newington Green. It forms the closing part of "A Visit to Stoke Newington," which includes, amongst other things, a survey of Abney Park, and a visit to the tomb of Dr. Aikin and his gifted sister, Mrs. Barbauld, in Newington churchyard.

"By our side is the Presbyterian chapel; for Stoke Newington, be it remarked, is an old stronghold of the Dissenters, and the place where Defoe was educated, and with which some of the most eminent divines (*not* of the Establishment) have been by various ties connected. The building is a square one, of sombre style, between one and two centuries old, but bearing the marks of recent repairs on a rather extensive scale. Built, probably, for the accommodation of a Nonconformist neighbourhood, chiefly residing on the Green, when Nonconformity was more rife and churches more rare than at present, the change of times has not so subtracted from the zeal of the existing congregation as to prevent their 'repairing and beautifying' it very decorously, and in some respects even handsomely. The series of its ministering clergy includes the names of Dr. Price, Dr. Towers, Dr. Amory, Hugh Worthington, and Rochemont Barbauld, husband of the literary lady who lies in the churchyard. And here, though not in the churchyard, is an inscription in honour of that lady; and another commemorative of Dr. Price. They are each on chaste marble tablets."

(The inscriptions—that in memory of Mrs. Barbauld from the pen of her nephew, Mr. Arthur Aikin; that of Dr. Price by Dr. Cromwell—have, we believe, already appeared in this work.)

"The pew is pointed out in which Mrs. Barbauld sat on Sundays during the time that her husband officiated here, and (for some years after his decease) until her own death. And that the memory of Dr. Price is held in due honour where, when living, he was so celebrated, sufficiently appears from the inscription. . . . Samuel Rogers, Esq., banker and author of that sweet and elegant poem, 'The Pleasures of Memory,' is the surviving trustee of this place of worship, and descended from a family for a series of years intimately connected with it. He was born in the stuccoed house (much older than from its exterior it would appear to be) at the south-west corner of the Green.

"The founders of this Chapel, could they rise from their tombs, would probably be startled at the innovations made upon the severe style within as with-out of the original building—by the tablets just spoken of, by an organ, &c. &c. We say nothing of changes in doctrine, though *they* might regard them as still more important. So works Time in these, as in all other things. His works are food for thought. And the loftier the interests involved by the revolutions he effects, the greater the demand for viewing them with the eye of Christian charity."—Pp. 143—147.

A Supplement to the Horæ Paulinæ of Archdeacon Paley: wherein his Argument from undesigned Coincidences is applied to the Epistle to the Hebrews and the First Epistle of Peter; and shewing the Former to have been written by the Apostle Paul. By Edward Biley, A. M., late Fellow of Clare Hall, Cambridge; Minister to the English Residents at Tours, in France. Pp. 228.

THE work of Archdeacon Paley has so deservedly received the commendation of all judicious students of Scripture, and his mode of reasoning has so entirely approved itself to the reflecting mind, that we examine with interest and delight a treatise by a former student of Cambridge, which aims at once to confirm and extend the substance of this argument. Nor have we been disappointed in the main. We see in this work proofs of accurate scholarship, acute and clear observation, and an ardour of attachment to sacred literature, graceful in every Christian, but becoming, and we are inclined to think necessary, in the Christian Minister.

Of the two books of the New Testament to which our author has proposed afresh to apply the argument, viz., the Epistle to the Hebrews and the First Epistle of Peter, we will enter into a brief examination of the former.

The sections, after Paley's manner, consist of several heads. Paley has evidently omitted to take up the Epistle to the Hebrews from an impression that coincidences between that and the Book of Acts cannot be produced.

No. 1, we do not think convincing.

No. 2, of the reasons which may have inclined Paul, if the writer to the Hebrews, for concealing his name. We think this plausible, but of course it will not alone prove that the Epistle was written by him. We remember to have seen the same suggestion made by a learned clergyman of Exeter, Mr. Prebendary Dennis. By the bye, is there any prospect of the speedy publication of his promised Translation of the New Testament? We doubt not that it would be an acceptable contribution to the sacred cause; and we should hail with pleasure any such offering, with a view to hasten the much-needed Improved Version by general consent.

No. 3, on the short duration of Paul's visits to Jerusalem, does not appear to us of much weight. There are reasons derived from the multifariousness of the apostle's labours, 2 Cor. xi. 28, before his imprisonment at Rome, which might not apply afterwards; and we doubt not it was common enough for other Jews, besides him, to remain only a short period in the Jewish capital.

No. 4, on the deficiencies of knowledge in the Jewish converts, Heb. v. and vi., might have been at least as well addressed by another than Paul. There is another Christian writer of that age, of whom Photius has affirmed that he did not openly blaspheme Christ, and, for what we can see, he may have been the author of the Epistle. Dr. Carpenter and Professor Norton conjecture Apollos; but, as it appears to us, without sufficient reason.

No. 5, containing an attempt to shew that the writer to the Hebrews, ch. xiii. 22, makes an apology for writing to them, as the Gentiles were his peculiar care, appears to us far-fetched.

No. 6, contains a reasoning from Heb. x. 32—34, which, although very satisfactory to our author, is far from being so to ourselves. We think that we perceive in this very passage indications of a later period of the church than that of the apostle Paul.

No. 7, relates to a period of suffering which was trying, and was still to try, the faith of the Hebrew Christians. How this is reconcileable with A. D. 56 or 59, following Dr. Burton's chronology—not so good as Dr. Lardner's—our author himself hardly seems to perceive.

No. 8, compares Heb. xiii. 18, with Acts xxiii. 1, where all the coincidences that we can perceive is in the words, *a good conscience*,—a blessing, we hope, not confined to the apostles, nor to that age, and to which, with due modesty, other men beside St. Paul may be permitted to appeal.

No. 9—a coincidence too slight to admit of any stress being laid upon it.

No. 10, from Heb. xiii. 23, we learn that Timothy had been imprisoned and had been *set at liberty*. It is in vain that any other part of the N. T. is appealed to in corroboration of these facts. We have no doubt of their truth, but up to the time of St. Paul's imprisonment at Rome, we believe they had not happened. During part of those two years, Timothy was at liberty, in attendance upon our apostle; we know that he was at other times an evangelist in Proconsular Asia; and in the Epistle addressed to him, whether we follow Lardner or Paley, to such events we must be allowed to say there is no allusion. 1 Tim. vi. 12, which our author relies upon, from the difference in the phraseology, we think just disproves his own conjecture. Ecclesiastical history is silent as to his suffering any imprisonment, except what may have been derived from the allusion in the Epistle to the Hebrews. If our readers agree with us at all in the view we have taken of the foregoing arguments, we think they will be prepared to admit that our author has too confidently written at the beginning of

No. 11, "The Epistle to the Hebrews was written, *as we have seen*, at the conclusion of Paul's first imprisonment at Rome." Our author's chronology is not rendered the clearer by a slip of the compositor, we presume, page 105, *note*—"The great war which terminated in the overthrow of Jerusalem, began in the 12th year of Nero, i. e. only six or seven years before the date of the letter to the Hebrews."

We are inclined to think that the best part of this volume consists of the Appendix, the first section of which relates to the alleged inaccuracies of Eusebius in many of his historical statements. On account of the great reliance on this writer by almost all succeeding theologians, we think it of high importance to settle the question concerning the degree of credit to be placed in him. A chief difference between the earlier Christian authors after the apostles, and the illustrious men who have adorned our own portion and period of Christendom, the Lardners, the Jortins and Paleys of modern times, lies in the want of or in the possession of a cultivated judgment. A child may see the deficiency in the reasonings of Epiphanius. Eusebius is chiefly *historical*; but to the good historian sound judgment is essentially necessary. From the instances which our author has adduced, we think it very probable that he is right in affirming, page 165, "They form a remarkable contrast to the minute accuracy and conformity of the History of the Acts of the Apostles and the Epistles of St. Paul. The more closely Eusebius is examined, *in what he says of the apostolic times*, the less accurate he is found to be; but the more the sacred writings are scrutinized, the better; for some new evidence of truth will result from the scrutiny."

In contradiction to Eusebius also, our author maintains with much plausibility, page 168, that Timothy and Titus were not settled ministers in Ephesus or Crete. In fact, it appears clearly from Titus i. 5, that the latter was sent to the island of Crete for a specific purpose, and left it when that purpose was answered. Timothy may have done the same. It seems very clear that we should rigidly scan the assertions of the ecclesiastical writers. The present state of the theological world imperatively demands this of us. Great facilities are now furnished to the student by the publication of new and cheap editions of their works in the originals, and also some fresh translations. That of Eusebius' Ecclesiastical History by Dr. Cruse, published by Bagster

in 1842, we first learn from our author. An important section of the Appendix relates to the principles of the Roman Church contained in the Creeds of the Popes and the decisions of the Councils, as compared with the New Testament. We believe that more attention to this subject will be ere long demanded of the ministers of our denomination.

There is subjoined a Table of St. Paul's Journeys, from the Acts and Epistles, the Epistles being inserted in the history at the times when they were written. We think we perceive in the later Church writers a disposition to do without the use of those *Dissenting divines*, Benson and Lardner. Their elder brethren were wiser than they.

The writer of this article ventures to suggest to the Editor of the C. R. and his correspondents, that some notice of the late Mr. Prebendary Tate's work on Paley's *Horæ Paulinæ* would be an acceptable contribution.

B. M.

Five Short Services for the Use of Sunday-Schools: to which are prefixed some Remarks on the Use of Forms, and also a Table of Scripture Lessons. Manchester—printed for the Cheshire Presbyterian Book and Tract Society. 1846.

To these Services is prefixed a very judicious Address to the Conductors of Sunday-schools, in which the arguments for their adoption of set forms of prayer are thus lucidly stated:

"I. They furnish a ready manual to TEACHERS, or others, who may be called upon to conduct a religious service in the School, but may not have sufficient confidence in themselves for conducting it in an orderly and proper manner.—II. The interest and attention of the CHILDREN will be more likely to be kept alive during a service, in which they are called upon to follow the reader, and occasionally take a part themselves.—III. The regular and frequent use of the same Forms will gradually and insensibly impress upon their minds some important passages of Scripture which it is desirable they should commit to memory, and several simple and beautiful prayers which, independently of their value at the time in assisting to form a religious and devotional spirit, may be recalled to their recollection with great comfort and advantage in many of the circumstances of more advanced life.—IV. They furnish the means of putting into the hands of the children, young persons, and teachers, attending the school, a little Manual of Devotion, which may not only be of use to themselves at home, but not improbably, in some instances, produce strong and beneficial impressions on the mind of a Parent, or diffuse a purer and more Christian feeling through a Cottage Household.—To these apparently decided advantages of printed Forms of Service may be added the following—secondary, indeed, and of far inferior importance to those mentioned above—but which ought not to be entirely overlooked:—The practice of following the individual who conducts the service, with a book in its hand, will accustom the child, who is learning to read, to a just pronunciation of the words; enable it to overcome, almost insensibly to itself, many of the mechanical difficulties of reading; and so allow it, much sooner than it would otherwise do, to avail itself of the other advantages of instruction offered in the school."

We are disposed to agree with this statement, although we are not insensible to inconveniences that may arise in the use of printed forms, unless the teachers are present with their several classes, and by precept and *example* induce the scholars to join in the service.

The anonymous author (or, as he modestly styles himself, "the compiler") of these Services has executed his task—not the easiest (as every one who has attempted the composition of prayers and addresses for children well knows)—with judgment and skill. The sentiments are applicable to the condition of Sunday-school children; the language, while it is never mean and trivial, is plain; and the Five Services offer considerable variety, and are, we think, calculated to engage the interest and attention of young persons. The Table of Scripture Lessons is a good addition to this juvenile Prayer-book. The free

and judicious use made of the rich stores of history, poetry and devotion, preserved in the Jewish Scriptures, claims our grateful notice. It is a good practical answer to those who denounce the Old Scriptures as unfit for the pursuit of the young. The New-Testament Lessons, too, are evidently drawn up by one by no means disposed to slight the miraculous evidences of the gospel, and who has no sympathy with the deistical notion that *inspiration* and *genius* are the same thing—that the Saviour of the world is only entitled to higher reverence than Shakspeare or Pope, because he directed his genius exclusively to the moral improvement of his race.

"We persuade Men." A Sermon, preached in Belfast, on Sunday, the 30th of November, 1845, by Rev. H. Montgomery, LL.D., at the Annual Meeting of "The Belfast Unitarian Society for the Diffusion of Christian Knowledge." Published by request of the Society. 8vo. Pp. 51. Belfast.

THIS is one of Dr. Montgomery's most spirited and successful sermons, and will be read with great interest by his friends, from the numerous illustrations it incidentally affords of the long series of brilliant services rendered to the cause of religious liberty in Ireland by this its bravest champion. Preached by any other man but Dr. Montgomery, we should perhaps say the sermon was too combative, and too often sounded the trumpet-note of challenge and defiance, or the exulting note of victory; but this comes not ill from the hero of a hundred fights, who has for nearly thirty years led the Irish liberal theologians and successively defeated the Cookes, the Edgars, and the other able but unscrupulous champions whom Intolerance has placed in the van of its ranks. There is not a true man amongst us who does not honour Dr. Montgomery for "his years, his labours and his character." In this sermon he states that it is his desire that his friends may see "his entire heart and soul and mind in all plainness and without reserve." We thank the Belfast Unitarian Society for publishing this spirited and eloquent sermon, and wish for it a wide circulation on both sides of the Irish Channel.

Misconceptions and Erroneous Statements concerning Unitarians corrected; a Letter addressed to the Rev. R. S. Bunbury, M.A., Vicar of St. Mary, Swansea. By G. B. Brock, Minister of the Unitarian Church, High Street, Swansea. Pp. 34. Swansea.

THE Vicar of Swansea appears to be one of those coarse revilers of his religious neighbours, whose bigotry is sustained by their ignorance. In the pulpit of St. Mary's, Unitarians are held up to hatred as "dangerous unbelievers," and as an illiterate denomination, countenanced by no persons of learning and ability. With singular infelicity, Mr. Bunbury names *Sir Isaac Newton* as an instance of a mighty mind bowing in reverence before the doctrine of the Trinity! How will his accomplished Diocesan blush at the pitiable ignorance of the Vicar of St. Mary's! Mr. Brock has in this little pamphlet properly rebuked his assailant. He mingles happily argument and scripture exposition with his rebukes, and increases his great advantages over the Vicar by keeping his temper, and writing nothing unbecoming the gentleman and the Christian minister.

PERIODICALS.

The Eclectic Review, February.—The present No. well sustains the reputation of this periodical, in variety of topic, liberality of spirit, and soundness of information. The article which we least admire is the first, on "the Life and Times of Bunyan." The writer is certainly not equal to his topic. We turned with interest to the article on "Stuart on the Apocalypse," curious to learn the judgment of English Congregationalists on this bold and liberal exposition of the book of Revelation. The main feature of Dr. Stuart's exposition is, that he understands Babylon to refer to Pagan, not to Christian Rome.

What the spirit of the *Eclectic* reviewer is, our readers may judge from the following passage in reference to the exclusion by Dr. Stuart of Rome Papa from the Apocalypse:

"It will not be readily forgiven. The weapons drawn from the Revelation against Romanism have been wondrously serviceable to theological disputant on the Protestant side, and it will be a hard struggle to give up these tried weapons for the sake of others strictly legitimate. But let not the right-minded inquirer fear to follow out truth in all its bearings—wherever he discovers it. I demand and deserves every sacrifice for its own sake. Let him not be ashamed to adopt whatever commends itself to his best judgment, whether he find it in Protestant or Papal writers."

The reviewer rather overstates Dr. Stuart's claims to originality; for, as the current *British Quarterly Review* observes, Grotius, Hammond, Le Clerc and others, have preceded the American divine in this mode of interpretation, and Dr. Davidson recently developed it in an article in Kitto's *Cyclopædia of the Bible*.—The article on Blanco White comes late, and we differ from some of the reviewer's general views and particular statements respecting Mr. White. It would have been well had he given something more than a simple contradiction of Channing's argument, that the supposition of an infallible church involves the supposition of infallible men in order to discover it. The reviewer appears to us to underrate the sacrifices which Mr. White made to his sense of truth. But the article is, as a whole, both able and interesting. The longest article in the No. is, we presume, from the pen of the Editor, and consists of a calm, yet outspoken, defence of the British Anti-State-Church Association. We cannot assent to the propriety of all the encomiums paid to the conductors of this Association, in respect to exemption from infirmities of temper and from violence of expression, although we are far from denying the good temper and moderation of phrase of this its able advocate. The reviewer's attempt to defend the Association from the charge of ultraism would be more satisfactory to our minds, if we could forget its recent opposition to Sir William Molesworth's election. At the door of the Association, and it alone must be laid that "splendid abortion," Mr. Miall's candidateship. Dr. Prior and his colleagues may be assured that *ultraism* has been the repulsion which has prevented the co-operation of many Dissenters fully alive to the great evil of the Established Church. The reviewer candidly enough states the progress hitherto made by his Association, and bewails the opposition, either covert or open, of "very many of the leading members of the Dissenting body in England." He admits this in respect to town and country, laymen and ministers

"The leading ministers and private members of the Dissenting body have kept aloof. No matter how respectable the deputation might be, or how eminent its members in their respective denominations, the audiences addressed—and for the most part they have been numerous and enthusiastic—have not included those who in former days were the reputed leaders of Dissent in their several localities. It is by no means an uncommon thing to forbid any announcement of the Society's lectures. We have known instances in which a minister, seeing a notice-bill of this kind in the hand of one of his deacons, has declared that, if given out with the other notices, he should be compelled to speak against it from the pulpit."

Now we cannot think the reviewer has assigned any adequate causes for the effects thus stated by himself. It is not unreasonable to conclude that if all the proceedings of the Association had been of the mild and reasonable kind alleged by its advocate, most of the doubters and opponents amongst Dissenters would have been by this time gained over to its ranks. Our own objection to the Association, as we have more than once stated, is that so ably explained by Mr. J. J. Tayler in his *Retrospect of the Religious Life*. The country is not yet prepared for the abolition of the existing Establishment; there are every where elements of intolerance in the public mind, which might, and probably would, collect together and form an oppressive

and intolerant public opinion that would endanger the religious liberty of the most disliked sects. The reviewer, in an eloquent passage, extols the expansive views and liberal spirit of his Association, and says, amongst other things, "It assails no man's church, it condemns no man's theology." This is true as respects the Association; but we Unitarians have experienced the assaults and condemnations, fierce and bitter, of some of the individuals who belong to the Association; and until we have satisfactory proofs that these men understand their principles better, and can withstand the temptations of the odium theologicum, we think it neither dignified to join their ranks, nor safe for ourselves and others to arm them with a power over the public mind which they may abuse. We stand aloof, therefore, from the Anti-State-Church Association, on the ground, not of abstract principle, but of urgent expediency. We can in the mean time look without dissatisfaction on the conduct of those who are uninfluenced by our fears, and see their way clear to co-operation with the opponents of every State-church. They may be the instruments of upholding important principles, and of advancing that state of public opinion which will render it safe and expedient for us, and those who think with us, to descend from our present position of neutrality, and to join the ranks of the practical asserters of perfect religious equality.—Before parting with our reviewer, however, let us shake hands with him, and thank him for his brief but significant criticism on Mr. Shaw's Exposition of the Westminster Confession. We of course sympathize with his dissent from that good man's dictum, that "every truth set down in the Confession is most agreeable to the word of God;" and to his declaration, "We are not warm friends to Confessions at all, and should not be sorry if they were entirely abolished," we give a hearty Amen!

British Quarterly Review, No. V.—This No. opens, inauspiciously, with a terribly long article on what the reviewer is pleased to call "Man in his Moral Relations." It is, in fact, a rambling justification of the doctrine of hereditary depravity, and an attempt to shew the consistency of that strange dogma with sound philosophy. Dr. Payne's Congregational Lecture is the occasion of this Quixotic adventure. We cannot congratulate the reviewer on his success, although we are happy to acknowledge his entire freedom from asperity. He admits that human nature, in its defectiveness, is a contrast to all the other works of God. He treats it, however, as an unquestionable article of revelation, and asserts that those who receive Christianity and modify this doctrine by their reason, render revelation "comparatively useless." Throughout the whole argument, the thing to be proved is taken for granted; and at the close of his medley of metaphysics and theology, the writer, with more courage than skill, announces those truths which stand in direct antagonism to the dogma of St. Augustine (such as, that God cannot be said to be the author of sin, that every man is answerable for his own sins and no others, &c. &c.), to be "principles involved in the entire doctrine of original sin." There are many articles in the No. of a far higher order and more general interest. We would particularly direct attention to that on the genius of Carlyle, which contains much sound criticism, chiefly directed to the extravagances and faults of the author. The great obstacles to Mr. Carlyle's universal fame as a man of genius and a powerful writer, are his own dogmatism and one-sidedness, and the indiscriminating encomiums of his panegyrists, who sometimes lavish most of their fondness on his worst faults. Dr. Vaughan (for we attribute this article to the Editor) had local and personal reasons for pointing attention chiefly to Mr. Carlyle's errors and literary sins. The *local* motive was to furnish to the young men of Manchester, who have recently listened to a course of lectures, more eloquent than true, on Carlyle's writings, a counterpoise to the extravagant and absurd commendations that had been heaped upon them. The *personal* motive was somewhat of the nature of the *spretæ injuria formæ*. Like Juno, historians are very sensitive to any slight on their charms; and Mr. Carlyle, the British reviewer thinks, might have

spoken more civilly of his historical predecessors, and, moreover, might have learnt a great deal which he did not know when he wrote his book on Hero-worship, had he consulted a certain "History of England under the House of Stuart." In an article on Neological Criticism, we have admirably well told Dr. Meinhold's "ingenious device" for exposing Strauss's critical blindness, by palming the fiction of the Amber Witch on this Argus-eyed detector of myths as a veritable history. In this pointed language does Meinhold rebuke the whole school of mythical sceptics:

"From the history of my work, the following conclusions, which I would fain circulate far and wide, may I think be drawn. 1. The critics who assert that they can develop, from the letters and style of the sacred writings, the author and the exact time of composition, ought to blush at the present failure of their skill. 2. Those of them who declare that history of Jesus Christ, whose historic truth has a far better foundation than any other historic fact whatever, to be a romance, ought to be ashamed of themselves for taking my romance for real history. 3. If they persist, as they probably will, in declaring my fable to be a fact, in spite of my assertion to the contrary, and of the affidavit of a synod of divines and yet declare the history of the Gospel to be false or fabulous, though its authors have sealed their testimony to its truth with their own blood, all reasonable men will judge that they have pronounced their own condemnation. If the device by which I have proved this is wicked, it is the wickedness of one who by an artifice would detect a thief that had broken into the sanctuary. To me and thousands of others, the GOSPEL is such a SANCTUARY."

The writer of Art. VII., on the German Catholic Church, is somewhat perplexed by the conflicting accounts of Ronge's doctrinal deficiencies, yet writes fairly, and sums up with this hopeful conclusion: "On the whole, we hail this great movement as of auspicious omen to the cause of truth, liberty and godliness, and commend its interests to the attention, the liberal judgment and the fervent prayers of the Christian public of Great Britain." The luckless writer of Art. X., on "Corn and Bullion," ventured on a prophecy respecting the intended Government measure—"A policy of half-measures is to prevail; the interests of the empire, the safety and welfare of the community, are to be sacrificed for the sake of a compromise with a powerful class." The sort of "compromise" which this sagacious prophet anticipated, was a fixed duty of ten or twelve shillings, charging the whole of the poor-rates on the Consolidated Fund, and a permanent income-tax of seven-and-a-half per cent. When next this far-seeing economist ventures on a prophecy, we would advise him to let it relate to matters which cannot be settled until his own prophecies are decently buried in oblivion. In the present instance, the sheet which contained these lugubrious forebodings was not dry when all England began to rejoice at the bold and liberal measure proposed to Parliament by Sir Robert Peel.

The Irish Unitarian Magazine and Bible Christian, No. II., February.—We give a hearty welcome to our Irish contemporary "Unitarian Magazine" in its enlarged form and new and greatly improved Series. In the *Bible Christian* we sometimes regretted not to see proofs that the pens of our best Irish Unitarian writers were at work. If the New Series continues as it has begun there will be no longer occasion for this regret. Dr. Montgomery is contributing a series of papers, which promise well, on Irish Presbyterianism. The article on "the New Irish Colleges" appears to be written with every desire to give praise where it is deserved. It characterizes the Colleges Act as "a glorious measure—an omen of coming good, fraught with blessings to generations yet unborn." The details which follow of the series of blunders and discreditable jobbings on the part of the Irish executive, by which this measure has for the present been stripped of its glory and rendered comparatively useless, are most discreditable to the Lord-Lieutenant and his advisers. After giving credit to the English Government for "motives most laudable" in reference to the Colleges Act, the writer proceeds to remark, "But true

requires us to declare, that we believe the responsible Ministers of the Crown in Ireland to have been badly advised in almost every thing they have done and determined with regard to this Act since it became law." This condemnation appears to be justified, 1st, by the refusal to accept of the buildings, grounds, library and apparatus, of the Belfast Academical Institution, generously offered by the proprietors to the Government for the purposes of the Act, and by the threatened position of the Northern College at a distance from the town of Belfast. 2ndly, by the appointment of Presidents and Vice-Presidents of the new institutions. The least objectionable of these are Dr. Kane and Dr. Ryall at Cork; yet they are neither eminent in science nor academically experienced. Dr. Kirwan, the Galway President, is described as "an indifferent scholar, totally unacquainted with the sciences," and "destitute of experience." Dr. Henry, the President at Belfast, is thus described: "Dr. Henry is well known to possess barely such an amount of knowledge of language, literature and science, as would enable a student to take a degree, upon the lowest scale of qualification, at any College or University. He could not undertake to discharge the duties of Professor in any one class of the whole that are to be under his superintendence." It is not difficult to conceive that Lord Heytesbury and Sir Thomas Freemantle might, misled by interested representations, have made a very bad appointment in honest ignorance; but what are we to think if we credit the statement here made, that Dr. Henry candidly informed the Government of his deficiencies before he received his appointment? Sir Robert Peel must select wiser or honest Irish Ministers to do his bidding, or that country will continue to be his rock a-head. In the hands of men who can make so good a law as the Colleges Act an instrument of evil, what engines of oppression must the bad laws be which still disfigure the Irish Statute-book!

The Monthly Religious Magazine, New Series, No I., January, 1846 (Boston).—This new and enlarged Series of our American contemporary, under the editorship of Mr. F. H. Huntington, opens well. The work very much reminds us of the first series of the *Christian Examiner*, which we confess we liked even better than the present more ambitious series, excellent though it be. We are glad to see that the names of the writers are prefixed to several of the articles. The principal contributors to the present No. are, Rev. Chandler Robbins, Rev. S. Osgood, the Editor, and Rev. S. K. Lothrop. The Editor's "Sunday-school Lesson" is an admirable paper, and will help many a teacher in making the Scriptures both intelligible and interesting to Sunday-scholars. Mr. Osgood's description of "Calvin's Career at Geneva," and Mr. Robbins' *Memoir of Henry Ware*, are both excellent. Contributions to this periodical are, we see, announced from the pens of Dewey, Frothingham, Gannett, Peabody, Waterston, and other well-known divines, so that we may predict for it a brilliant as well as useful career.

The People's Dictionary of the Bible.—This instructive work is carried on by its enterprising author with very great spirit. Hitherto, a Part has been published on the first of each month. We are willing to conclude from this circumstance that the Dictionary is liberally supported by the public generally, as well as by the Unitarian body. We are glad to record a great improvement in the style of the wood-cuts. We see Mr. Barker announces his purpose some day to print very cheaply "A Dictionary of the Bible." We regret this, because it must divert from the present work a share at least of that patronage to which it is so well entitled, and without which so costly a work cannot be completed. In his eagerness to do good to the mass, Mr. Barker must be careful not to injure others that are as able and zealous as himself in promoting human improvement.

CORRESPONDENCE.

ANCIENT PRESBYTERIAN TOMBS.

SIR,

I READ with interest in a late No. of the C. R. the account of chapels rebuilt or renewed since the passing of the Dissenters' Chapel Act, and think the Unitarian denomination is beholden to you for collecting so many facts in relation to their places of worship. I see, however, no reference to one kind of renovation, which is in many places needed, and which is due from the modern representatives of the old Presbyterian confessors of England. A century and a half has passed away since the founders of our English Presbyterian congregations went hence to their reward. The tombs which were erected to their memory by the piety of contemporaries, especially where exposed to the severities of our insular climate, are in some instances which I could specify defaced, and inscriptions which our fathers loved to read are no longer legible. This should not be. In these unimaginative days, it were an idle dream to suppose that some enthusiast will arise amongst us possessed with the reverent spirit of Robert Paterson, whom Sir Walter Scott has immortalized under the name subscribed to this letter. But surely it is enough to call attention to the subject, and each minister and congregation whose house of prayer is enriched with ancient tombs will at once "perform this tribute to the memory of the deceased warriors of the church." For, further to borrow the beautiful words of Scott, they ought to consider themselves "as fulfilling a sacred duty, while renewing to the eyes of posterity the decaying emblems of the zeal and sufferings of their forefathers, and thereby trimming, as it were, the beacon light which was to warn future generations to defend their religion even unto blood." But I would plead for something more than renovation. I should wish to see the walls of our houses of prayer adorned with memorials of their founders or first ministers. At the proposed new chapel at Leeds, let some simple marble slab tell to distant generations the faithfulness of Sale, and Sharp, and Todd, and Stretton. At Gee-Cross, let the same be done for Angier and Cooper. At Gloucester, let the name of John Bidle have its suitable memorial in Burton-Street chapel. Let the Presbyterians of Manchester do honour to the virtues of Newcome and Chorlton; and the congregation of Chester, to those of Matthew Henry. At Lewin's Mead, Bristol, let a tablet preserve a record of the services of John Weeks, and of Joseph Kentish, who (as his schoolfellow and friend, Calamy, records) at Merchant Taylors' School witnessed a good confession of Nonconformity when only eighteen years of age. There are amongst the "orthodox" Dissenters not a few who think the present race of English Presbyterians unworthy descendants of the first Presbyterian Nonconformists of England. An act of simple reverence such as I now propose would be a proof to them that, while dissenting from some of the opinions of our fathers, we appreciate with loving and reverent hearts their pure integrity, their enduring courage, and their pious and godly lives.

OLD MORTALITY.

THE LATE MR. ACTON'S SERMONS.

SIR,

WILL you permit us, through the medium of your pages, to inform your correspondent B. (p. 49), that "*definite proposals*" for the publication of a volume of the Sermons of the late Rev. Henry Acton, stating price and size, and the names of different persons who would receive the names of subscribers, were advertised, and extensively circulated by us, more than a year ago; and that it has been owing to no diminution of our interest in the object that it has not been accomplished. It is unnecessary to trouble your readers with the reasons which have prevented our going to press. But we are happy in being able to state that, having had the promise of assistance in bringing out the volume, it will now be published with all convenient speed, and that persons wishing to subscribe may send their names to either of us, in Bristol, or to the Messrs. Chapman, Booksellers, 121, Newgate Street, London.

WILLIAM JAMES,

J. REYNELL WREFORD.

Bristol, January 22, 1846.

INTELLIGENCE.

AMERICA.

Harvard University.—We learn from the Boston newspapers, that the Corporation of Harvard University, a short time previous to the return of the Hon. Edward Everett from England; addressed to him a letter requesting him to consent to be put in nomination for the office of President of the University, in place of Hon. Josiah Quincy, resigned, and informing him that in that case he would receive the unanimous vote of the Board for the appointment, which, on the meeting of the Board of Overseers, would be laid before them for their confirmation. Mr. Everett has recently given an answer to the application, in which he has consented to receive the appointment.—The *Christian Register* states, that "the announcement of Gov. Everett's acceptance of the Presidency of this institution, is hailed with inexpressible satisfaction by all the friends of our venerable University, and of literature and learning throughout the land. EDWARD EVERETT is the name which all the people of all sects and parties, here and every where, have uttered, with one accord, as the successor of JONIAH QUINCY. The most accomplished son of the College, whose heart has turned towards it, at all times, with grateful affection, during his whole brilliant career, at home and abroad, will now bring back the rich fruits of his experience, his most matured faculties, and the meridian lustre of his fame, and offer them up to its service."—By the annual catalogue, this institution now contains, Seniors, 67; Juniors, 67; Sophomores, 61; Freshmen, 78; general students, 6; making a total of 279 undergraduates. Then the Divinity school numbers 32; the Law school, 132; the Medical school, 167; and resident graduates, 15; making a total of 336. The whole number, therefore, of undergraduates and members of the professional schools amounts to 615.—In other Colleges, the undergraduates are, Yale, 435; Amherst, 118; Williams, 167.

Dedication at Bridgewater, Mass.—The new house of worship erected by the first Congregational Society in Bridgewater was dedicated on Wednesday, November 19, 1845. The sermon was preached by Rev. Mr. Bradford, pastor of the society, from Haggai ii. 7: "I

will fill this house with glory."—The new church is an elegant building of the Doric order, seventy-two by fifty feet. It contains seventy-two pews, uniformly furnished. The interior combines richness with simplicity, and the exterior is adorned by a beautiful spire, one hundred and forty-five feet in height. There are few churches in New England of chaster proportions, or more favourably situated. We rejoice in the happy prospects of this ancient church.

Church and Dedication at Troy, N. Y.

—A correspondent of the Boston Religious Magazine thus writes:—"Thirteen years ago, an effort was made in Troy by Mr. Brown, late of Brattleboro'; but after some two months' preaching, the prospect was discouraging, and the attempt was abandoned. Since then, Unitarianism has not had an open advocate. The few who cherished it affectionately, did so in the solitude of their own bosoms. Immediately after my arrival here last year, I felt the importance of a sister society so contiguous,—and getting hold of the names of some two or three individuals, sounded them on the subject. They stood for some months aghast at the temerity of the idea; not until May last, when they had discovered one or two more of the reliably faithful, did they make an attempt to see how many could be got out to hear a sermon. On the first Sunday in June I preached to some seventy people in the court-house; and at least one sabbath service a week has been held from that time. In the course of two months, finding themselves actuated by a united and energetic spirit, they have purchased a house, formerly a Presbyterian house, in the heart of the city, have fitted it neatly, and on Friday afternoon, November 14, it was dedicated. The services were conducted by Rev. Mr. Farley, of Brooklyn, Rev. Mr. Pierpont, and by Rev. Mr. Harrington.—The chapel contains fifty-six pews, and enough have already been let to realize above seven hundred dollars per annum. This is remarkable for a society in a city wherein, six months ago, not a half-dozen Unitarians were known to exist. With favourable circumstances, much may be hoped from the character and spirit of this society. Rev. Mr.

Pierpont will supply the pulpit until April next. Here, in Albany, we are slowly progressing in outward growth and rapidly in interior enlargement. A spirit of earnestness, unity and life is in progress, that promises to accomplish much for us."

Writings of Henry Ware.—We are glad to learn that Selections from the published and unpublished discourses and miscellaneous writings of Henry Ware, Jun., D.D., will shortly be published, especially as we are informed that they will include a new Devotional Work, designed by Mr. Ware as a continuation of that admirable treatise on practical religion, "The Formation of Christian Character, addressed to those who are seeking to lead a Religious Life."

IRELAND.

Portrait of the Rev. Dr. Montgomery—Public Meeting.

On Thursday, Jan. 1st, a meeting was held in the Commercial Buildings, Belfast, for the purpose of presenting the Rev. Dr. Montgomery with his Portrait, admirably painted by Knight, of London. William Sharman Crawford, Esq., M. P., the Chairman, read an address to Rev. Dr. Montgomery, stating that the gift was offered him by friends of different religious denominations and political parties. Though differing among themselves in religious and political opinions, they were fully agreed in paying to his private worth, public merits, and commanding talents, the strongest tribute of their affection, gratitude, and admiration. The address also alluded to Dr. Montgomery's efforts in the maintenance and promotion of liberty, civil and religious. The address then proceeded in the following terms: "The occasion in which this presentation originated was one of deep public and private interest. The religious rights and congregational properties of a large number of Christian societies in this country and in England were threatened to be invaded, under the operation of antiquated penal enactments. You, Sir, as well befitted you, took a leading part in resisting that extraordinary attack; and we recognized in the triumph of justice and liberty the operation of your great personal influence and distinguished abilities. It pleased God to afflict you in the midst of your exertions with heavy and protracted sickness; but even when prostrated on a bed of suffering, your

zeal never abated, and your energies never flagged; and we recollect, with mingled gratitude and amazement, that even then your unbending energies and cloudless genius manifested themselves in a splendid and unanswerable refutation and exposure of the opponents of the Dissenters' Chapels Bill, whereby you disconcerted their projects, and afforded resistless aid in the achievement of the glorious triumph of truth and justice which speedily ensued."

From Dr. Montgomery's eloquent and beautiful reply, we regret we can only select the following striking passage: "You have been pleased to refer to the great act of justice consummated in the passing of the Dissenters' Chapels Bill, as 'the occasion in which their presentation originated,' and to speak of my labours in the promotion of that measure in terms of eulogy, more suited to your own generous exaggeration of my exertions than to the actual value of my services themselves. That I laboured zealously, perseveringly, and amid some discouragement, but with a spirit worthy of a good cause, is quite true; that I rendered some service also, I am happy to believe: but, under God, we owe the security of our properties to a Government magnanimous enough to do an act of justice to their political opponents—to Christian and enlightened statesmen of all parties, in both Houses of Parliament—to the disinterested support of *all* our Catholic, and many of our Protestant countrymen—and, I firmly believe, in no small degree, to the uncompromising pertinacity with which our opponents declined meeting every overture for a settlement on the principles of substantial justice. I often think of the sad scenes through which I then passed, as upon a troubled dream—wondering *how* we were ever assailed, but wondering, still more, *how* we ever obtained protection. Those sad scenes cannot fade from my memory; but the irritation of conflict, thank God, has died within my heart; and, if I cannot yet entirely recall my esteem for those who would have left me without a temple or a home, for no crime but the honest worship of my Creator, I can, at least, obey our great Master, by 'forgiving them from my heart!'"

Presentation of his Portrait to Rev. Dr. Drummond.

On Jan. 30, an interesting meeting

was held at the Strand-Street chapel, Dublin, in order to present to Dr. Drummond his Portrait, as a token of the gratitude and love felt towards him by his friends and admirers in Dublin and elsewhere. The chair was taken by Counsellor Moody, and a very appropriate address was read on the presentation by Dr. Ferguson. Happy allusions were made to the honoured men who had in succession adorned the Strand-Street pulpit—Emlyn, Abernethy, Duchal, the two Bruces, Plunket and Armstrong; and to Dr. Drummond's moral and intellectual attainments, which he had so zealously devoted to Christian truth and righteousness.

The gift was acknowledged by Dr. Drummond in a speech characterized by his usual ability and eloquence. Gladly would we insert the whole speech, but in the crowded state of our pages must content ourselves with a single extract:

"It is melancholy to reflect how little the principles of genuine Protestantism have been understood or regarded, and how little progress in religious knowledge has been made by the great body of mankind since the time of Luther's Reformation. The object of most of the new societies into which the Christian world was then divided, was not to advance, but to retard and limit, the progress of inquiry. Having burst the chains of papal tyranny, they were impatient to forge and to rivet other chains not less galling on the minds of those who were boasting of their emancipation from slavery. Vain boast! The Pope of Geneva was not less intolerant than the Pope of Rome, nor the yoke of Presbyterian Synods and General Assemblies less oppressive than the yoke of General Councils,—nor the fires which burned Servetus less cruel and tormenting than those which consumed Huss and Jerome of Prague.—What have the 'coarse intellects and unfeeling hearts' of the General Assembly of Ulster done to promote the cause of genuine Christianity? Ask the Court of Chancery! and it will tell us, that when they failed to dislodge us Unitarians from the high and holy position which we had assumed as servants of the One only living and true God, by the legitimate weapon of controversy, they hoped to prevail against us by the revival of certain intolerant laws, which, in the lapse of years, their very intolerance had rendered obsolete;

and had it not been for the wisdom and justice of the British Legislature in passing the Dissenters' Chapels Bill, we should have been robbed of our houses of worship, of all our congregational properties, of the very funds which our benevolent predecessors had provided, and to which some of our living contemporaries largely contributed, to be a provision for the fatherless children and widows of your pastors. Such are the fruits of their Christianity, such the lessons they inculcate on their priest-ridden, down-trodden, miserably deluded and mystified congregations; and so certain were they of the success of their nefarious projects, they had actually begun to quarrel about the division of the pillage. The enemy said, 'I will pursue, I will overtake, I will divide the spoil; my desire shall be satisfied upon them; I will draw my sword; my hand shall destroy them.' But, thanks to our Almighty Protector! in the hour of their anticipated triumph, they were signally defeated, and we still continue to worship in the houses built by our pious ancestors, and raise the voice of praise and thanksgiving to our great Deliverer, who hath rescued us from the fangs of the destroyer, who 'brake the jaws of the wicked, and plucked the spoil out of his teeth.'"

In the evening there was a Soirée in honour of Dr. Drummond at the Northumberland Buildings, which was numerous attended, and some excellent speeches were delivered, under the presidency of Daniel Hutton, Esq.

DOMESTIC.

Appeal to the Unitarian Public in behalf of Mrs. Gisburne.

In the year 1822, the Rev. John Gisburne, of Trowbridge, and previously of Soham, was deprived by a paralytic stroke of both bodily and mental strength. An appeal in behalf of Mr. G. and his destitute family was made by the Editor of the Monthly Repository (XVII. 418) to the Unitarian public. A considerable fund was raised to support Mr. Gisburne during the remainder of his life, and to provide for the children till they should be capable of supporting themselves. Mr. Gisburne died in 1826, leaving a widow and eight children. A considerable portion of the fund raised by the generosity of the Unitarian public was consumed in paying Mr. Gisburne's debts, and supplying

him during the closing years of life with the necessary comforts. Since that time, Mrs. Gisburne has had to struggle with difficulties and most painful disappointments. Four of her children have, after long periods of sickness, died. One of them, a young man of great worth and promise, had, at considerable cost, been educated as a surgeon. Had his life been spared, Mrs. Gisburne would have had a home for the rest of her days. But, after successfully establishing a practice in the neighbourhood of London, Mr. Theophilus Gisburne fell into a consumption, and died at Hastings at the close of the year 1838. By this distressing event, all the plans and hopes of Mrs. Gisburne's friends were frustrated. After providing for the support of the family since 1822, and furnishing the means of an expensive professional education to her son Theophilus, little of the fund remained. The whole of it is exhausted, and had it not been for large advances made by the late Rev. Robert Aspland (*not far short of £300*), Mrs. Gisburne must have before this suffered want. It was, probably, Mr. Aspland's intention to make a fresh appeal to the Unitarian body in behalf of the destitute widow of his friend. But this purpose (if entertained) was, through Mr. Aspland's long and severe illness, not effected. The executors of Mr. Aspland give up every claim they may have on Mrs. Gisburne for sums advanced by him. This is stated, in order that the public may know that whatever contributions are given will be applied exclusively to Mrs. Gisburne's support. She is now 64 years of age, and in a very bad state of health. Not one of her four surviving children is in circumstances to undertake her support. Without the immediate aid of friends, she must be exposed to the miseries of penury as well as sickness in her old age. A comparatively small sum (say two hundred pounds) would purchase for her an annuity on which she could decently subsist. The aid of individuals, and of charitable societies and fellowship funds, is earnestly implored. Whatever subscriptions are received, will be acknowledged in this work. They may be paid to any one of the following gentlemen:

Mr. HORWOOD, Unitarian Association Rooms, London.

Mr. SYDNEY ASPLAND, Lamb Buildings, Temple.

Mr. RICHARD ASPDEN, Mosley St., Manchester.

Rev. W. CLACK, Soham.

Rev. R. BROOK ASPLAND, Duke near Ashton-under-Lyn

The produce of this appeal expended or invested in such may appear most conducive welfare of Mrs. Gisburne, in direction of Rev. William C. Rev. R. Brook Aspland.

Manchester New College

It is with very great regret nounce the intended resignation close of the present session, by Mr. Wallace, of the Chair of Theology. At a meeting of the General Council of the College, held subsequent announcement of Mr. Wallace's resignation, the following resolution was unanimously passed:

"That the Committee receive with deep regret the announcement of Mr. Wallace's intention to resign the Chair of Professor of Theology and of the Theological Department close of the present session, and to lament that the state of his health should be the cause.

"The Committee beg leave to express their willing and grateful testimony to the most efficient and admirable manner in which the duties of the Chair have been discharged by Mr. Wallace, and would respectfully convey their earnest wishes for his future health and usefulness."

A Special Committee was at the same time appointed, to whom was assigned the task of considering and recommending how this important Chair could, in the circumstances, be best filled. They have recently sent in their report, which was taken into consideration, and approved by the Committee, by an unanimous vote, to agree to act upon it. The Rev. Vance Smith, B.A., now of Bath, and the minister-elect of Bath, was in consequence invited to the future Theological Professor of Bath congregation, though in consequence of their own disappointment, he has handsomely set Mr. Smith at defiance, and he, we understand, has in his acceptance of the Professorship is hoped that by Mr. Smith's Committee will now be able to carry into effect a plan they have long considered desirable, and will be authorized to announce that lay students received into the house of a Professor. Although every friend of the College will regret the loss of Professor Wallace's varied learning and

judgment, it is most satisfactory to know that the election of Mr. Smith has received the deliberate sanction of both Mr. Wellbeloved and Professor Wallace.

Oxford Popery.

On the first day of February, Dr. Pusey, the leader of that school of Oxford theologians who have for the most part conformed to the Church of Rome, rendered his return to his sacred duties, after a suspension on the ground of heresy for three years, very notorious by appearing in the pulpit of Christchurch, and preaching before a densely crowded audience a sermon from John xx. 21—23. He referred to and reiterated the sentiments of the discourse which had occasioned his suspension (in which, our readers will remember, he asserted the doctrine of the Real Presence), and then proceeded to assert the right and duty of the Church, by its ordained ministers, to receive the confession of sinners, and upon repentance to grant absolution. Dr. Pusey sustained his positions, as he proceeded, by reference to the words of the Book of Common Prayer, particularly in the Visitation and Communion of the Sick. With singular disregard of his position, he alluded in the language of warning to Michelet's book, exposing and denouncing the abominations of the Confessional, as "the work of an infidel of impure mind in a foreign land," and added, that "our peril lay not in the practice of confession, but rather in the unhindered tide of corruption, sweeping away its tens of thousands, where the heart, unopened to parent or to priest, lay open to Satan's snares." Thus boldly did Dr. Pusey offer to the assembled members of a Protestant University, those "dregs of Popery," of which the ever-memorable John Halles long ago spoke "as not yet sufficiently washed from the hearts of many men." So carefully did the Dr. entrench himself, in the most offensive propositions, behind the clear and not to be mistaken words of the Book of Common Prayer, that we know not how those who prefer Rubrics and Articles to Scripture texts and arguments can confute or even blame him. And yet that the doctrine of his discourse was essentially Popish, no sane man who has read the full abstract of it given in the *Times* newspaper can doubt. The *Tablet*, a Roman Catholic journal, conducted with great ability, dilates on this

sermon with much satisfaction. The Oxford Doctor's orthodoxy is all but avouched by the zealous son of Rome in the following passage: "The doctrine laid down by Dr. Pusey seems, as far as we can judge, to differ in nothing from the Catholic doctrine, except in the greater or less amount of obligation which in Dr. Pusey's view appertains to the Sacrament of Penance." The writer correctly enough observes, that although Dr. Pusey does not style Penance a Sacrament, yet his description of it evidently brings it within the definition of a Sacrament, even as propounded by the English Church.

It is exactly a hundred years ago since Mr. Micaiah Towgood exposed in his masterly work, entitled *A Dissenting Gentleman's Letters*, the service in the Book of Common Prayer for the Absolution of the Sick, "as too much resembling the solemn tricks of the Church of Rome, by which they pretend to send men to heaven without real amendment and holiness of life." The perversions by which Protestant clergymen explain away the meaning of the Prayer-Book in this service, are not less revolting to common sense and honesty, than the system of *non-natural* interpretation used by Mr. Ward, Mr. Oakley and Mr. Newman, before their secession to Rome. Possibly this sermon of Dr. Pusey (the ingenuity of which is very great) may awaken the understanding of some of the Evangelical clergy to the objectionable character of a portion of the Book of Common Prayer, and induce them to unite in a firm demand for the revival of that Book, or, in the failure of that scheme (which may assuredly be anticipated), to the withdrawal of that *assent and consent* which they can no longer regard as compatible with Christian integrity. There are, no doubt, many things in the Prayer-Book which the Heads of the Protestant Church would be glad to be rid of; but that they will now, as their predecessors did last century, resist a demand for its revival, may be deemed more than probable, by the conscious danger of beginning to repair an aged and very crazy edifice.

The Pope and the Czar.

The Catholic journals give some particulars respecting the recent visit of the Emperor of Russia to his Holiness, which, if correct, are very creditable to the latter. After the ceremonies

of introduction were over, the Emperor began the conversation with a compliment; but the Pope, interrupting him, said, "Let us not lose time; let us speak of serious matters; and speak slowly, that I may understand you. I am very old; in a very short time I shall go hence to account to Jesus Christ for the fulfilment of my pastoral duty; but God may also call you at a moment to demand of you an account of the cruel persecutions that you have caused his Church to undergo, especially in unfortunate Poland." At these words the Emperor was troubled more and more; his countenance flushed with crimson. It is even said he wept, and, kissing the Pope's hand and his robes, he repeated, "I have been calumniated to your Holiness." The Pope specified several acts of persecution, and then placed in the hands of the Czar a paper containing a list of 26 persecuting Ukases and other acts emanating from the Emperor himself—adding, "Take this record of your own acts against God and his Church, which will remind you of what you must do in order to justify yourself." The Emperor repeated that the Holy Father should be satisfied with him, that he would do all that was required. The Holy Father asked him to receive a Nuncio at the Court of Russia, the cessation of all religious persecution, and entire liberty for the Catholic Church in the Russian empire. To these requests the Czar promised to give an early answer. The Emperor left with visible emotion, and afterwards complained to M. Marini, the Governor of Rome,—one of the very few Roman dignitaries who offered any civilities to him,—that the Holy Father had regarded him as a Nero or a Caligula, adding, that "in so vast a land as that he governed, it was impossible for him to know all that was passing." Marini exhorted him, "in order to prove the falsity of the accusations made against him, to proclaim liberty of conscience."

The whole of this narrative, which we have abridged from the *Tablet*, is excellent, and we cannot but remark that the conduct and free speech of the Pope and the Roman nobility contrast well with the servile adulation with which the Russian despot was treated when he visited the Sovereign of our own land of liberty. It was then forgotten on all hands, except that witty and liberal journalist, *Punch*, that there are higher duties than hospitality. *The perpetrator of Siberian cruelties*

and the oppressor of Poland ought to have learnt from the looks, if not from the lips, of Englishmen, that his name and character are loathed wherever liberty is cherished. Let us, therefore, render honour to the Pope and his court for having rebuked and abashed a cruel despot.

Important Movement among the Jews—A great meeting of Jews from all parts of Europe has recently been held in Frankfort, in which they voted that there is nothing obligatory in the use of Hebrew in their worship, and accordingly that it was best to retain it only in part, as a badge of their nationality and a bond of union. Also, on full discussion, that the Messiah is *already come*, the present toleration and comfort which they now enjoy being what is meant by the promised Messiah. Also, that there is nothing to forbid their freely blending with the nation among whom they reside.

PARLIAMENTARY.

Before our Magazine is in the hands of our readers, they will probably have learnt the result of the great Debate on the proposed alteration of the Corn laws. A debate extending through three weeks is, we believe, without precedent in Parliamentary history. The length of the debate may be due to the magnitude of the interests discussed, but it has scarcely been justified either by the wisdom or the novelty of the arguments adduced by the majority of the speakers. The remnant of the once "great Conservative party" have evidently been talking against time. Their object probably has been to increase the number of their minority by votes of the Protectionist delegate just sent up to Parliament by several of the agricultural counties, and also to diminish the number of Sir Robert Peel's majority by protracting the debate until the legal members of the House shall have winged their flight to their several circuits. Some persons imagine that the delay is contrived in the hope that the Conservative Peer may recover from the consternation into which they have been thrown by the bold and righteous policy of the Government, and that a successful opposition may be constructed in the House of Lords. But whatever have been their motives, the Fabian policy of the Conservative party will perhaps expose them to a speedy and a severe retribution. Before the free-trade

policy of the Government will be discussed in the Upper House of Parliament, it is now matter of certainty that large districts in Ireland will be involved in all the dreadful horrors of famine. The courage of the hereditary legislators must be much greater than we are disposed to give them credit for, if they peril their order by throwing themselves between a famished people and the supplies of food which Her Majesty's Ministers, supported by a large majority of the Lower House of Parliament, would provide. Notwithstanding many sinister predictions, we still entertain a cheerful conviction that the Lords will, however reluctantly, pass the Bill. A curious question has to be answered—*What will the Bishops do?* Oppose or support the Government in its proposed important alteration of the Corn-laws? The Right Rev. Prelates are placed in no very enviable position. They cannot support the measure without manifesting such a disregard of the pecuniary interests of the clergy as it is hardly in the nature of Bishops to anticipate; and they cannot oppose it without exposing themselves to the suspicion of being actuated by the meanest and most mercenary of motives. A proclamation from the Episcopal Bench that, in the supply of "daily bread," the interests of the Church and those of the People are directly opposed, will hardly be quite politic just now; and yet the quiet submission to a probable falling off of income to the extent of 10 or 20 per cent., will be a sore trial for even clerical virtue. The interest which, under the Tithe Commutation Act, the clergy have in the question, will be seen by the following statement of the variations in every £100 of rent-charge, according to the average price of grain during the year:

To Christmas	1835....	£100	0	0
	1836....	98	13	9½
	1837....	97	7	11
	1838....	95	7	9
	1839....	98	15	9½
	1840....	102	12	5½
	1841....	105	8	2½
	1842....	105	12	2½
	1843....	104	3	5½
	1844....	103	17	11½
	1845 (the writer has			

not, at the moment, the means of ascertaining the amount, but he believes it to be a few shillings below the year preceding. It would, of course, have been still lower—comfortable reflection for the clergy!—but for the potatoes (or.)

Sir Robert Peel will be more fortunate than we anticipate, if he be not as bitterly denounced in one House for treachery to the Church, as in the other he has been for his alleged faithlessness towards the Agriculturists.

To return to the Commons' Debate. The discussion has presented some very singular features. Little as we admire the arguments and principles of the opponents of Sir Robert Peel's measure, we frankly admit that their course is intelligible and respectable, when compared with that of some of his habitual supporters. Lord Sandon and some others of the Ministerial party avow that their opinions on the subject of protection to agriculture are unchanged, that they look upon free-trade with dislike and fear, but that they foresee that the consequence of deserting their leader would be to throw the government of the country into the hands of the Whigs—an evil of greater magnitude even than free-trade. A more unblushing avowal of the preference of mere Party claims to individual conscience and the good of the country, we do not remember to have seen. "Perish my Country, but save my Party!" is the motto of these miserable politicians. Not much better is the conduct of Lord John Manners, the head of the little clique of men, with very kind hearts but very wrong heads, known by the name of Young England. He says free-trade is good, the Ministerial measure is good, but *this Parliament* has no right to pass it, because it was elected to preserve agricultural protection. Some importance is given to this unworthy argument by the conduct of several country gentlemen, who, convinced at the twelfth hour of the mischievousness to all parties of protection, instead of avowing and acting upon their new opinions in their places in Parliament, have resigned their trust into the hands of their constituents. Now, on the system of pledges on the part of a representative, we are disposed to look with little favour. Let us have as the Parliament of England free representatives, not bound delegates. Let constituents take care to select wise and honest representatives, of the soundness of whose general principles they are satisfied, and let them go into Parliament to deliberate on the highest interests of the nation, and free to follow whatever course may appear the best. Conjunctions will sometimes arise when Parliament must shew itself in advance of the popular mind, and by

a course of perfect independence instruct as well as benefit the people. How extremes sometimes meet, is seen in the fact of many members of the high aristocratic party adopting and acting on the theory of Parliamentary delegation which has hitherto been the peculiarity of the extreme democratic party.—But we cannot close this brief article without paying our tribute of admiration to the speech uttered by Sir Robert Peel on the evening of the 16th of February. It is not merely the speech of the Debate, but it will, we

are persuaded, live in the page of history as a speech fraught with the skill of the accomplished orator, and with the wisdom and courage of a statesman fit to preside over the government of a free country.

NOTICE.

The annual meeting of the *Southern Unitarian Societies* will be held at Portsmouth on Good Friday, April 10. The Rev. E. Tagart has engaged to preach on the occasion.

MARRIAGES.

1846. Jan. 9, by the Rev. Edmund Squire, of Lympston, at the Unitarian chapel, Bridport, Mr. WILLIAM MATTERFACE, of Allington, to Miss AMELIA HODDER, of Bridport.

Jan. 19, at Upper Brook-Street chapel, Manchester, by Rev. J. J. Tayler, B.A., Mr. JAMES FRAY, of Middle Hulton, to Miss MARY, daughter of Mr. Richard KIRKHAM, of Gorton, late of Ainsworth, near Bury.

Jan. 25, at the Unitarian chapel, Stockton-on-Tees, by the Rev. J. M'Dowell, Mr. WILLIAM SMITH to Mrs. IMESON, both of Stockton.

Feb. 3, at Renshaw-Street chapel,

Liverpool, Mr. JAMES HYNDFORD RAWLINS, Syddall Cottage, near Wrexham, to HARRIETTE LOMAX, youngest daughter of G. L. Cox, Esq., of Spring Bank.

Feb. 5, at Gee-Cross chapel, by the Rev. James Brooks, THOMAS BATLEY POTTER, Esq., son of the late Sir THOS. POTTER, to MARY, daughter of Samuel ASHTON, Esq., of Pole Bank.

Feb. 15, at the Unitarian church, St. Peter's Square, Stockport, JOSEPH BAILEY to ELIZABETH COCKER.

Feb. 21, at the Unitarian church, St. Peter's Square, Stockport, JAMES WILLIAMS to HARRIET JACKSON.

OBITUARY.

1846. Jan. 16, SUSANNAH, the wife of Jedediah STRUTT, Esq., of Belper, in the county of Derby.

Jan. 30, at Hackney, after giving birth to her sixth child, which survives, MARTHA, wife of Mr. C. GREEN, in her 43rd year. In the space of about two hours, the cheerful anticipations of the inmates of a happy home were suddenly blighted by the unexpected intrusion of the Angel of Death. But it came as an angel—peaceful and apparently without terror to one whose sensitive nature could not always anticipate its approach without shrinking and dread. Never was Wife or Mother more devoted: if she erred at all in these relations, it was in an over-solicitude for

the welfare of the objects of her deep affection, with whose happiness her own was so closely linked, that any pain to them re-acted with additional force upon her.

Jan. 31, ANNE, third daughter of Mr. Fenton Robinson ATKINSON, of Oak House, Pendleton, near Manchester.

Feb. 5, aged 69, Mr. EDWARD NEEDHAM, Vauxhall Grove, Birmingham.

Feb. 8, at Cheltenham, (whither he had walked from Tewksbury to attend Unitarian worship,) Mr. JOHN FINCHER, confectioner, of Tewksbury, aged 70.

THE CHRISTIAN REFORMER.

No. XVI.]

APRIL, 1846.

[Vol. II.

LETTERS FROM AN ENGLISH PRESBYTERIAN MINISTER AT
ROME, TO A FRIEND IN ENGLAND. No. XIII.

MY DEAR * * * *

Rome, May 8, 1845.

Among the surest indications of the genius and cultivation of a people, may be remarked the influence and character of the Pulpit. They act and re-act one upon the other, and in some countries much more than in others. Hence is it that in the course of my travels I have been curious to ascertain as correctly as possible the character and influence of the Priesthood, and especially the manner in which they sustained that of the Pulpit. This I regarded as my social guage—or, to change the figure, as presenting me with an epitome of the modes of thought and feeling peculiar to the people amongst whom I was making my temporary sojourn. Such a method of forming a judgment, I am aware, is open to objection. The “ex uno disce omnes” principle may be too indiscriminately applied, and the weaknesses and superstitions of a solitary mind may be adduced as a fair specimen of the intellectual character of the mass. It is necessary here, then, as indeed in all cases, to observe under a great variety of circumstances, and afterwards to strike a fair balance. The Pulpit may be regarded under two phases, material and spiritual. Under the former, I would class all those mechanical artistic preparations which are *got up* solely as aids in working upon the passions; and these are of so remarkable a kind in this country, as to distinguish the Italian from the English pulpit, not less than their mighty intellectual difference. I remember when I first visited Italy and attended the pompous services of her gorgeous churches, few objects (after the first impression of surprise and admiration had subsided) struck me more than the immense dimensions of the pulpit. No mere coverless box, as with us, I assure you, in which the unfortunate orator is cribbed, cabined and confined; but a species of camerella, in some instances an open stage, on which the preacher walks backwards and forwards, using all such expressions of feeling as the enthusiasm of the moment may prompt, or the careful study of many a private hour may have taught him. In short, in the Italian pulpit there is no danger of throwing the cushions over, of losing one’s balance, or of rapping the knuckles in the case of too great an elevation of the arm: all is spacious and roomy; and I could easily imagine a commission of Roman priests instructing their architect to “give ample room and verge enough;” and I might finish the quotation, as far as regards many of the Reverendi, but it is not to the point. The surprise of the traveller is more especially awakened at certain seasons of the year and in certain churches. If, for instance, he attend the church of Gesù or of Santa Maria in Ara Coeli at Christmas, or of Sant’

Andrea della Valle at Quaresima, then is the "glorious summer" of the preacher, and there upon a large stage he exhibits all the power of the histrionic art, draws aside the veil which conceals the secrets of the invisible world from the eyes of the unsanctified laity, expatiates with all the easy familiarity of a friend upon existences and objects whom no mortal eye hath seen or can see, and on his own sovereign infallibility, or rather that of his Church, imposes laws and regulations on the credulous and resistless masses who are weeping or praying or uttering their "Mama mia's" beneath him. In the church of Santa Maria in Ara Coeli, however, the preachers for the time being are young children, guarded by the Roman legions. These recite short dramas in honour of the Bambino and the Madonna, and, converting the sanctuary into a nursery, are indebted for the influence of *their* oratory to the kind of parental feeling which their youth and simplicity and beauty awaken. For myself, had any such a feeling been awakened within me, it would have been of a much more comprehensive character; for all appeared to me to be babes alike, and to have equal claims upon any superfluous parental feeling that I could bestow upon them. Let me not, however, be too rigid a censor, for we have all our baubles and our rattles; and though arrived at different stages of human progress, as regards what we shall be, we are but mere children. So pietà on the Roman legions, and the infantine clergy, and the infantine audience. Besides the pulpit, there is a peculiarity in the very manœuvres by which the orator attempts to awaken and to interest public attention. Thus attached to his temporary stage is generally a cross with a figure of the Saviour extended upon it: this he sometimes apostrophizes as if the Incarnate God were really hanging upon it; sometimes he passionately kisses it; sometimes he flourishes it in the act of exhortation and denunciation; and with every wave of the cross, not uncommonly one hears an united burst of anguish or adoration from the masses who are assembled beneath him. Nor is the cross the only object of persuasion introduced in the pulpit. I have seen a skull and an entire skeleton, a lighted torch and an iron chain, brought to the preacher one after another, and used according to the settled design of his discourse; and used, as I shall have occasion to tell you in another letter, with terrific effect. Sometimes, too, may be seen an image of the Madonna or a Saint, dressed out in a gay or sombre habit, according to the season, placed on a table immediately beneath the pulpit, and addressed by the preacher and kissed by the people with the same impassioned feeling that might have been entertained towards a living moving being. These are, then, some of the instruments of his art with which the mighty magician who sits up aloft proceeds to sport with the human mind, as if it were a mere plaything in his hands; and terrible is indeed the power which he exercises. We speak of the power which he exerts who discloses some hitherto undiscovered path in the field of nature, or who attains to the highest eminence in some particular branch of learning; yet I have at times thought it trivial as compared with the influence which the finished orator exercises over the human soul, and with which he fixes the character of a district or a nation or an age. His is the highest dominion which can be exercised—that of mind over mind in its holiest and loftiest aspirations. One cannot calculate its magnitude, often not trace its direction or extent; and a single word which upon your ear, perhaps,

has dropped unnoticed, has fallen upon the ear of many another, whose every future act will hereafter be modified by it. Often have such thoughts occurred to me in a Roman church, where I have witnessed an entire audience respond to the eloquence of the preacher, as the trees of a forest to every breath of wind that passes over them. I have now such a scene distinctly in my recollection, which I witnessed in the church of Gesù—every corner of that stupendous church crowded—the silence of death prevailing amongst them—their very breath suspended, and every eye directed upon one man, the acknowledged master for the time of near two thousand human souls. At first, intense curiosity enchains them. With a few words, the orator rivets their attention. A well-told witty anecdote diffuses a smile over every face and awakens a general titter; and then a touching allusion, expressive of some tender sentiment, as quickly melts them into tears. Thus, like a finished artist, as if he delighted in sporting with human sensibilities, he passes from wit to sentiment, at every fresh period awakening smiles or tears, till by some terrible denunciation of sin, and particular application of it to his audience, he brings them all upon their knees, and compels them to invoke the aid of the Madonna in terms of the most moving anguish. Such scenes I have witnessed, not once nor twice, but often, in Rome and elsewhere, but never without feeling the immense responsibilities which the pulpit orator incurs—of the vast power he exercises for good or for evil—and of the immense social danger of interesting such a man or such a body of men in the defence and maintenance of any given set of opinions. We may view, however, the scene which I have just described under two aspects. Entering a church and listening to the orator, every thing seems to be the effect of nature only, whereas the whole is often the most finished piece of acting, got up with the most deliberate and careful study, as any one may convince himself who has the opportunity of being behind the scenes. Thus the torch is brought already lighted at a preconcerted sign; so with the chain or cord, and so with the statue; the skull or the skeleton have been concealed, too, beforehand beneath the pulpit. It is as if it had been previously written on the stage-copy of a drama—Torch here, or, Skull there; and even the preacher who in the sacristia was the gayest of the priestly throng, entering the pulpit, appears by some magic power to be a changed being: his voice trembles with emotion; he weeps and laughs and prays, and flagellates himself; and, as if he had two spiritual existences, appears capable of subduing not others only, but even himself. The pulpit and its accompaniments, then, materially considered, may be regarded as furnishing materials for the first volume of a work on the genius and mental cultivation of Italy, and they tell us in brief of a people distinguished rather by quickness of feeling than activity of thought, by mental childishness rather than by manly maturity of the reasoning powers.

And now let me pass to the second portion of my remarks—(a much more delicate and difficult subject), on the intellectual and moral character of the discourses of the Italian preacher, of which I cannot say I have formed a very elevated opinion. Indeed, as I have already observed, the preacher and the people will always act and re-act one upon the other. Such is the case, eminently so, in Italy, where amidst a great variety of pulpit orators under almost every variety of circumstances,

though I have met with much ingenuity, often taste and sensibility, I have scarcely in any instance met with that profundity of thought or closeness of reasoning which not unfrequently distinguish the English preacher. One reason of this obviously is, that the Italians are not a thinking people, and such a style would be lost upon them. Another reason is, that the Roman Catholic Church, insisting on an implicit faith in its dogmata, gives no scope to thought and discourages all inquiry. Hence is it that the oratory of the Italian pulpit is highly impassioned and imaginative. It loves to paint a pure world of romance, in which the Godhead and the Madonna and San Giuseppe are brought before us in all the easy familiarity with which a human family might be presented; their interpositions in behalf of their Catholic worshippers, at times ludicrously enough, related as if they were events of the most common occurrence; the whole transactions of the Divine household, if I may so express myself without impiety, minutely narrated; and the Godhead, instead of being represented as that pure spiritual unity we are taught to adore in the holy Scriptures—Eternal, Immortal, Invisible—is parcelled out amongst a number of imaginary beings, who inhabit a perfect world of romance. There are also other existences, such as bad guardians and archangels, as well as saints, who serve to give life to the pictures of the preacher, and with whom he seems to be on terms of the most perfect acquaintance. How many are the anecdotes I have heard of what such a Saint said or did—of a conversation between him and the Madonna or Gesù—of the interposition of Santa Maria, or Santa Teresa, or San Gennaro, in behalf of a suffering worshiper; and all most devoutly received on the authority of the descendant of the apostles—as devoutly, indeed, as the gospel itself! These are some of the staple commodities which the Roman preacher offers to his audience. Nor must I forget to allude to the scenery which he employs. Hell and Purgatory in all their horrors, and Paradise with all its glories, are circumstantially described, as if they were within a day's journey, or as if the orator were merely adding an appendix to the veracious narratives of a Virgil or a Dante: nay, in order to give greater life to his descriptions, I have seen the action of hell-fire represented in the pulpit by the actual application of a torch to the wrist,—the picture being thus made much more graphic than any which a Rubens or a Michael Angelo have ever painted, and giving rise to the suspicion almost that the celebrated painting of Michael Angelo in the Sistine Chapel, or of Rubens at Munich, may have furnished more materials than the Gospels. After such statements as these, I am sure you will consider me justified in describing Italy as one vast nursery for children, and the preachers as nursing fathers, who, like nurses of another sex, are constantly feeding the imagination with more monstrous fables than fairy land has ever suggested, and basing their spiritual dominion on the credulity and ignorance of their spiritual children.

Shall I now proceed to give you some quotations from certain discourses I have heard, in illustration or confirmation of my remarks? Taken alone, I am sure you would regard them as a mass of "farragine;" but they may be interesting, and are perhaps necessary in justification of the rather free observations which have preceded. The first citations I give you shall be from a series of sermons I heard during the "*Festa dei Morti*," which occurs in the month of November, and lasts

nine days. Then is it that those who have incurred obligations to the dead in the way of masses or vows, are called on to fulfil them; and many is the saintly priest who thrives well at this season, and many is the soul in purgatory (at least, so says the priest), who is refreshed by the offerings and duties of the obedient Catholic; but whether thrives best the priest or the soul, I must leave to his Holiness to decide. The Church that I frequented had the additional ornament of a table beneath the pulpit, on which were placed two human skulls, and between them was placed a figure of Jesus Christ, which every one as he entered devoutly kissed. The preacher was an aged man of 80, an excellent, pure-minded man, incapable of saying a word for effect, or a word that he did not himself most religiously believe, so that his sentiments may be taken as a "mostra" of the modes of thinking peculiar to a certain class. His first discourse was a description of Purgatory—a dark prison where souls were confined, and where a hundred fires were prepared. One of the pains of purgatory consisted in being deprived of the beauty of God's face. The summing up of the discourse was an urgent appeal to the audience in behalf of the souls in purgatory. "All could do something for their relief, however small that relief might be;" and upon this remark a little leather sack, attached to the end of a pole, was carried round, and well shaken at every new contribution. The next evening's discourse described the fire of purgatory; it was light by the breath of God; and then followed an anecdote. "Santa Teresa was building a monastery for the benefit of the soul of a deceased cavalier; but the works proceeding rather slowly, Jesus Christ came to her and said, 'Fate presto, fate presto, Teresa, for that cavalier is suffering much.' So say I to you—fate presto, fate presto: for now are suffering in purgatory the souls of your parents, friends, acquaintance. Be liberal, and God will be so with you; be ristretto, and so God will be to you." The same subject was continued on another occasion, when the preacher asserted that even the slightest faults would be punished, and in the most eminent persons, for that the Saints themselves had not escaped. Thus the sister of St. Peter had once appeared to him, saying she had been sent to purgatory for washing her head on a Friday; and another Saint, for being curious to hear a profane song, had been sent to purgatory. Punishments would be proportioned and assimilated to the degree and character of crime. The hands, for instance, would be punished when they were the offenders—the eyes, the feet, the tongue, and so on. The conclusion, however, though brief, contained the pith of the matter—"Souls might be redeemed." Towards the end of the series, the great necessity of masses to liberate the souls of the dead, and the neglect of Christians in using these means, were more and more insisted on. It was the habit of man to forget his fellow-creatures in their sufferings. Joseph had been put in the bottom of a well, and all his former benefits to his brethren had been forgotten. Job lost every thing, and was then abandoned. So with the souls in purgatory—they were forgotten—no masses were offered for them. A man on his death-bed invoked his children to provide masses for the liberation of his soul; in the agony of affection, the promise was fervently given; but a few days passed, and he was forgotten in his

sufferings: then said he, "Fool that I was to give away all my property without providing for my soul!" Almsgiving also is believed to have, and is represented as having, a similar effect with masses. If one gives a "*baioccho*" or a slice of bread to a poor person, you are thanked, and told, as an encouragement to farther charity, that "*rin-fresca le anime in purgatorio*," or that you have delivered a soul from purgatory. Indeed, by the populace, the value of almsgiving is made a matter of calculation; and I have often heard it maintained, that for every donation to the poor, God gives hereafter "*dieci o cinquanta per cento*," as the case may be.—To return, however, to my preacher once more—he, in his concluding discourse, recommended almsgiving. Santa Teresa had received a cup of cold water from a *contadino*, and as a return prayed for his soul in purgatory forty years. Masses were of equal avail in rescuing souls from the horrors of purgatory. He could not resume his seat without strongly recommending to their attention their poor brethren the priests—and then he ordered (there had been already two in the same evening) a third collection. Thus ended a series of lectures, which I take as a fair specimen of the pulpit instruction provided in the country districts of Italy. You will have discovered not a slight admixture of the marvellous in the quotations which I have offered to you—a wonderful pretension to an intimate acquaintance with the secrets of the invisible world, mingled with a very shrewd regard to the interests of Mother Church. For every thing is reduced to its pecuniary value. Thus charity is the putting out one's substance to interest at a good per-centage; and the price of deliverance from purgatory may be calculated by the number of masses to be offered. The soul of your father, or your brother, or your wife, says the priest, is suffering the torments of purgatory. What shall I do to redeem them? says the agitated mourner. The priest may answer, Ascend the Santa Scala (as I have seen a poor man do at Rome, the morning after the death of his father); or, Repeat daily a certain number of devotions; or, still better, Command a mass or a certain number of masses. Now every mass has its settled price, and is one of the most regular sources of gain to the clergy, many, I dare to say, having little else to depend upon. No wonder is it, then, that masses are encouraged as a sure means of shortening or relaxing the pains of purgatory, and as a sovereign remedy for diseases of this world. A sore eye is a providence to a priest—Santa Lucia must be invoked; or some malady has fallen upon the devotee—its Patron must be interceded with; or some beloved friend has fallen—oh! let him not cry in vain for aid from the fires of purgatory—and straightway masses are ordered, few or many, according to the affection or substance or vanity of the survivors. I have met, and meet, with instances of each of these cases constantly; and it was only a few days since that an aged man, dependent almost upon charity for existence, applied to me for a scudo, equal to about four shillings. Why? His sister was just dead, and he wanted to order, not a "*piccola messa*," but the "*messa cantata*." Alas for the poor fellow! he had not the consolation of the mass; for it could be had by purchase only, and any little donation was far better in his pocket than in that of another. I believe this is the true way of putting the subject; so some little violence I did to his feelings

for the good of his body. But who must not condemn a system which (apparently with a view to support itself) thus trifles with and feeds upon the credulity of the poor and ignorant?

Let us now leave the lovely rural districts of Italy, with their valleys teeming with the vine and the olive, with their classic hills sleeping beneath the purple hues of evening—where, if one sees Catholicism in its most superstitious, he sees it in its most picturesque forms—where every mountain and valley and fount has, not its Oread or Dryad or Nymph, but at least its Saint—where the sound of the village church-bell may be heard, in every valley and on every hill-side, at morning and noon and evening, awakening the holy and simple feelings of the *peasano*, who stops and reverently lifts his hat and whispers his *Ave* and signs the cross—where faith exists without the shadow of a doubt, and creations and existences are present to the mind of the humble labourer, more glorious and substantial than any which it has ever entered the mind of the lettered sceptic to conceive. Let us now leave scenes which I confess have for me a charm beyond all description, and let us now visit Imperial Papal Rome, the mysterious interpreter of things invisible, the oracle of the Christian world. It was during Quaresima that I found myself in the church of Sant' Andrea della Valle, together with a vast concourse of Romans and foreigners, who flocked thither to hear the invincible eloquence of one of the most distinguished defenders of the Church. There was a large open stage erected, on which the preacher promenaded backwards and forwards, dealing out his blows with downright good earnest against the unhappy heretic seated below. Triumphant and enviable position I have often thought is the pulpit, where a man can argue without danger of defeat, utter his invectives, and cast his firebrands, without the chance of interference; and the preacher in question seemed to sympathize with me most heartily. As might be expected on a set occasion in the metropolis of Christendom, the topics of his discourse were of a less fabulous and traditional character than those I have previously cited, bearing more upon the authority of the Church. This, he maintained, was built upon St. Peter, who transferred the possession of it to the Popes. Now St. Peter's at Rome was like the bark of the apostle in which Jesus sate when he taught the people . . . It was an extraordinary fact, that whilst Popes had been of different countries, languages, habits, and even bad ones, they have all agreed in declaring the same doctrines. Heretics were never in accord; they were for ever changing their opinions Heresy was one of the gates of hell, but it shall not prevail against Peter; nay, it was one of the worst gates of hell, because the broadest. . . . The Americans of the United States never remained six months in the same opinion; they were ever changing: this it was for a people to interpret the Scriptures by their own private judgment. But now-a-days one only heard of judgment and opinions amongst Protestants—of faith, never. Their faith, if any thing, was faith in themselves. Now faith always implied something external; therefore they have no faith at all. There was a German in Rome last year, a *giovanastro* (an inexperienced stripling), *senza cervello*, who had received his education with a view to the Church at one of the first universities in Germany. The Protestants, he said, had no need of Papal infallibility; each one read the Scrip-

tures and interpreted them for himself, trusting to the aid of the Holy Spirit; thus, said the preacher, denying to the Pope what every private individual claims for himself The Bible was a good book, with the explanation of the priest; but without it, it was of no value at all. . . . Popes and priests might forget what was due to their character and position; but still they were to be respected.—I now must give you another quotation from the same person, not on my own authority, but on that of a clergyman of the English Church who was present. It was a humorous description of the entrance of the newly-appointed English Bishop into Jerusalem, contrasting what he was pleased to represent as rather a pompous entry, with the simplicity of Christ's entrance. First, he said, came the Bishop, and then the Bishoppess, and then the little Bishoplings; but finding no souls to cultivate in Jerusalem, they retired to Joppa to cultivate cauliflowers! It is scarcely necessary to observe that the quotations which I have given you display a strong animus against Protestants—an inconclusiveness of reasoning which a tyro might detect—and a flimsy, impertinent manner, very inconsistent with the dignity either of the place or the subject; yet such a man was for the time being the champion of Catholicism, the admired of all beholders.

I have now fulfilled my promise of giving you some little account of the Italian pulpit. Imperfect and superficial of course it is, as it does not pretend to be any thing more than a summary of the observations of a traveller. My deductions and sentiments, therefore, may be very wrong, but for the facts I can vouch; and what do these facts teach us as to the doctrines and practice of the Church or the character of the people? As to the doctrines of the Church, implicit slavish submission to her dogmata seems to be inculcated as the *sine quâ non* for the Christian, as embodying almost virtue itself. A man may be highly moral in all the relations of life, yet if he doubt a doctrine of Mother Church, or comply not with her requisitions, he has the taint of heresy upon him, and the broadest gate of hell lies open to receive him. For her practice, as far as we have seen in the quotations I have offered to you, it maintains the obedience of her children by the suppression in every possible manner of the exercise of the reasoning faculty, encouraging superstition, credulity, and every thing else that can enfeeble the mind. She reduces man to infancy (designedly, I will not say), and then provides him toys, saints and relics and "feste," with all their accompaniments of ribbons and flowers and music and incense; and when he has thus become once again a prattler, she takes advantage of his hopes and fears to fill her coffers and enrich her clergy. In these few words, I have nearly anticipated what I had meant to say on the character of the people. Discouraged in the exercise of their thinking powers, they become mentally degraded, and instead of investigating the sublime truths of Christianity, and entering into the lofty regions of thought which they open to us, they rather babble over improbable traditions and monkish legends, like children who wander delighted through the wild regions of romance. Of the moral character of the Italians, however much one might wish to be their apologist, it is impossible to speak highly; and not more true than surprising is it, that in a country where religion enters into every act of life, is dinned into them by the church-bell almost every hour of the day, and in some form presents itself to

them in every street and every country lane, there is a greater morality than perhaps in any country in Europe. Why should it be so? Is there any relation of cause and effect between the two facts to which I have alluded? I leave it in your hands. Meantime, I bid you adieu, apprising you that shortly I shall send you a report of an Italian Catholic Mission.

HENRY W——.

NOTES ON THE NEW TESTAMENT.

In Acts xiii. 42, we have an interesting circumstance, which is likely to be overlooked in all the older MSS., as shewn in Griesbach's text; and which is carefully pointed out by a gloss which has crept into the text of the more modern MSS., as shewn in the received text; and which has been again lost in the Authorized Version by the mistake of King James's translators. I shall shew the verse in its various forms.

Griesbach, literally.

"And when they were gone out, they begged that these words might be preached to them in the week between."

Modern MSS. with the gloss inserted.

"And when the Jews were gone out of the synagogue, the Gentiles begged that these words might be preached to them in the week between."

This explains what was certainly far from clear in the shorter statement of the earlier MSS. We see that the Gentiles asked Paul to preach to them in the Jewish synagogue on a week-day, when the building was not wanted by the Jewish congregation. This we shall see is spoiled by King James's translators, who make the Gentiles ask to have the sermon repeated in the Jewish synagogue *on the next sabbath*, which surely would have been an improper interference.

Authorized Version.

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath."

I shall add, lastly,

Griesbach more correctly.

"And when those were gone out, some begged that these words might be preached to them in the week between."

In the following verse, John viii. 44, the mistranslation arises from the same cause; namely, from not seeing that before the verb we must insert, not the definite pronoun *He* or *They*, but the indefinite *Some* or *Any one*.

Authorized Version.

"When he [the devil] speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."

Proposed Version.

"When any one speaketh a lie, he speaketh of his own; for his father [the devil] also is a liar."

S. S.

THE OLD TESTAMENT.*

ANDREWS NORTON possesses the well-earned reputation of being a learned and acute Biblical scholar. His mental qualifications are of a high order, and his writings are distinguished by great clearness and power. To the cause of Unitarianism he has on various occasions rendered good service; and his work on *The Genuineness of the Gospels* is a valuable contribution to the cause of general Christianity. In the second volume of that work there is a note—more than a hundred and fifty pages long—on *the Jewish Dispensation, the Pentateuch, and the other Books of the Old Testament*. In this note, Mr. Norton declares his belief in the divine origin of the Jewish religion, but denies the authenticity of the writings commonly attributed to Moses. He contends “that the revelation of God through Moses was made at so remote a period, that no contemporary or early history of it remains; though imperishable monuments of it exist in the effects which it produced.” (P. cxlviii.) The ritual law did not, in his judgment, form any part of that revelation, but was a corruption adopted at a comparatively late period of Jewish history. In the views of religion presented by the Psalms and the writings of the Prophets, he thinks he finds the greatest resemblance to the true character of the divine system originally made known; and those views he regards as offering a *contrast* to the system developed in the Pentateuch. The Pentateuch was, in his opinion, compiled after the books just mentioned were written; and he states that “perhaps we cannot with probability assign to it, in its present form, an earlier date than some time after the return of the Jews from their captivity.” (P. xcvi.) To the other books of which the Old Testament is composed, he attributes very various merit; and considers them, as a whole, “to be works of the greatest curiosity and interest, coming down to us from a remote antiquity; marking the history of our race with a long track of light, though broken and clouded, when all would be darkness without them; bearing in their habitual reference to God, which gives them so peculiar a character, the impress of the divine dispensation in which they had their origin; and uttering, with the voice of far distant ages, sentiments of piety to which the heart of man still responds.” (P. clxxxi.) It ought to be stated, in justice to Mr. Norton, that his opinions on the subject of the Pentateuch are not only held in connection with the firmest belief in Christianity, but have been evidently adopted by him for the purpose of adding consistency and strength to that belief. His persuasion that Moses was an inspired messenger of God, is the result of his persuasion of the divine origin of Christianity; and he thinks that he removes a serious imputation from the gospel by shewing that it is not responsible for the religious system which goes under the name of Moses. It was not, according to him, *that* system, therefore, to which our Saviour gave his sanction, but *another*, of which that was but the corruption. To the original Jewish dispensation Jesus Christ appealed; but so far from assenting to, he

* The Evidences of the Genuineness of the Gospels. By Andrews Norton. 3 vols. 8vo. 1837 and 1844.

Critical History and Defence of the Old-Testament Canon. By M. Stuart, Professor of Sac. Literature in the Theol. Seminary, Andover, Mass. 12mo. Pp. 452. 1845.

opposed the popular notions of the Jews respecting the divine origin and authority of the Levitical law and the authorship of the Pentateuch. In this way Mr. Norton regards himself as vindicating the character of Christ; and full credit must be given to him, not only for purity of intention in the matter, but also for devout attachment to Christianity. His whole work is a monument to that attachment. It would, still further, be unfair to Mr. Norton to suppose that he was influenced in his objections to Judaism, as represented in the Pentateuch, by the philosophy which repudiates miraculous interference. In this very note, he more than once indignantly protests against such philosophy. He not only considers Moses to have been supernaturally endowed, but he admits the claim of Jewish history to miracles wrought among the Israelites subsequently to the time of Moses. His concessions on this head are made in much too sceptical a spirit for our taste; but we have pleasure in pointing out the wide difference existing between his speculations and those which are based upon the principle of treating every alleged departure from natural law as necessarily fabulous.

It is not our intention to enter upon an examination of the objections urged by Mr. Norton against the character and Mosaic authorship of the Pentateuch. They possess no novelty; and although some of them present considerable difficulties, we are surprised that others, the reply to which is so obvious and satisfactory, should have been insisted upon by him. We cannot resist the conclusion that his strong desire to make out a case, has injuriously interfered with the discrimination in the exercise of which his matter should have been chosen. His discussion is especially deficient, inasmuch as it does not afford an adequate representation of the views and arguments by which an opposite theory to his may be supported. There is not only much more to be said on the other side than he has taken notice of, but that which he has passed by is often more conclusive than that which he has attended to. There is another general objection which we have to his mode of treating his subject. He regards the Mosaic authorship of the Pentateuch as involving far greater responsibility than justly belongs to it. There is a marked difference between the allowances he makes as to the principles which should regulate our interpretation of the other books of the Old Testament, and the strictness he requires in the use of these books. Much that he says, in consistency with that strictness, can only press against those who hold the theory of the inspiration of the writings themselves. That theory we do not hold, and can therefore admit into our estimate of the case a degree of ignorance and mistake and imperfection, by which some of its most formidable difficulties may be reasonably explained. Believing though we do that Moses was substantially the author of the Pentateuch, we do not believe what is there written to be free from great incorrectness. Believing though we do that the religious system there described was the system revealed by God to the Israelites, we do not consider the form in which it is made known to us to be divine, but human.

As to Mr. Norton's grand position, that Judaism in its true and original form was something entirely different from the Judaism which the law of Moses, as we have received it, exhibits to us,—it is, in our judgment, altogether untenable. We cannot discover the slightest foundation for it, in fact. It seems to us a pure hypothesis, arising

solely from the moral objections entertained by its author to the only kind of Judaism of which we have any account. The original revelation thus imagined to exist, is nowhere to be found. It is not even pretended to be pointed out. We think it quite beneath the office of either a historical or theological critic to put forward so mere a supposition in order to serve the important purposes to which it is here applied. Those purposes it cannot serve. No one who sympathizes with Mr. Norton in his moral objections to Judaism as we have it, can be expected to retain a faith in the divine origin of the Jewish religion, on the ground that that religion was an unknown something which might be worthy of the character of God. The theory would be entirely useless for the conviction of such an objector. He would say, and reasonably say, Let me at least understand *what it is* in favour of which you ask my belief, before I yield my assent to it—I cannot take merely upon credit the religious truth for whose sake your demand of faith is made from me.

The nearest approach to any thing like proof of the existence of a Mosaic system different from the ritual one, is contained in those passages quoted by Mr. Norton from the Prophets, in which moral goodness is set above ceremonial obedience. They are, however, very far from amounting to such proof. They detail no religious system different from that with which we are acquainted. They are, in our opinion, reconcilable with that system; but if they were not so—if, as Mr. Norton argues, they were designed to oppose such a system,—they most obviously *imply its existence*. Whatever their intention be, their very construction goes full to the point, that the Judaism of the period at which they were written bore the same general character as that described in the Levitical law.

Mr. Norton, as we have already said, bases his belief of the divine origin of the Jewish religion upon his faith in Christianity. In consistency with his theory, he supposes that what our Saviour sanctioned was not the written law as it existed in his time, but a revelation which was superseded by that law. The criticism by which this supposition is defended is the weakest part of his production. To affirm, as he does, that Christ accommodated himself to the prejudices of the Jews, and that when he said, "Moses wrote concerning me," either he meant, "Moses *as you suppose* wrote concerning me," or the word *wrote* was inaccurately inserted by the evangelist instead of the word *taught*, will not at all meet the wants of the case. The references of Christ which bear upon the question related *solely* to the writings of the Old Testament. If he did not refer to them, he referred to nothing with which we are acquainted. There is no known system in favour of which the accommodation attributed to him could have been made. He never distinguished or hinted at a distinction between two different kinds of Judaism, one of which was contained in the Scriptures, and the other revealed elsewhere. He distinguished between the imperfection of Judaism and his own purer revelation; but whether we understand him, as Mr. Norton does, to have cast absolute discredit upon Judaism, or, as he is generally understood, to have simply proposed the better truth to which Judaism was preparatory, there is not a shadow of evidence that he kept in his view a Jewish religion involving no necessity for such distinction. If the latter were the case, so far from thinking,

with Mr. Norton, that our Saviour would have been restrained by any prudential considerations from contrasting the corrupted Judaism exhibited in the Scriptures, with the true Judaism which accorded with his own doctrines, we are persuaded that the presentation of such a contrast would have been much less offensive to his countrymen than the plan he actually adopted. They would have been more likely to yield to the authority of their law in its original form, than to the personal authority which he asserted for himself. He did contrast their vain traditions with the written commands of God; and the only reason to be given why he did not contrast writings which he believed to be false, with divine communications into whose place those writings had stepped, is, that he had no knowledge of such communications. They enter not into his statements or allusions; and till they can be pointed out as plainly recognized by him, we must consider them as a pure invention. The argument from the divinity of Christianity to the divinity of Judaism, can never be rationally brought to bear upon a Mosaic religion of which Christianity makes no mention.

The work of MOSES STUART on *The Critical History and Defence of the Old-Testament Canon*, is intended to be a reply to Mr. Norton's speculations. Every thing proceeding from Mr. Stuart must possess considerable value; but of this treatise, taken as a whole, we are not able to speak in terms of high commendation. It is a slovenly production, and presents a marked contrast, in style of composition and order of arrangement, to the lucid dissertation against which it is directed. It cannot with any propriety be considered as an answer to what Mr. Norton has advanced. It is mainly employed in shewing, that at the time of our Saviour, and for a long period previously, the books which compose our canon of the Old Testament were regarded by the Jews as genuine and sacred. This, we suppose, Mr. Norton would not deny. The conclusion drawn by Mr. Stuart from the undisputed fact just mentioned is, that the sanction given to the Jewish Scriptures by Jesus Christ necessitates us, as Christians, to accept the Old Testament in the same character as the Jews attributed to it. We do not agree with him to the full extent of this conclusion; but we do think that the process of reasoning by which it is supported bears very forcibly against Mr. Norton's theory. Other arguments calculated to shake that theory are also introduced in the course of the discussion; and much of the information given is indirectly applicable to points important to the controversy which ought to have been more fully set forth. Though Mr. Stuart has not fairly met the objections of his opponent, and though he has frequently failed to do justice to his own views, we are persuaded that he has presented a case with the substantial truth of which Mr. Norton's notions cannot be reconciled.

The cardinal fault of Mr. Stuart's discussion is his continually insisting upon the *inspiration* of the books of the Old Testament. The doctrine of inspiration is not only a conclusion to which he invariably endeavours to bring his reader, but he puts it forth as the great means of overbearing the difficulties presented to him in the course of his investigation. He thus cuts the knots which he fails to untie. Resting the reception of the Jewish Scriptures, as he does, upon the character assigned to them by the Christian revelation, the grand point he had to establish on this question of inspiration is, that Christianity lays down

the doctrine for which he contends. Unless he proves that, he proves nothing. *That* he does not prove. There is but one passage of the New Testament which can with any fairness be alleged as containing such proof. We refer, of course, to 2 Tim. iii. 16, rendered in our Common Version—"All scripture is given by inspiration of God, and is profitable for doctrine," &c. The translation we prefer deprives this passage of its application to the point in hand. We render it, "All scripture given by inspiration of God is also profitable for doctrine," &c. Of this rendering Mr. Stuart takes no notice. He does, however, make a concession which ought to have led him to the adoption of our view of the case. He thus expounds the passage: "Every scripture, *ἡσάντα γραφή*, i. e. every constituent part or portion of the Scriptures, as the omission of the *article* of course implies (not *ἡσάντα ἡ γραφή*, all the scripture, spoken of as merely a collective unity), is inspired of God." Now if *ἡσάντα γραφή* does not mean *all the scripture*, but *every scripture*, we submit that those words must be immediately connected with *θεόπνευστος*, to indicate what kind of scripture or writing it is to which the apostle refers, i. e. *inspired* writing. The phrase *ἡσάντα γραφή* cannot apply to the Old-Testament Scriptures *as such*, except in their form of "a collective unity." "Every constituent part or portion of the Scriptures," is most certainly an interpretation which this phrase will not bear. We repeat, then, that there is no evidence of the doctrine of inspiration, in its application to the whole collection of books comprised in the Old Testament, being enforced upon us by Christianity. Without such evidence, that doctrine falls to the ground. But that is not all, as far as Mr. Stuart is concerned. He admits of interpolations, errors and discrepancies, as existing to a great extent in the Jewish Scriptures. How these are to be reconciled with the inspiration of those books, he does not tell us. We believe that no such reconciliation can be effected. Either the argument for inspiration covers the whole collection of books as a whole, or it must be brought separately to bear upon all its different parts. Mr. Stuart does not attempt to bring it to bear upon the separate parts of the collection. It is sufficiently clear, from what he has said, that such an attempt would in his hands be a miserable failure. On the other hand, no argument for the inspiration of the canon as a whole can succeed, when it is allowed that there are various portions of that canon whose historical truth is more than doubtful, and which are inconsistent with each other. Mr. Stuart's theory of inspiration is opposed to his own facts. There is another remark which we have to make before we dismiss this question of inspiration. Mr. Stuart never informs us what he means by inspiration. He intimates, in one place, that he is no believer in "plenary *verbal* inspiration;" and, in another place, he rejects the Jewish notion, as delivered by Philo, that the person inspired was entirely passive under the divine influence exerted upon him. We think him inconsistent in both these respects. The inspiration which attaches to a collection of books must be *verbal* inspiration; we can conceive of no other that answers to the case. If, moreover, an argument drawn from the mode in which the Jews regarded their Scriptures be fairly applicable to the regulation of our faith in the same Scriptures, it must go to the point, that the faith they held is the faith we ought to hold. We are bound on that

ground to accept, not any kind of inspiration we please, but that particular kind which they accepted. These inconsistencies we, however, pass by with a bare allusion to them. What we wish especially to observe here is, that Mr. Stuart has carefully abstained from defining the inspiration upon which he himself so imperatively insists. He tells us what he does *not* believe upon the point, but he neglects to tell us what he *does* believe. He thus leaves the whole subject in doubt and confusion. We are persuaded that whatever theory he chose to adopt, might be shewn not to square with much contained in his book; but as the matter at present stands, the most important principle to the enforcement of which that book is directed, is left unexplained.

One striking characteristic of Mr. Stuart's work is the irritation it displays toward the class of theologians to which Mr. Norton belongs. Of "*the more liberal among the class of liberals*" who reject all that is supernatural in Christianity, he can speak not only with calmness, but in terms of respect. It is in a very different spirit, however, that he treats those whose liberal views of religion are united with a strong attachment to the gospel in its form of a miraculous revelation. He can scarcely refer to them without losing his temper. He plainly intimates that he would much prefer their being unbelievers, to their retaining their present position within the Christian pale. His own dogmatic theology is so much more valuable to him than faith in the divinity of the system from which he derives that theology, that he would be willing to see such faith sacrificed to the interest of his particular views. This state of mind has led him far astray both from truth and charity. It has caused him so to shape his argument, as, if possible, to force upon those who differ from him an entire renunciation of Christianity. He has done considerable injury to his cause by this means. His defences of some things contained in the Old Testament are so far strained in favour of popular prejudice, as frequently to fix upon him the character of a one-sided advocate. He suffers truthful investigation often to give place to mere special-pleading. In this way he may increase his reputation among the orthodox masses, but he will repel those honest thinkers whom it ought to be his chief purpose to convince. We are not, however, inclined to attribute the irritation of which we have spoken, solely to Mr. Stuart's zeal for orthodoxy. It arises quite as much from the evident sympathy he himself has with more liberal principles of scriptural interpretation than those by which orthodoxy is commonly supported. He is, in this respect, much superior to the class to which he belongs; and his secret consciousness of a nearer approach to the views of his opponents than is distinctive of those with whom he acts, originates a more bitter feeling toward his heterodox brethren than would otherwise exist. This is not seldom the case with others as well as with him.

Though reluctantly compelled to make these somewhat severe reflections upon his conduct, we have yet great pleasure in calling special attention to the liberality to which we have just alluded. It constitutes the great value of his book. The advice he gives as to the manner in which the Old Testament should be used by Christians will be eminently beneficial to the party among whom his influence extends. A few

sentences extracted from that advice will place his labours in a more favourable light than could be done by any thing we might say.

"Many good men, in treating of Old-Testament matters, and explaining the contents of these books, seem to think that they are at liberty to pursue allegory and type and analogical processes to any extent that they please. A greater mistake can hardly be made in so important a concern. The moment a reader or hearer gets possession of the idea that a writer or preacher is merely addressing himself to his imagination and fancy, he ceases to give him his serious confidence. He may be amused—greatly amused, if we must concede it—by the ingenuity and vivid fancy of his interpreter; but, after all, he will with difficulty be brought to believe that the sacred writers addressed themselves to readers in the way of amusement. His first feeling, after a little wonder, or perhaps of admiration, is over, is indifference. His next is uneasiness in reading or hearing things of this nature. It is well if the matter does not end in contempt of the whole. I would that the Old Testament were employed oftentimes in quite a different way from that which is not uncommon in resorting to it. What can any one say of those teachers who find just as full and complete a revelation in the Old Testament of every Christian doctrine, as in the New? For example, the doctrine of the *Trinity* is found as completely there, as in the New Testament. Yet the Saviour, in reference even to Moses, says, that 'no man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, *he hath declared him.*' (John i. 18.) Were the Jews *Trinitarians* before the coming of Christ? I know of no satisfactory evidence of this fact. All the efforts to prove it have ended in mere appeals to *cabbalizing* Jews, who lived long after the New Testament was written. It is the light which the New Testament casts upon various passages of the Old, and that only, which enables us to bring the Old Testament to bear upon this doctrine."—P. 406.

"Violence done to the understanding and to sober common sense, although it may be slow-footed, will be certain to avenge itself at last. If there is any book in all the world addressed to the sober reason and judgment of men, that book is the Bible. It is written by men, addressed to men, and designed for men. Of course it adopts a human and intelligible manner of address throughout. God has shewn his paternal condescension to the weakness of men in all this. The Scriptures written in any other manner could be of but little profit to us. And when we seek methods of interpretation applied to them which no other book will bear, and which would hold any one up to scorn, if he should adopt them in explaining a classic, how can it be expected that the understanding and reason will not distrust them, and sooner or later be sure to revolt against them? Among all the abuses of the Old Testament, none are more conspicuous than those which result from *sectarian* views and purposes. What a mere lump of wax does the Bible become in the hands of a zealous defender of sect, perfectly mouldable at his pleasure! No laws of language or of grammar stand in his way. The original intention of the writer of Scripture is little or nothing to the purpose. The *occult* meaning is summoned to his aid; and this is always ready, at his bidding, to assume every possible form. Armed in this way, his antagonists are cut down by whole ranks at a blow, and the *standard* of sect waves speedily over that of the Bible."—P. 410.

These sentiments are very honourable to their author, and they stand amongst many others, as true and important as themselves.

In making these remarks upon the productions of Mr. Norton and Mr. Stuart, we have wandered very far from our original intention in preparing this article; which was to put down a few thoughts of our own on the subject of the relation in which the Old-Testament Scrip-

tures should stand to religious faith and conduct under the Christian dispensation. That intention we now proceed in some imperfect measure to fulfil.

Paul, in his Second Epistle to Timothy, says that "the Holy Scriptures are able to make wise unto salvation, through faith which is in Christ Jesus." He thus teaches that the writings of the Old Testament, to which alone he can refer, are intimately connected with Christian truth. They confirm and conduce to the acceptance of that truth, and, in connection with it, become the means of promoting the moral deliverance which the Gospel has in view.

The *evidence*, or, at least, the main and most important evidence, on which we receive the Jewish Scriptures as possessing any thing in the nature of religious authority, is the relation they sustain to Christianity. The religion made known to us by Christ, we believe to be divine. It sustains, in our estimation, the character of a revelation from on high. It cannot, with any propriety, be disconnected, in this form, from Judaism. It is intimately interwoven with the law and the prophets. It is based upon the system which was delivered by Moses, and gradually unfolded and applied by the sacred writers who succeeded him. It acknowledges the divinity of the truth which they had to administer. To deny that divinity would be not only to deny a portion of the doctrines and principles actually contained in the New Testament, but to reject the foundation upon which Christianity was expressly built. This we cannot do. Our faith in the Gospel forbids it. Howsoever great may be the difficulties attaching to some of the questions which the reception of the Old Testament presents to us, none of them is, or can be, so great as that which would be implied in a renunciation of the divine origin and obligation of the religion of Jesus. It is because "they testify of Christ," that these Scriptures commend themselves to us. It is because we believe that "in these last days God hath spoken to us by his Son," that we assent to the declaration that, "in sundry times and in divers manners, he spake in time past to the fathers by the prophets." What Paul upheld as necessary to Christian faith, we consider to be true. What Jesus relied upon in justification of his pretensions, we reverence as divine.

The *character* we attribute to the writings of the Old Testament is also dependent upon the Christian connection in which they stand. Regarding Christianity as the consummation of those religious communications which God has made for the special instruction of mankind, we look upon Judaism as embracing the necessary preparation for such communications. We recognize in it, as far as that preparation extended, the same religious truth which was afterwards expanded and completed. The same object of worship is presented to us by it—the same one true and living God, the only Creator and Ruler of the heavens and the earth. The same office and purpose of religion is also fixed by it—the same universal application of the principles of divine love and fear and obedience, to human thought and word and action. In these and other respects, we discover a unity belonging to the system which the Jewish Scriptures exhibit;—a unity strictly preserved amid all the variety of circumstances through which the operation of that system may be observed. In estimating that system, we fix our special notice upon this unity. We do not, however, forget that the preparatory character

of the dispensation places many things before us in an exceedingly imperfect form, and involves doctrines and principles with which we have no personal concern. We regard the revelation as at best dim and limited. It is burdened with many matters that were designed to serve merely temporary purposes.

The use we should make of the Old-Testament Scriptures is to be explained by the same reference to Christianity, in consistency with which we contemplate their evidence and character. That use of them, and that only, should be made, which Christianity prescribes. What is beneath its truth, should be so regarded and treated. What its principles represent as redundant, should be put on one side. What is irreconcilable with or opposed to its brighter light and purer duty, should be rejected. We cannot claim for the Jewish records themselves what is generally understood by inspiration. They describe to us that to which we believe inspiration in various forms attached; but they themselves partake in no small degree of the ignorance and infirmity belonging to the men by whom they were, from time to time, composed. Matters of science, of philosophy, of history, of individual opinion and conduct, which they contain, are to be judged of on the same principles of common sense and rational propriety that are brought to bear upon other documents which, like them, reflect the knowledge and character of the persons from whom they proceeded. For such things as these, we do not consider the religious truth with which they are connected responsible, any more than we consider ourselves bound to confine our views of religion to the precise representations offered to us by this subordinate system. We set up, as the standard of our judgment in all respects, the manifestation of the glory of God and the duty and destiny of man derived by us from the mission of Christ. By that we interpret all that is doubtful, and add to all that is partial, and correct all that may appear to us erroneous. Whatever purposes Judaism serves, it serves them in entire submission to him who is "the light of the world." The freedom conceded to us by Christianity, we do not renounce in favour of any Jewish bondage, nor can we consent to strain the truth and rectitude of the Gospel so as to produce an exact conformity with Jewish faith and obedience.

We will endeavour to point out, as clearly as we can, the special benefit derivable from the Old-Testament Scriptures, regarded in the light in which we have just placed them. That benefit appears to us to consist, in a great measure, of the means they furnish for concentrating and giving impulse to religious thought and feeling. They form a point around which our religious opinions may collect, and from which we may start in the exercise of religious contemplation. They not only present subjects for such contemplation, but they also supply the standing occasions with which this contemplation naturally connects itself. They constitute an essential part of that which is emphatically *our religious book*; and are thus eminently advantageous toward affording, in a permanent form, matter for religious investigation. The reverence justly attaching to the circumstances under which they were produced, gives a weight to the lessons to be gathered from them, in this relation, which no ordinary representations of religion, however true they may be, can for a moment be expected to have. The human mind needs something to which it can apply and appeal for the cultiva-

tion of its religious interests. If it were, of itself, fully enlightened with regard to those interests—which it is not—they could not be successfully promoted while it was merely thrown upon universal nature for the means and occasions of their promotion. It gains incalculably by having a definite exhibition of the subject of religion about which it may employ itself; and whatever strengthens the associations of respect and deference with which such an exhibition may be connected, will, so far, increase the benefit obtained. We do not, by any means, intend to imply that the purpose we have just pointed out could be properly served by *any kind* of representation of religion in favour of which human reverence might be secured. The false is not, in this respect, to be confounded with the true, nor the evil with the good. It is our opinion, however, that no objection drawn from that view of the case lies against the writings of the Old Testament. Interpreted by Christianity, in entire subserviency to which we alone advocate the use of them, what is derived from them will be invariably true and good. The doctrines they thus teach and the impulses they supply will not only keep the attention fixed upon the subject of religion, but will be accordant with the noblest forms in which religion can be set before us, and the highest objects to which it can be directed. On the other hand, we do not mean to imply, by any thing we have said, that the mind of man ought to be bound down, by means of these Scriptures, to other thoughts and feelings, on the subject of religion, than those which commend themselves to its own reason and conscience as true and good. Christianity gives to us this liberty. It is one of its chief purposes with such liberty to make us free. The freedom it allows to reason and conscience as exercised upon its own revelation, it extends, without let or hindrance, to all the representations of religion by which its revelation was preceded. The authority to which it subjects the will is no more, in one case than it is in the other, a slavish authority. It is an authority strictly confined to the responsibilities upon which a man's own sense of duty confers obligation.

It will, perhaps, be asserted that the New Testament alone would sufficiently serve the purpose we have mentioned, and better serve it *alone* than in connection with these older Scriptures. To this we have to reply, that the New Testament cannot, in consistency with historical truth, be regarded alone. It does not, in fact, stand alone. The events it records, and the doctrines it proclaims, are intimately and indissolubly united with the events and doctrines which the Old Testament makes known. Christianity and Judaism cannot be separated from each other; and if we receive the former as the consummation of religious truth, we are bound, in all propriety, to receive the latter as containing the truth which resulted in and conduced to that consummation. But besides this necessary connection existing between the Old Testament and the New, the Jewish Scriptures have a value of their own, on account of which it may be successfully urged that the Christian books would not alone sufficiently serve the purpose to which we have referred. They present some questions of religion—those questions which the Mosaic dispensation was immediately designed to settle—in a form no less authoritative than that in which Christianity presents its peculiar revelations. They describe a regular progress experienced by a part of our race, which embraces a development of the religious principle almost un-

paralleled in interest and importance. To trace that progress, under the impression of the direct divine supervision attaching to it, is to pursue a train of religious thought only next in value to that supplied by Christianity. To familiarize ourselves, by diligent and devout study, with that train of thought, is to have, in a manner and degree which could not otherwise be obtained, those means and occasions of religious cultivation and improvement upon whose advantage we have been insisting. The purpose of setting before men materials for religious thought and feeling, in a fixed form to which they may constantly appeal, is thus better served by the Scriptures as we have them than it could be by the New Testament alone. The fact, that that is a purpose eminently worthy of the Divine interference—proved to be such by the beneficial effects produced through its partial accomplishment—is among the strongest evidences that the whole series of occurrences related in these Scriptures happened under that immediate providential direction and appointment which are claimed in their favour.

If it be true that the human mind needs a stay for its religious thoughts and feelings—a centre around which they may collect—a point from which they may start—if it be true that the whole volume of the Scriptures is necessary to supply this place, and that it thus contributes permanently to the religious education of man,—then it naturally follows, that this volume is especially suited to the wants of childhood. It is not in the light of a mere passing allusion that we are disposed to regard those words of Paul in which he congratulates Timothy on the circumstance that “*from a child* he had known the Holy Scriptures.” It is at this period of life that the intellect and the heart can be best, and indeed can only be with any certain prospect of success, moulded to the purposes which ought to distinguish the man. If there be any purpose worthy of such distinction, it is that of steady moral cultivation under the pervading influence of religious principle. To be furnished with such principle, is to have a rule of constant restraint and guidance applicable to every circumstance in which we can be placed. To accustom the child to read and study, to investigate and reflect upon and apply, the facts and truths he may find in the Bible, is so to put this rule into his hands, that it may be always ready for his practical use. We advocate, therefore, an education intimately connected with the knowledge and employment of the Scriptures. We do so that the child may be habituated to religious consideration, and furnished with the materials of such consideration throughout his after-days. We do not mean that Biblical instruction should be communicated to him indiscriminately. What is done in this respect, should be done with wisdom and prudence. The child should be taught to distinguish here, as elsewhere, between things that differ, and to exercise intelligence upon whatever is brought before him. Above all, he should be taught to subordinate every thing with which he meets in the Scriptures to the cardinal principles of religion as they are developed in the character and ministry of Christ. With such understanding, we do, however, contend that at the opening of life the mind should be led into and impressed by this collection of facts and teachings, whose value lies in the permanent character it may sustain, as affording one of the chief means and occasions of religious cultivation. We are far from anticipating any danger from the

course we recommend. We believe experience will fully prove that the moral perversion which has sometimes been attributed to the use of the Bible on the part of the child, can scarcely take place. That volume contains its own corrective on this point, and nothing but a disposition bent upon wickedness will extract from it false and vicious lessons. Instructed to interpret it in the intelligent and comprehensive manner to which we have referred, the child—whose confiding simplicity is always attended with acute moral discernment—will draw from it nothing but the good which in its influence upon the spiritual being will be as angels' food. A child is not sensible to many things which offend the taste of an adult. This is especially the case with ideas whose tendency is toward sensualism. We heard a gentleman, some time ago, express great surprise at the amount of impurity he had met with in reading the *Arabian Nights' Entertainments*. He said he had not previously read the book since he was a child, and that then he had found in it nothing of the kind. His mind was not then open to the evil impressions to which a more mature age exposed him. As it is with sensuality, so it is with philosophical objections. The child does not entertain such objections. There is a striking passage to this effect in that beautiful book, *The Diary of Lady Willoughby*. It is as follows :

"A child's mind stops not at difficulties as ours does : when told that God heareth prayer from his throne in heaven, the belief is entire, and she questioneth not. I verily believe the doctrine, that we should walk by faith, and not by sight, is easier to a young child than to us, whose affections have become engrafted on earthly objects, and the first simplicity of faith obscured. And surely we should consider it a sacred trust given to us, to direct this inborn trust and ready belief of the little child to *Him* who implanted it."

The application of such sentiments as these to the purely beneficial connection which may be established between the Scriptures and childhood, need not be pointed out. Our feelings respond to the truth of this subject immediately on its being suggested to us. Great as are the attractions of the New Testament for the purpose of religious education—powerful as is the influence of the tale of Christianity there recorded when brought into contact with the moral nature of the child—the Old Testament has powerful attractions tending to the same end, which ought not to be disparaged in the comparison. Its histories of long past time lay hold of the imagination with a strength peculiar to themselves. Its full-toned devotion subdues the heart to a depth of pious feeling, the experience of which may in vain be hoped for in any other connection. Of the effect of these things the child is peculiarly susceptible. Its imagination is easily excited. Its heart naturally answers to the touch of piety. Believing, therefore, in the utility of these ancient Scriptures to all purposes of holy conversation and godliness, we do not hesitate to employ, with regard to them, the language of the Jewish lawgiver on the point now under consideration: "These words which I command thee shall be in thine heart ; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

It is very easy to make formidable objections to these Old-Testament Scriptures. It is very difficult—perhaps impossible—to answer all

that may be said against them. We believe, however, that the existing difficulties could not but exist. The long time which has elapsed since these books were composed, is sufficient to account for most of these difficulties. If God has seen fit to make known his character and will in this form, surely the communication ought not to be treated with neglect, because of difficulties that are but natural to the case. A faith built upon the Christian connection, and the religious value attaching to these Scriptures, should be retained as long as these arguments remain unshaken. As to matters that cannot be clearly explained, the suggestions of unbelief may be wisely resisted on the ground of the injury to a practical connection with the Bible which the encouragement of such unbelief produces. The importance belonging to the preservation of faith in this instance, should lead to a demand for plain and strong reasons indeed, before it be cast away. Mr. Stuart makes some impressive remarks upon the manner in which Scripture difficulties should be met.

"My experience," says he, "has taught me something in relation to such subjects. In the early part of my Biblical studies, some 30—35 years ago, when I first began the critical investigation of the Scriptures, doubts and difficulties started up on every side, like the armed men whom Cadmus is fabled to have raised up. Time, patience, continued study, a better acquaintance with the original Scriptural languages, and the countries where the sacred books were written, have scattered to the winds nearly all these doubts. I meet indeed with difficulties still, which I cannot solve at once: with some, where even repeated efforts have not solved them. But I quiet myself by calling to mind, that hosts of other difficulties, once apparently to me as formidable as these, have been removed, and have disappeared from the circle of my troubled vision. Why may I not hope, then, as to the difficulties that remain? Every year is now casting some new light on the Bible, and making plain some things which aforetime were either not understood, or were misunderstood. Why may not my difficulties be reached by some future progressive increase of light? At least, in the revolution of the sun, the dark spots will sooner or later disappear. And, what is more than all considerations of this kind, speedily the whole will be known. In the light of heaven, no darkness is intermingled. Soon the anxious and devoted inquirer after truth will, if a true Christian, enjoy the opportunity of asking the writers themselves of the books of Scripture, what they intended and what they designed to teach. It is good, I do believe, both to hope and patiently wait for the light of eternal day, if, after all our efforts to clear up a few difficulties in Scripture that remain, we do not succeed to our utmost wishes."—P. 18.

To what we have just said in favour of the position, that faith in these Old-Testament writings ought not on light grounds to be abandoned, we would particularly add, that a gracious and generous spirit should be exercised in their interpretation. This will be the best means of resolving our own doubts, and resisting the cavils of others. To judge kindly and charitably—to explain liberally and sympathize freely—to have minds ready to be satisfied with reasonable answers to objections, and hearts open to the impressions of truth and goodness—to keep steadily in view great principles—to reject all that is captious in argument, cold in feeling, and of minor value in its application to the questions in hand—this will be the way at once to hold fast our confidence in what the Bible lays before us, and to derive from it all the instruction and blessing it is calculated to communicate. If the conclusions of the intellect, on this subject, are formed under the direction

of a benevolent and magnanimous heart—if love unite itself with truth in our investigations—there is nothing to be feared from the closest examination we may institute. It is only necessary to bring into operation a noble and friendly temper, in order to gather from these holy Scriptures that “wisdom unto salvation” which they are designed and adapted to yield.

Destitute of the whole volume of the sacred writings—writings so incomparable for their simplicity and power—so interesting both in themselves and in the associations with which they are connected—so promotive at once of piety and virtue—so enlightening to the intellect and so strengthening to the heart—so fruitful in the production of truth and purity and goodness—how comparatively dark would our condition have been! From what other source could the mass of the people have learned the mighty truths concerning the Father of all—the grand principles of morality—the vast revelation of an eternal state? The humblest peasant, in our favoured land, has access, by means of the Bible, to the clearest and most elevated expositions of high and holy matters, which the acutest intellect and the most extensive learning of antiquity failed to comprehend. His mind may thus be furnished with the surest and most satisfactory information as to his nature and station, his relations and destiny. His lot, however low it may be, need not hinder him from fully availing himself of that information. While he thus gains religious knowledge, he undergoes a mental discipline of the highest order, and acquaints himself with principles of universal bearing which tend to his spiritual cultivation, in the most general sense of that term. We have to thank God that the progress of events has placed these sacred books, translated into our native tongue, within the reach of all. We thus possess a national treasure, which both in itself, and in its effect upon the whole circle of our interests, is “more precious than gold, yea, than much fine gold,” and with which, indeed, no earthly wealth ought for a moment to be compared.

F.

VISITS TO RUGBY—DR. ARNOLD'S MONUMENT.

ON an evening in August 1840, having an hour or two on my hands at the Rugby railway-station, I made my way to the town. It was then a rural walk by the old roads and lanes. My chief object was to see the School. Its extensive castellated range, cloistered court, and, above all, the beautiful garden-entrance and ivied turret of the Master's house, on the one side, the pretty chapel on the other, and the noble park-like play-ground between the two behind, were what I was not prepared to expect. I was taken over the school-rooms, studies, library and chapel. It was the Midsummer vacation. I knew little of Dr. Arnold then. The chapel in the twilight looked very simple, and plain almost to baldness, but for the monuments of Dr. James and Dr. Wool, opposite each other at the upper ends of the North and South sides. On asking the use of the stalls at the West end under the organ-screen, I was told they were for the several masters, but that Dr. Arnold him-

self preached to the boys every Sunday. How exemplary, thought I, was this! I left the place with a rich summer evening's recollection, and not out of humour with the pauses in our modern whirl of existence.

* * * * *

I visited Rugby a second time at the beginning of the present year. The rural walk was gone; nearly a mile of straight road had succeeded. A new air of grace, however, and improvement had come over the town. It was vacation-time again. It was a bright day in *winter*. The same points were visited, till we found ourselves (a sister was with me) in the *chapel*, with the same porter, "the old servant" of the school. On entering by a door in the upper end of the North side (the approach from the school-grounds), the attention is immediately absorbed by *Dr. Arnold's monument*, close to the left, against the East wall over the Head-Master's pew, in the corner North of the Altar. It is a shrine-like monument of fine buff material, with a spandril-arched canopy and side-pinnacles, the inscription on the retiring recess, and a recumbent figure of Dr. Arnold at the base, in the attitude of prayer. How changed was the place and time!

—— the lore
Of mighty minds doth hallow in the core
Of human hearts the ruin of a wall
Where dwelt the wise ——

Here was his *tomb*, his temple, his *consecrated* lore, all fresh and recent, before the eye:

VIR. REV.

THOMAS ARNOLD. S. T. P.

HISTORIAE. RECENT. AEVI. TRADENDAE. APUD. OXONIEN. PRO. REG.
HUIUS. SCHOLAE. PER. ANNOS. XIV. ANTISTES. STRENUUS. UNICE. DILECTUS
THUCYDIDEM. ILLUSTRAVIT. HISTORIAM. ROMANAM. SCRIPSIT
POPULI. CHRISTIANI
LIBERTATEM. DIGNITATEM. VINDICAVIT. FIDEM. CONFIRMAVIT. SCRIPTIS. VITA
CHRISTUM. PRAEDICAVIT. APUD. VOS
JUVENUM. ANIMOS. MONUMENTUM. SIBI. DELIGENS
TANTI. VIRI. EFFIGIES. VOBIS. HIC. EST. PROPOSITA
CORPUS. SUB. ALTARI. CONQUIESCIT
ANIMA. IN. SUAM. SEDEM. PATRE. VOCANTE. IMMIGRAVIT
FORTIS. PIA. LAETA
NAT. A.D. XIII. JUN. MDCCVC. MORT. A.D. XII. JUN. MDCCCXLI
AMICI POSUERUNT.

Another step conducts to the *Altar*; another, to the Pulpit; his "storied windows"* bequeath a living warmth; the text on the organ-screen,—

Εὐφράνθητι ἐπὶ τοῖς ἐρηκόσι μοι, εἰς οἶκον κυρίου πορευόμεθα,—

has now a higher sense; to the Hymns has been added one *for the*

* The subject of the last is the incredulity of St. Thomas, with the text which, it will be remembered, was on Dr. Arnold's dying lips.

Sunday nearest to the 12th of June. It was difficult to leave the place. Standing in the noble play-ground amid its fine trees, we could best realize the man, issuing from the corner-turret of his terraced garden with his sermon wet from his pen, and, by the broad walk along the South range of the School, hastening to the chapel we had just left.

R.

P. S. It was thought that the above might supply a want alluded to in the conclusion of a Review of the Life and Correspondence of Dr. Arnold in the February No. of last year (p. 88). The last paragraph of "the Life," &c. (II. 443, 4th ed.), informs us that the Epitaph was written by Chevalier Bunsen in imitation of those on the tombs of the Scipios and the early Christians. This, it will be recollected, in the absence of the actual one, suggested to the reviewer a most appropriate application of the inscription on Scipio the son of Barbatus. In the house of a common friend, the writer has since seen a model of the tomb of a Scipio, and that, if his memory fails him not, *Scipio Barbatus*. It immediately illustrated the direct address, "*apud vos*," &c., as well as the peculiar style of interval, and mark at every word. The copy given above, though resembling the original in other respects, omits the antique line over every letter A. In the English translation which follows (the original itself being an imitation), the rendering has been purposely made strictly literal.

The Rev. THOMAS ARNOLD, D. D.

Regius Professor of Modern History in the University of Oxford:

For fourteen years the devoted, the singularly beloved, Head Master of this School.

He edited Thucydides: He wrote the History of Rome:
He asserted the liberty, the dignity, of a Christian People:

He confirmed faith in his writings by his Life.

He preached Christ among you,
Choosing the minds of youth for his monument.

The image of so great a man is here placed before you,
His body rests beneath the Altar,
His soul, the Father summoning it to His abode, entered in
Undaunted, devout, and happy.

Born A. D. June 13, 1795: died A. D. June 12, 1842.

Erected by his Friends.

JUSTICE TO ST. JAMES.

(Chap. i. 17.)

It may be that some heedful readers of the Greek Testament have not been struck with the way in which our translators have dealt with this verse. "Every good gift and every perfect gift cometh down from the Father of lights," &c., say they; while James says, *Πασα δος; αγαθη και παν δωρημα τελειον, κ. τ. λ.*; they choosing to lend the same English "gift" to both *δος;* and *δωρημα*. This rendering either inflicts upon the passage a very needless tautology, or suggests the possibility

of difference between good gifts and perfect gifts, rather, it may be, to the disadvantage of the former; intimates the inferiority of the one to the other; and makes the latter an advance from, an improvement upon the former; as if any of God's good gifts lacked aught of perfectness, as if every perfect gift had not in itself all goodness. So very strong-minded a man and so close a writer as James was utterly incapable of a mere tautology, or of finding such absurd employment for man's subtlety.

But there is a distinction between *δοσις* and *δωρημα*, wherein consists the life of the declaration, and which bestows upon it an exceeding fulness and greatness of meaning. *Δοσις* comes from an active, *δωρημα* from a passive verb; the latter is the gift, the former the giving; the latter, the thing that comes; the former, the manner of its coming—the perfect gift, the good way of giving. That this is the force of *δοσις*, here is clear from the necessity of the verse, and from common justice to James as a thinker and a writer. Our translators' treatment is a sin against good Greek, where all nouns derived from active verbs (as those in *ξις, σις, ψις*) do not lose the hereditary activeness; nor has it warrant from N. T. Greek, where *δοσις*, in the only other place where it occurs, is translated rightly "giving" (Philipp. iv. 15), and where nouns derived from active verbs are always, I believe, true to their origin. (Acts xxvi. 4; 1 Cor. i. 26; Philipp. iv. 15.)

From most Bible translators within my acquaintance, this meaning of *δοσις*, this life and fulness of the verse, has been hidden. Luther has anticipated the tautology of the Common Version. Newcome and Wakefield do not have the word "gift" twice, but, quite inapprehensive of the force of *δοσις*, express the difference but by synonyms; the former rendering, "Every good gift and every perfect benefit;" the latter, "Every good gift and every perfect kindness." Diodati has caught the distinction rightly, has made *δοσις* the giving and *δωρημα* the gift—"Ogni buona donatione, e ogni buono dono," &c. Mr. Sharpe agrees with my rendering—"All good giving and every perfect gift."

By mere synonyms like those of Newcome and Wakefield, the verse gains nothing, the tautology is not done away with. God's gifts are benefits, his benefits are gifts. A like identity subsists between every gift and every kindness of His. But by simple fidelity to the Greek, by rendering the words, "All good giving and every perfect gift," we give the verse a vast accession of meaning, wonderfully deepen and widen its import; it hereby becomes one of the greatest and fullest utterances in the Book of Life. James has just denied that temptation comes from God; he goes on to assert that every good thing comes from Him, to declare Him the perfect Giver; perfect no less in the giving than in the gift; good in the manner of bestowing, as in the thing bestowed. We have here God working out good ends by good means, perfect altogether in his dealings with us,—an utterance worthy of the intense moral earnestness and exact moral discernment of him so fitly styled James the Righteous.

T. H. G.

THE TESTAMENT OF ST. JOHN—FROM THE GERMAN OF LESSING.

HAVING lately found among a bundle of forgotten papers a translation from Lessing, made forty years ago in Germany, I offer it to you for the Reformer; for it seems to be in no respect obsolete, though founded on those controversies in which Lessing was so great a master. Nor can the idea enforced in it become obsolete until a more entire revolution in religious sentiment has taken place than can be reasonably expected in any age, however desirable.

It is on account of his services to the cause of free inquiry and Christian tolerance, that Lessing's name is pronounced with honour in this country. His immense services to the literature of Germany, when in its very infancy, can be appreciated only there. He lived to witness but the commencement of a great poetical revolution in his country, and of the contemporaneous philosophical revolution could know nothing: for he died in 1781, in which year appeared Kant's Criticism of Pure Reason; Göthe's *Götz v. Berlichingen* appeared in 1773, and his *Werther* in 1774. Lessing advanced German literature at the close of his career by the warm recommendation of Wieland's translation of Shakespear, whom Lessing proclaimed to be the single Dramatist who ought to supersede the French authors, of whom the Germans then were the servile copyists. He thus as a man of letters prepared the way for the new career about to be opened by Göthe and his companions and followers.

As a philosopher or thinker, he rather closed a period and a school, than laid the foundation of a new school. Nothing could be more opposed to the common-sense rationality and intelligible logic which run through all Lessing's works, than the metaphysical ideal philosophy which Kant gave occasion to, and which, in spite of his protestations, has since prevailed almost universally.

In liberal theology, as in poetry, Lessing was a disciple of the English. The extreme liberals of the beginning of the last century were his models. His polemical papers read very like the papers of the Independent Whig; and he closed his literary life by his most celebrated work, "Nathan the Wise." That didactic play which Moses Mendelssohn called "a glorious panegyric poem on Providence," appeared as late as 1779. It was translated into English, about half a century ago, by William Taylor, of Norwich. Lessing pronounced a blessing on the city which would first behold it on the stage. That blessing, if not earned, was at least merited, in 1803, at Weimar, when the writer of these remarks witnessed the first representation, Schiller having adapted the play to the stage. We presume our readers to be acquainted with it.

Lessing's name stands almost alone not crushed, and only partially eclipsed, by the greater poets and thinkers of the next generation. His is the very first reputation, both for eminence of ability and moral worth, in his own country; and his fame has, more than any other of the last age, spread into foreign lands.

We will now record a startling testimony in his favour. It was in especial allusion to him that *Pusey* made the memorable concession, "that in the sceptical struggle after truth of many who are yet in doubt with regard either to the essential doctrines of Christianity, or to Reve-

lation itself, there may be often more of the Christian spirit than in an unhesitating traditional belief."*

It was but shortly before his death that Lessing published the celebrated "Fragments from the Wolfenbuttle Library." These raised a storm which none of his own acknowledged writings had excited. Of the speculative theological writings of Lessing, the only one, we believe, hitherto translated into English, is his remarkable little treatise, declared by W. Schlegel to be the profoundest of his productions, "The Education of the Human Race." It was translated, and appeared just forty years ago, in the Monthly Repository, but was not noticed by any one until after many years, when the translator had forgotten it, and then it had the advantage of a copious commentary from the pen of Miss Martineau, in the same periodical.

The trifle now offered to the reader appeared as a sort of supplement to a small tract in the same tone and spirit, entitled, "The Proof of the Spirit and of Power," which treats of the Scriptures in their distinct internal and external characters. We quote the concluding paragraph of that tract, which in the complete edition of Lessing's works immediately precedes the tract now to be published. And with that we conclude an introduction undesignedly long, and excusable only from the high rank of Lessing as an author, and the discreditable ignorance of him and other German *notables* even by the most liberal class of English thinkers.

"Suppose now there were an important and useful mathematical truth, which the discoverer had been led to by means of a fallacy [trugschluss—deceptive inference]. There may not in fact be such, but there might be. Should I be justly deemed to reject this truth, or should I become an ungrateful slanderer of the discoverer, because I would not myself infer, nor allow others to infer, from his sagacity on other occasions, that the fallacy which led him to this truth could not possibly be a fallacy?

"I conclude by wishing that all who are separated by the Gospel of St. John may be re-united by the Testament of St. John. This Testament is, to be sure, apocryphal, but it is not the less divine."

H. C. R.

THE TESTAMENT OF ST. JOHN.

A DIALOGUE.

—*qui in pectus Domini recubuit et de purissimo fonte hausit rivulum doctrinarum.*
HIBERNYUS.

Author and Friend.

F. You dispatched this sheet quickly enough. But we see it in the sheet.
A. Indeed!

* Vide "An Historical Inquiry into the Probable Causes of the Rationalistic Character lately predominant in the German Theology. By E. B. Pusey, M.A., Fellow of Oriel Col., Oxford. 1828." This work exhibits, in connection with the writer's subsequent career, a remarkable exception to the rule, that

"Just as the twig is bent, the tree's inclined."

Its object is to correct the gross misrepresentations of the German theologians by the late Mr. Hugh Rose. Yet at this moment the author's name is given to that section of the Anglican Church which occupies the frontier line adjacent to Romanism. The book is now seldom to be met with: probably it has been bought up by the author and his friends.

F. You usually write more clearly.

A. The utmost clearness was always in my mind the utmost beauty.

F. But you, too, I see, suffer yourself to be carried away, and begin to believe that alluding to circumstances that not one reader in a hundred knows any thing about, and which you yourself became acquainted with but yesterday—

A. The instance?

F. Your riddle about the Testament of St. John. I have turned over my Græbius and Fabricius in vain.

A. Must, then, every thing be a book?

F. If it is no book, what is it?

A. St. John's last Will,—the last remarkable, often-repeated words of the dying Saint. May not they be called his Testament?

F. They may, to be sure. But I already care less about it. And yet, what was it? I am not very learned in *Abdias*, or where else it may be found.

A. It stands in a still less suspected author—*Hieronymus* has preserved it in his Comment on Paul's Epistle to the Galatians. Look for it yourself. It will hardly please you.

F. Who knows? But what was it?

A. What, out of my head? With the circumstances I can call to mind, or those I think probable?

F. Why not?

A. Well, then! John, the good John, who would never separate himself from the congregation he had brought together at Ephesus, to whom this one congregation was a theatre large enough for his instructive miracles and his miraculous doctrine—John was now become old, so old—

F. That pious simplicity believed he would never die.

A. Though every one saw him dying from day to day.

F. Superstition trusts the senses sometimes too much and sometimes too little. Even when he was dead, superstition held that John *could not* die, and only slept.

A. How near Superstition may tread to Truth!

F. But proceed with your story. I do not, however, wish to hear you speak in favour of superstition.

A. Lingerings, while he hastens, like one who quits the arms of a friend to embrace his mistress, the pure soul of John was visibly, gradually departing from his equally pure but decrepid body. At length his disciples could not even carry him to church. And yet John did not willingly omit an assembly, and let none pass by without addressing the congregation, who would rather have gone without their meal than lost his address.

F. Which, likely enough, was not studied.

A. Do you love the studied?

F. As it may be.

A. Certainly, the good apostle's speech was never that—for it always came from the heart: for it was always simple and short, and every day became simpler and shorter, till at last it was reduced to the few words—

F. And they were?

A. CHILDREN, LOVE ONE ANOTHER.

F. Few and good!

A. Do you really think so? But we grow tired of the good, and of the best too, when we hear it every day. We are soon tired. At the first meeting, when John could say no more than, *Children, love one another*, it pleased them mightily. It pleased them the second, third and fourth time—for it was always said. The infirm old man *can* say no more. But when it happened, now and then, that he had cheerful days, and still said the same, dismissing the congregation with his, *Children, love another*; and as they saw the old man *could* but *would not* say any more, then this *Children, love another*, ap-

peared to them quite cold and flat and insignificant. Brethren and disciples could not hear it without disgust; and at length they ventured to interrogate the good old man. "Master," said they to him, "why dost thou always repeat the same?"

F. And John?

A. Answered—*Because the Lord has commanded it; because that alone—alone when it really is—is enough—quite enough.*

F. So that's the Testament of St. John?

A. Nothing else.

F. It is well you have called it apocryphal.

A. As opposed to the canonical Gospel according to St. John. But it is nevertheless divine.

F. Much in the same way as you call your *beautiful*, divine.

A. I have never called the beautiful, divine, and am not accustomed so to misuse the word. What I call here *divine*, Hieronymus styles, *dignam Joanne sententiam*.

F. Ah, Hieronymus!

A. Augustine reports of a certain Platonist, that he said that the first words of St. John's Gospel, "In the beginning was the Word," &c., ought to be inscribed in golden letters on the most conspicuous part of the church.

F. Undoubtedly, the Platonist was in the right; and assuredly Plato himself could never have written any thing more sublime than this beginning of St. John.

A. It may be so. And yet in my mind—as I do not pay much respect to the sublimities of a philosopher—it would be much better to inscribe in golden letters on the most conspicuous part of the church St. John's Testament, "Children, love another."

F. Aye, aye!

A. It was on this Testament that a certain *salt of the earth* swore formerly. This salt of the earth swears now on the Gospel of St. John; and they say that since this change it has somewhat lost its savour.

F. Another riddle?

A. He that hath ears to hear, let him hear.

F. Aye, now I perceive.

A. And what do you perceive?

F. How certain folk draw themselves out of a snare: it is enough if they retain Christian charity—the Christian religion may shift for itself.

A. Do you count me among these certain folk?

F. You must ask yourself whether I should be right in doing it.

A. I may at least speak a word in favour of these certain folk.

F. If you feel yourself called on.

A. But it is I now who do not understand. Is Christian charity, then, not the Christian religion?

F. Yes and No.

A. How, No?

F. The doctrines of the Christian religion are one thing, and the practice grounded on it another thing.

A. And how, Yes?

F. Inasmuch as that only is true Christian love which is grounded on Christian doctrines.

A. And which, now, of these is the most difficult? To accept and acknowledge the Christian faith, or exercise Christian charity?

F. You will get nothing by it if I were to acknowledge the last is the most difficult—

A. What have I to get by it?

F. For it is only the more ridiculous in certain persons making the path to hell so unpleasant.

A. How so?

F. Why should they take up the yoke of Christian charity, when it is not by Christian faith rendered either easy or meritorious?

A. That's true! We must e'en let them run the risk. I only ask whether it is *prudent* for certain other folk, on account of the danger into which those certain folk run with their unchristian Christian charity, to deny them the name of Christian?

F. *Cui non competit definitio, non competit definitum.* Have I invented that?

A. But if we widened the definition a little, according to the saying of that good man, "He that is not against us, is for us"? You know the good man.

F. Very well. It is the same who said elsewhere, "He that is not for me, is against me."

A. That's true; I am silenced. O, you alone are the true Christian! You are as well read in the Bible as the—Devil!

Hieronymus, in Epist. ad Galatas, C. vi.

Beatus Joannes Evangelista, cum Ephesi moraretur usque ad ultimam senectutem, et vix inter discipulorum manus ad ecclesiam deferretur, nec posset in plura vocem verba contexere, nihil aliud per singulas solebat proferre collectas, nisi hoc: *Filioli diligite alterutrum.* Tandem discipuli et fratres qui aderant, tædio affecti, quod eadem semper audirent, dixerunt: Magister, quare semper hoc loqueris? Qui respondit dignam Joanne sententiam: *Quia præceptum Domini est, et si eo solum fiat, sufficit.*

POPISH INDULGENCES.

WHAT, indeed, could rouse mankind, if the spectacle of the ghostly pedlar openly trafficking in his parchment-wares of pardon for the past, and indulgence for the future—haggling out crime to hire, and selling the glories of heaven as a cheap pennyworth—did not fill them with abhorrence and indignation? The contempt with which Chaucer's Pilgrims listen to the impudent offer of the pardoner, well shews the feelings which such outrages on all common sense, and every moral instinct, could not fail to excite. So gross was the abuse, that even the most bigoted Papists—Eck, for example—were compelled to denounce it; nor were there any more caustic satirists of it than some of themselves. Witness the witty comedy of Thomas Heywood, who, though a Catholic, hated the mendicant friars as heartily as any of his Protestant contemporaries. But no satire, however extravagant, could be a caricature of the follies and knavery of this class of men. One of the wittiest sarcasms of the play is but a translation of Tetzels impudent assertion, that "no sooner did the money chink in the box, than the souls for which it was offered flew up into heaven."

"With small cost and without any pain,
These pardons bring them to heaven plain;
Give me but a penny or twopence,
And as soon as the soul departed hence,
In half an hour, or three quarters at most,
The soul is in heaven with the Holy Ghost."

Ed. Rev., Vol. LXXXIII. p. 126.

SONNETS,

COMPOSED DURING A CONTINENTAL TOUR.

XVI. AT ANTWERP.

WITHIN and near there's many a scene that brings
 Heart-stirring thoughts ; thy citadel of fame—
 Thy ships, ports, churches, and abodes of name,
 Where once thy princely merchants feasted kings ;
 But still from these—from all, I turn, to view
 Again that tall cathedral tower,—to roam
 In silence through its aisles, till awed I come
 Where Rubens seems, all-powerful, to renew
 DEATH AND THE CROSS in dread reality !
 Before that scene sublime I stand and muse,
 While rapt I find myself almost refuse
 To own 'tis canvas only meets my eye :
 Love, pity, wonder, all my bosom swell
 And my soul melts before the potent spell.

XVII. AT GHENT.

WHOE'ER like me shall wander with an eye
 In quest of antique lore, loving to dream
 Of all the glory that has been, and seem
 Part of the past, O rich is the supply
 Of intellectual food in thee he'll find—
 Thee and thy sister cities, where, of old,
 The wealthy Fleming gain'd and gave his gold,
 Fostering the liberal arts with liberal mind.
 With appetite still craving,—ever fed,
 But sated never,—on, from town to town,
 My way I take, through scenes of proud renown,
 Finding in each a banquet richly spread ;
 With History's Muse I roam and frame my simple lays,
 And dwell among the men and deeds of olden days.

XVIII. AT OSTEND.

BOURN of my wanderings in a foreign land,
 And limit to the lays that I have twined
 In many a place of note, scarce glad I find
 Myself at length upon this level strand—
 To think my pleasant pilgrimage is past,
 And that, to-morrow's dawn, my way must be
 To home and England o'er this troubled sea,
 Laden with stores that, long as life, shall last.
 Here then, where many a traveller has begun
 And ended his career, and in deep thought
 Has dwelt upon the scenes that he has sought
 Or is to seek,—so I, my course now run,
 Pause gratefully awhile, and pleased retrace
 The hours that from my memory Time shall ne'er efface.

PREVENTIVE JUSTICE AND PALLIATIVE CHARITY.*

IN this well-timed Discourse (the title of which appears at the foot of the page)—of which the author modestly says “it cannot presume to form a public sentiment on these subjects—it is itself nothing more than an echo of the general feeling of these times”—Mr. Thom unites the sternest economist with the tender Christian philanthropist. In his economical views of Public Charities, as being, all of them, *per se*, altogether bad, few would indeed, we believe, be found to coincide. Public institutions for the relief of destitute sickness and destitute ignorance, are generally regarded, even by rigid economists, as free from the charge of multiplying the evils they relieve. Hospitals and dispensaries for the sick, and schools for the ignorant, are therefore all but universally approved, on principle, by those who repudiate public charities for the relief of physical destitution. Mr. Thom believes that “in a *right* condition of society” there would be no public institutions for the relief even of *disease*. Education he earnestly advocates, but perhaps he would not regard it as a public charity. We do so regard it; and we believe that, even in the best state of society that the best Government could produce, there would still be need of public institutions for the relief of destitute sickness and destitute ignorance. But whatever may be thought right abstractedly, or be hoped for in the future, Mr. Thom is not one of those harsh economists who refuse relief to present sufferings which, they think, *ought* never to have been caused. The very call for preventive justice as regards the future, is with him an admission of the need of palliative charity for the disordered present. Suffering must be relieved; but so relieved as not to multiply its causes. The root of our social maladies must be exterminated; but the present wounds must be bound up, the cry of actual pain must be regarded.

In the following admirable remarks, the work of the Economist and that of the Charitable are defined and reconciled, and the claim for “Mercy for the Present” is made even the stronger by the extreme rigour of the preacher’s “Wisdom for the Future.”

“In a right state of Society, there would be no *public* Charities of any kind whatsoever. The natural provisions which God makes for the subsistence of man, and the relief of his afflictions, would be found sufficient. These are,—individual Labour, sustained and stimulated by the objects of Desire that are natural to all men; the ties of Family and Kindred, when incapacity or misfortune cuts off the supplies of personal exertion; the charities of Neighbourhood, which, when kindred fail, would flow spontaneously towards unbidden suffering, as often as by the occasions of acquaintance and vicinage it was brought under the notice of pitying hearts; and such a just and healthy condition of the relations of Classes, of Capital and Labour, of Employer and Employed, as would bring them into *moral* connexions with each other,—and for the present absolute ignorance and material distance, or obstinate mechanical reserve, which no kind-hearted man would maintain towards a dumb animal, substitute the spiritual offices of a fraternal and respectful intercourse. I include this last among the natural provisions made by God, to supply suffering with prompt relief—with responsible protectors; because, however the existing condition of society may practically disown the

* Preventive Justice and Palliative Charity, or Wisdom for the Future and Mercy for the Present. A Sermon preached in Renshaw-Street Chapel, Sunday, Nov. 30, 1845, on behalf of the Liverpool Dispensaries. By John H. Thom.

obligation, no man, who believes in a God at all, will deny that the 'diversities of Gifts,' and the 'differences of Operations,' are designed to subserve a spiritual purpose; that though there be 'many members,' there should be but 'one body;' and that 'the members should have the same care one for another.' That human restrictions make a scarcity of Food, does not affect the fact, that God's natural provision is abundant for the world. And that men sicken, and languish, and die unnoticed, though there is both abounding Wealth and, if it could be reached, abounding Mercy in the community, does not destroy the fact, that there are divine provisions, both in the human heart and in the personal relations of society, for the natural relief and absorption of all the woes of man.

"But whilst we admit that in a *right* condition of Society there would be no public Institutions for the relief of Indigence or even of Disease,—that the whole work of charity would be private, secret, and personal, proceeding freely from the actual relations of kindred, or neighbourhood, or employment, we do not for a moment admit that this absolves us from brotherly attention to the present victims of a *wrong condition of society*, whose sad case the natural provisions of God now fail to meet. And here we tread upon the ground of those who look at the relations of want and charity with the singly-directed eye of Political Economy, and who, on the strength of indisputable principles of an economic kind, deem it a high Christian duty to steel their hearts, like martyrs, against headlong sensibilities, and resolutely to refuse, at whatever cost of feeling, to deal with *symptoms* whilst the disease itself is not only left untouched, but actually screened from hostile observation by all this assiduous removal or alleviation of its evil and endless workings.—I have stated the case so as to preserve, uninjured, the benevolence of the objectors, because I am satisfied that any other statement of it is a low-minded injustice; and because I think it becomes this place to express a decided preference for the benevolence of Thoughtfulness and Principle, over the undirected instincts of Nature.—We cannot deny then to these true analysts of our social condition, that the Sickness prevailing among the working classes of this community, which in one year throws forty thousand patients on the two Dispensaries alone, is only a *symptom* of general poverty and wretchedness; and that, again, the Poverty itself is only a symptom of vicious ignorance, of defective employment, of crippled industry, and bad Laws; and that the effectual remedy is not in doles, and alms-houses, and hospitals, and dispensaries,—but in Education and unfettered Industry, and good Government, and the free enjoyment of God's sanitary agents, which are—fresh air, pure and abundant water, clear and unpoisoned skies.—We know that the dispensers and patrons of public Charities are looked upon by many a philosophic philanthropist as belonging to the worst description of empirics, as men who would busy themselves with outward symptoms on the skin, whilst disease was destroying, unnoticed, the springs of life; or who would strive to bale out a sinking ship, whilst the whole ocean was rushing through an unstopped leak.

"Now the truth is that both parties are engaged in a necessary work, and that they must consent to work on together, until Society is brought into such a sound condition, that the ministration of Charity may safely be entrusted to the private offices of life. The Economist has mainly in view to dry up the source, and so prevent the creation of *future* evils, whilst the *Charitable* addresses himself to the alleviation of the misery that is *actual and before his eyes*. The one stands between Present and Future and stays the plague:—the other does what he can to relieve the wretchedness which it is now too late to prevent. *Wisdom* may prevent the sore terrors and burdens of these times from falling on the men of a later generation, or possibly may clear our own skies in coming years, but *Mercy* and *Sympathy* must bear the burden of the day that is passing over our heads. To provide wisely for the Future, and to deal mercifully with the Present, are not incompatible duties.—Nothing can make it right that human suffering should fall under human

eyes, and be disregarded. Nay, it is a small thing that men perish in sickness and want, in comparison with the dreadfulness of their so perishing without stirring the hearts of their fellow-men to pity and help. And it is a monstrous doctrine that the *errors* of the privileged and the powerful are to be corrected by leaving unmitigated the sufferings of their victims, that the mighty mass of woe may stand forth, an unbroken measure of the enormity of the mis-government,—that human wretchedness is to be unrelieved, whilst attention is exclusively directed to the legislative Principles on which the health of the Future must depend.—‘*These things ought ye to have done, and not to leave the other undone.*’—Pp. 6—11.

Mr. Thom, as he approaches the immediate charitable purpose for which he is pleading, admirably states the ground of exception from the charge of mischievous charity, on which institutions for medical relief take their stand;—the very ground on which we, differing from his abstract view, claim them as right in themselves and right for the best state of society imaginable, if poverty is imagined as having place, and sickness or accident as liable to overtake the poor. We may suggest, too, as shewing the need of hospitals for severe disease and accidents, the impossibility of providing, by the spontaneous private charity of the neighbourhood, the amount of accommodation and skilful attendance in each case as it arises, which a permanent institution has always ready at hand.

“There is, however, another class of Charities, which do not propose to ‘feed the multitude,’ or stand in their relations, but only to ‘heal their diseases;’ and though in a right state of Society, these too would certainly be superseded by the private offices of benevolence in the natural relationships of men, yet are they exempt from the specific objection which holds against every Institution for the support of Indigence. They do not create the *kind of evil* which they profess to relieve. There is not more sickness, but less sickness, in the community on account of Dispensaries and Hospitals. They mitigate the suffering that is brought before them, and promote no new suffering of the same description. The discipline of Poverty is taken away when its subject is clothed, and fed, and freed from the fear of destitution; but when the pressure of *disease* is loosened, the man is only raised up to meet the unabated struggle of existence. Alms, again, have no tendency to produce the gifts which they bestow; they are not sources of abundance; they can only make a new distribution, and often it must be a very bad distribution, of the food or the clothing that is already in existence; they take from one and give to another: but Hospitals and Dispensaries are the direct producers of blessings; they do not distribute the *existing* amount of health, but create new health; they are fountains of healing, and even producers of *Wealth*, by restoring to labour the hand which disease had palsied, but which in our straitened condition can do no more, in its best times, than meet the necessities of the passing day.”—Pp. 16, 17.

We must not quote much more, lest we become the means of excusing our readers from the necessity, which we wish to lay upon them, of procuring and reading the whole Discourse for themselves.

Its concluding pages, and the accompanying fearfully illustrative notes, are a special remonstrance against the sanitary wrongs of Liverpool, with its dwellers in palaces and in cellars. The passage beginning (p. 19), “And *this* town is especially bound to alleviate the sickness of its Poor; for, in fact, it creates their sickness,”—is one of unexampled severity,—of earnest rebuke to “the landowner who sells his land, careless of its ultimate appropriation, if he gets his price,—the small capitalist who trades in pest-houses,—the Corporate body

that not only permits the sordid cruelty within its circle of influence, but disposes of its own land with the understanding that houses are to be built upon it *back to back*,—and the Government that calls none of these parties to account, that interferes not in these vital matters, at least so far as to see that local Power meets local Abuse,” as “all participators in an injury to the Poor, whose enormity it is impossible to describe, for the details embrace every thing that is morally or physically impure.” This noble-hearted Discourse must surely help forward that exposure of local evils which is the first step necessary to their mitigation. Liverpool, by right of its natural advantages, ought not to be, what on the average of its population it is, the most unhealthy place in England.

E. H. H.

LINES INSCRIBED TO THE REV. J. JOHNS, LIVERPOOL.

CAN we analyze the perfume
That within the violet breathes;
Can we tell what subtle essence
Dowers thus its modest leaves?
Can we seize the bright reflection
Sparkling on the moon-lit wave;
Thousand lamps, whose golden splendours
Dome the Ocean-fairy's cave?
Can we chain the viewless spirit,
At whose touch the wind-harp swells,
Now with tones of solemn grandeur,
Now with chime of silver bells?
Even so no eye discovers
What the hidden charm may be
Which pervades the sparkling waters
Of thy fount, sweet Poesy!
Love casts in his crown of roses,
That thy wave its hue may brighten;
Laurelled chaplet Victory brings,
Poesy its charms can heighten:
And e'en words of deepest import,
Words which erst were cold and tame,
Bathed in splendours from thy fountain,
Speak to us with tongues of flame.
But the spell which thus enthral's us,
Let us never seek to know;
Poet eyes have wished unlifted
Fancy's veil from Heaven's bright bow.
Never aiming to discover
All the wonders of the shrine,
But content that on our pathway
Falls a light so much divine,—
Let our spirits reverently
Wait on those to whom 'tis given,
Thus to raise, refine and bless,
Strewing Earth with flowers from Heaven.

Brighton.

A. W. L.

CONDITION OF THE RAILWAY LABOURER.*

THE changes wrought on the social and intellectual, the monetary and political condition of England, by the progress and full development of the Railway system, is a subject of vast extent, and has its attractions; yet it is one which at present it would be premature to affect to treat fully, and which at any time it would be unwise to view superficially and hastily. Great as have been already the influence of railways on the habits and prosperity of the English people, the system is still far from having attained to maturity. It will require the experience of the next ten years at least, before the subject will be ripe for philosophical discussion. In the mean time, however, an immediate evil, of frightful magnitude, has in the progress of railway construction developed itself, which not merely Christian benevolence, but social prudence, calls upon us to provide against and remedy. For nearly twenty years, English capital and the dauntless spirit of engineering skill have been incessantly at work,—crossing extensive plains,—spanning the deepest and widest valleys with immoveable masonry,—leaping, by the aid of the graceful arch, from bank to bank of streams and rivers,—cutting through the entire hill, over the apex of which our ancestors, with perverse industry, invariably made their roads,—and, where the rock or the mountain forbade all other passage, piercing a tunnel through rocks and quicksands and cavernous streams, at which the genius and courage of Hannibal at the Alps would have stood appalled. The magnitude of such enterprizes, and the wonderful conveniences that result from them, dazzle our eyes, and we forget the humble agents by whose giant strength and steady industry these extraordinary works have been completed. The unparalleled demand for labour occasioned by the construction of railways in progress during the last ten years, has produced almost a revolution in the habits and condition of the English labourer. The tide of emigration has been altogether stopped. Some agricultural parishes which were previously oppressed with the superabundance of their population, have found themselves deprived of the necessary number of farm-servants to carry on their spiritless system of tillage. The fertile territory of Kent no longer blazes at night with incendiary fires. Its unemployed and discontented young men have disappeared, and are revelling in the coarse plenty which prevails amongst railway labourers in Lancashire and Yorkshire. So far good. Employment and food have been provided for the daily-increasing population of England. But man liveth not by bread alone. The labourers are fed and clothed; but almost every other want is very partially supplied or altogether neglected. There is a tendency in hard and continuous labour to sink and brutalize the mind, and to extinguish the best affections of the heart. We seek in various ways, (though in a far less degree than we ought,) in a settled state of society, to counteract this tendency. We provide decent cottages for

* Papers read before the Statistical Society of Manchester, on the Demoralization and Injuries occasioned by the Want of proper Regulations of Labourers engaged in the Construction and Working of Railways, &c. &c. Published at the Request of the Society. Manchester—Simms and Dinham; London—C. Knight. 8vo. Pp. 51.

the labourer's family. We distribute Bibles and tracts. We build schools for his children. We encourage provident societies, savings' banks, allotments for gardens. We build churches and chapels; and we invite the rude sons of labour in our larger towns by the voice of our city missionaries to avail themselves of the means of civilization and religion placed by legislative prudence or individual benevolence within their reach. But the railway labourer is not sufficiently stationary to attract around him these efforts and agencies of benevolence.

Let us realize to our minds the condition of a "gang" of "navigators." The course of a railway is marked out. The works are let by the directors to one, or at the most two or three great contractors. They sub-let the several portions of the undertaking to an inferior class of contractors, who sometimes again sub-let a portion of the work. Each transfer of responsibility takes something from the influence and authority of the directors, who consequently at last find themselves without the power, if they have the will, to protect the labourer from injustice and oppression. The works are begun simultaneously upon several parts of the line. Of course, many of the early labour stations will be removed from towns and villages and the means of supplying food, medicine, lodgings, education for the children, or employment of an honourable kind for wives and children who have leisure for employment. Neither directors, nor contractors, nor sub-contractors, take any pains to procure comfortable lodgings for the labourers. Sometimes the farmers' haystacks and barns are the sleeping places of the men. But in some of the wilder districts of Lancashire, Cheshire and Yorkshire, there is not this resource. By the side of a slope, or in some natural cavern, a miserable hut, not water-proof, and scarcely large enough for a cattle-stable, is constructed, and in this rude, dark and damp cell half-a-dozen labourers will find their nightly resting-place. In such a hovel, the comfort of a change of dry clothing is not easily secured. This hut is no place for any hours but those of sleep. But whatever else is wanting, one building is sure to rise wherever railway labourers congregate. This is the beer-shop, usually reared and supplied with the needful capital by one of the lowest class of contractors, who has perhaps knowingly taken the work at a ruinously low price, with the understanding that he is to supply the labourers with their meat and drink. Out of this his profit is to come. To throw the men completely into his power, wages are paid at distant intervals. Even if there be other shops at hand, the railway labourer, without character or local habitation, often without a name, (except that which we, infelicitously enough in such a case, call his *Christian* name,) has little credit and less money, and is compelled to go to the "tommy-shop," as it is called,—an establishment kept by some creature of the contractor, where he pays from 25 to 50 per cent. more than their value for his bread and bacon and other necessities. Often the Tommy-shop and the beer-house are not only under one proprietor, but also under the same roof. The poor plundered labourer may be conscious of the wrong that is done him, but he has no alternative. For fire and lights and society, he must go to the beer-shop. So long as he has labour-tickets to produce from the overseer of the works, he has credit without stint. If the beer-seller is not content with the ordinary profits, enormous as they are, his victim is sometimes supplied with

Equor that is drugged, and, in the senseless condition that ensues, is at the mercy of those around them. The poor wretch, on returning to his senses, finds himself stripped, to pay for one night's intoxication, of the produce of the labour of weeks.

In addition to the naturally demoralizing circumstances of the labourer thus situated, he finds himself, if he have recently left his parish, free from all the restraints that have previously acted upon him. He has no neighbours whose good opinion he covets. If married, wife and children are far from him. No minister of religion looks upon him as his peculiar charge. There is every thing around him to encourage vice and profligacy. Amongst the gang, it will too often happen there are men who have passed through the horrid contamination of the gaol and the house of correction, or at least have passed through their degrees of crime, and have fled from situations where they were known, to the railway, where no inquiry is made, where no certificates of character are needed, and where coarseness and brutality are no disqualification. Upon one dark part of the case we scarcely dare to touch. Vicinity to a railway gang is no place for the decent wife or the modest daughter. They who might preserve the hapless labourer from the lowest degradation, are away. But the gang, like the army on a campaign, has its followers, and vice, misery and disease stalk with them.

This is a picture of the wrongs and miseries and temptations of the railway labourer, which very many of our readers will be able from their own observation to verify. The wonder really is, under such circumstances, that the class of men have retained any good at all, and that they are not much worse than even the darkest statement represents them.

The writer of these remarks has lived for the last nine years in the immediate vicinity of railroads in the course of construction, and has watched and conversed with hundreds of the men. Beyond improprieties of language, and now and then a rather importunate request for beer-money, or rough demand for charity to some man injured on the line, he has had no personal cause of complaint. During two winters, a neighbour found that the top of his haystack, which was covered with a wooden roof, was the chosen bed-room of a select party of men. He for some time (till he found the attempt useless) daily contrived to increase the difficulty to them of mounting their lofty couch; but they were never baffled. During the whole time his premises were thus unceremoniously invaded, *his property was untouched*, his gardens were not robbed, his poultry-yard was unruffled. An intelligent magistrate's clerk in the same neighbourhood assured the writer, that although in his district there were more than a thousand labourers at work on the line, few cases came before the bench of a deeper die than a drunken brawl, or violence in consequence of disputes about pay.

During the last summer, the writer had occasion to visit an unfrequented part of the country on the borders of Yorkshire, where an enormous tunnel for a Lancashire and Yorkshire railway was being cut. At one place he fell in with a gang of men who were anxiously awaiting the arrival of a sub-contractor, who was indebted to them for nearly three months' pay. The men were in a state of great anxiety, having been several times put off by him, and fearing that he had run off and

left them in the lurch. On conversation with one of the more intelligent of the party, he learnt that this was not an uncommon occurrence, and that the men and their families, generally at a distance, were great sufferers thereby, and, were it not for the charity of their more fortunate fellow-labourers, would undergo all the pains of hunger. These men had struck work from the uncertainty of being paid, and had come to the resolution to mount guard over their debtor, should he re-appear, and not allow him to go out of their sight until their demands were satisfied. On another part of the same line, a more painful sight presented itself. At the house of a contractor, where provisions and beer and wine and spirits were all sold, nearly a hundred men were assembled to receive the several balances due to them (*if any?*) on nine weeks' work. The cashier had entrenched himself securely within a small room, to the window alone of which the claimants had access. He sat with his books and tickets received from the shop, and his cash, and a *brace of loaded pistols*. The process of reckoning was very slow. It had then been going on several days, and was far from its end. In the mean time, the men, according to the state of their account, were served with whatever they wished for, and gallons of beer, spirits and wine, were consumed by them while waiting for their wages. They were to be seen in every stage of intoxication, and two or three of them were bleeding from blows and falls. Intermingled with the men were the harpies already alluded to, encouraging the men to drink or fight. A more painfully disgusting sight could scarcely be. The men generally left the pay-window with oaths and execrations on the head of the contractor. Too ignorant to keep a check upon him, they knew themselves to be at his mercy, and in every instance believed themselves to be defrauded.

There is one aspect of this subject that must excite thoughtfulness and fear even in minds not roused by more generous feelings. The condition of our railway labourers is confessedly dissolute and abandoned. So long as work and pay continue, the mischief to the community may not greatly exceed its present amount. Of late, we know that railway speculation has been going on at an unnatural and dangerous speed. Even if it receive not a speedy check, it must, so far as England is concerned, come to an end in a few years. What is then to become of the huge and demoralized gangs of men whom we have permitted, year after year, to remain untended and unimproved, in the gratification of all their passions, and contracting the most lawless habits? The gaol will then be the asylum of too many of these pitiable beings. The restraints of a well-regulated workhouse these men will never endure. Deprived of work and food, without character, connections or friends, the discharged navigators will betake themselves to our large towns, and there, by pilfering or violence, seize what their industry will no longer procure for them. Now, on the mere score of economy, it will be far better to prevent this evil by timely and prudent efforts, first to protect the railway labourer from wrong, and then to improve and raise him from intellectual and moral degradation. Better by far will it be now to go to some expense in building lodging-houses and schools, and churches and chapels, than hereafter to have to enlarge our prisons and increase the number of our convict-ships. This subject is beginning, we hope, to attract a

large portion of public attention. In addition to the startling pamphlet from which we shall proceed to take some extracts, the Editor of the *Manchester Guardian* has written a series of very able articles, urging, amongst other things, the duties in this matter of railway directors, which will, it is to be hoped, have their intended effect on many persons in Manchester of great influence and deserved repute in the management of railways.

The present publication is not the first service rendered to the cause of public morality by the Statistical Society of Manchester. The result of the inquiries made by them into the educational condition of Manchester, Liverpool, Bury and other towns, was to rouse many individuals and public bodies in Lancashire to establish schools for the children of the poor. As the preliminary step to sound legislation and individual benevolent effort, the value of statistics can scarcely be overrated. Some imaginative people, who prefer their own pretty little fancies to sound philosophy based on solid facts, are still heard to rail against statistics; loose thinkers and clap-trap speakers no doubt are sometimes mortified by the stubbornness of facts; but we cannot consent for their gratification to let statistics be sneered or declaimed away.—The "Papers" consist of three parts:

I. A letter by Mr. Robertson, a Surgeon, and President of the Society, containing "A Return of the Fatal Accidents, Wounds, and Injuries, sustained by Workmen engaged in the Construction of the Summit Level Tunnel of the Sheffield and Manchester Railway; and a Description of the Demoralization which prevailed amongst them, with Observations.

II. "Statements on Railway Contracts and Railway Labourers, by Robert Rawlinson, Esq., Engineer to the Bridgewater Trust.

III. "Statements as to some of the Effects produced in this Country by the past Expenditure of Capital on Labour in the Construction of Railways; together with Observations on the Principles of Legislation and Jurisprudence applicable to the Public Protection by Prevention of fatal Accidents, and the better Regulation of Labourers engaged in dangerous Works; by Edwin Chadwick, Esq."

Mr. Robertson thus describes the residences of the workmen engaged at the Woodhead Tunnel:

"The huts are a curiosity. They are mostly of stones without mortar, the roof of thatch or of flags, erected by the men for their own temporary use, one workman building a hut in which he lives with his family, and lodges also a number of his fellow-workmen. In some instances as many as fourteen or fifteen men, we were told, lodged in the same hut; and this at best containing two apartments, an outer and an inner, the former alone having a fire-place. Many of the huts were filthy dens, while some were whitewashed and more cleanly; the difference, no doubt, depending on the turn and character of the inmates. In stormy weather, and in winter, this must be a most dreary situation to live in, even were the dwellings well-built and comfortable. At No. 1 shaft, a workman told me that he has cut a road through the snow, from the door of his hut, four yards deep."—Pp. 9. 10.

What the effect of this kind of dwelling-place is on the health, is stated in another passage:

"The people, I refer to the men, women, and children, don't give you the impression of enjoying vigorous, comfortable health. Of course there are many exceptions to this remark. Some of the younger children appeared

flabby, and others very pale; and the adults wore a certain look of exhaustion or dissipation, which my Moravian friend attributes to the night-work that constantly goes on, the universal drunkenness, and the irregular hours of sleeping. Many of the night-workers, in his opinion, drank in the day, when they ought to have been in their beds. I noticed also that a number of the men had coughs, which they attributed to the moisture of the tunnel, where-with every thread of their clothing was soaked before they had been a quarter of an hour at work. I said to a woman in a hut, 'How can ten or fourteen lodgers in one hut dry all their wet clothes by a single fire?' She answered that 'the clothes were seldom half dry.' The surgeon too attributes the coughs of the men a good deal to the humid state of the huts, originating in this very cause, as also in a degree to the inhaling of the dense gunpowder smoke with which the tunnel is commonly filled."—Pp. 14, 15.

This is Mr. Robertson's testimony of the extortion practised on the men by the shopkeeper:

"These poor people, however, pay an inordinate price for every article. On my last visit, I heard little but complaints from the workmen and their wives, of the dearness and badness of the provisions—this was in the beginning of October. For flour, they paid 2s. 8d. and 2s. 10d. per stone of fourteen pounds; for tub-butter, (of very indifferent odour,) 1s. 1d.; for brown sugar, (the worst sample,) 8d.; treacle, (commonest,) 5d.; bacon and butchers' meat, 8d.; but the most surprising thing was the price of potatoes, namely, 1s. 2d. the score. Thinking that, as the highest price in Manchester was only eight-pence, they were imposing on my credulity, I inquired at several huts, widely apart, and received the same answer,—1s. 2d. per score. The beer, at the public-houses, represented as very inferior, is sold at 6d. per quart."—P. 13.

Perhaps no part of these Papers is more striking than the statements respecting the accidents and destruction of life consequent on the carelessness and intoxication, when at work, of the men. Mr. Robertson was informed by an official at the works,

"—that there had been about thirty fatal accidents within and on the tunnel (thirty-two I am given to understand) since the commencement of the working, besides several maimed or disabled; and an almost incredible number in a lesser degree wounded and variously injured.

"List of the accidents of all kinds, excepting such as were fatal.

"23 cases of compound fractures, including two cases of fractured skull.

"74 simple fractures, including

"3 fractures of clavicle.

"2 ——— scapula.

"1 ——— patella.

"1 ——— astragalus.

"140 severe cases; including burns from blasts, severe contusions, lacerations, dislocations, &c. One man lost both his eyes, and one the half of his foot. Most of these accidents were connected with other injuries—for instance, a man had his arm broken by a blast, the limb being also much burnt, together with one eye, and all that side of his head and face. There were also several cases of broken ribs among these, and in connexion with other injuries.

"There have also been about four hundred cases of minor accidents, including trapped and broken fingers, (which form a large proportion of them, seven of them required amputation,) injuries to the feet, lacerations of the scalp, bruises, broken shins,—many of these minor cases were occasioned by drinking and fighting.

"The foregoing is not a complete list (you will please take notice) of injuries *not fatal*, because I as yet have no returns from a surgeon who, for about a

couple of years (I believe), attended on the men employed in the eastern half of the tunnel.

"Moreover, we were told, what I mention with hesitation, that a serious proportion of the accidents was owing to the men *going to work more or less in a state of intoxication*."—Pp. 10, 11.

From the journal of a worthy missionary, whose benevolence led him from his accustomed track at Manchester to visit the scene of vice and misery at Woodhead, we take an "incidental allusion to the subject."

"Going over the moor, this morning met two women. One said, Have you not been sometimes to pray for Johnson? I said I had. He is dead, said she; I have just laid him out; it is but little more than six years since I came to live on these hills, and he is the twenty-ninth man I have laid out, and the first of them who died a natural death.—I have likewise, you will remember, mentioned that a number of the fatal and other casualties were owing (it might be difficult to get *proof* of the fact) to the men going to work affected by drink; and I may now further state what the intelligent surgeon at the tunnel remarked to me, that many of the fatal accidents had occurred on Sundays; the reason he could not discover. My own opinion is that the cause would be found in the greater prevalence of drinking on that than on other days."—P. 14.

On the frightful return of killed and wounded, Mr. Chadwick makes the following emphatic comment:

"Thirty-two killed out of such a body of labourers, and one hundred and forty wounded, besides the sick, nearly equal the proportionate casualties of a campaign or a severe battle! The losses in this one work may be stated as more than 3 per cent. of killed, and 14 per cent. wounded. The deaths (according to the official returns) in the four battles, Talavera, Salamanca, Vittoria, and Waterloo, were only 2·11 per cent. of privates; and in the last forty-one months of the Peninsular war the mortality of privates in battle was 4·2 per cent., of disease 11·9 per cent."

"Engineers have, however, expressed to me confident opinions, that the majority of these accidents are to be traced to the want of foresight, or to cupidity and the neglect of due precautions,—the lower class of contractors being sensitive to the smallest outlay for precautions, and insensible to the danger the consequences of which they do not incur themselves. A frequent cause of these deaths is the practice of cutting away too great a depth at once, and allowing the earth to fall, to save the expense of moderate lifts. The older and more experienced navigators are aware of the dangers of the practice, and prevail upon the younger and less experienced of the labourers to go in front whilst such work is carried on.

"The danger in deep cuttings of taking the earth out at great lifts at once is well known and universally acknowledged, and yet it is sometimes persisted in, even though experience shall have shown its danger in the particular instance, because it is less costly."—Pp. 17, 18.

What the fate of the wounded men is, the following mournful statement explains:

"The forlorn condition, in a religious sense, of the hurt and the sick—of that portion of them who have not been carried to the Manchester Infirmary—cannot be imagined by those who are in the habit of regarding England as a Christian country, and that, however much people in health may neglect religion, the sick and the afflicted must, at all events, be within reach of its influence and consolations. Nothing, indeed, can be further from the literal truth than such a fancy. There have been instances of destitution, in this particular, such, it is probable, as would scarcely occur in one of our most

remote colonies. As an example, take the case of a fine powerful workman, who had the spine fractured in such a manner as to preclude all hope of recovery. Although this man pleaded again and again to have the Scriptures read to him, with religious counsel, the request was in vain; for, after remaining many days in a sinking condition, he was suffered to expire without having received the least attention of the nature he so earnestly craved."—P. 12.

The evils now detailed are enormous, and demand investigation and speedy steps for their removal. We are not advocates for legislative remedies where other means, which an enlightened public opinion can command, are to be had. But we confess we think a case for some legislative interference in behalf of the poor wronged navigator has been made out. If the present laws against *truck* will not protect him from the extortions of sub-contractors, let a more stringent law be prepared.

The regular and frequent payment of wages is another matter which might be secured by law.

The prevention of night work and of Sunday work is desirable, and might be proved to be generally compatible with the interests of men, contractors and railway companies. The protection of life against carelessness and dangerous methods of carrying on the works, is a proper subject for the attention of our lawmakers. If, as is stated, many lives are lost by the deliberate adoption of dangerous but less costly modes of conducting public works, it is time to arm the executive with authority to stop the mischief, and to visit offenders with penal proceedings. Little reliance can be placed on the intelligence of coroners' juries, and in the case of accidents through carelessness, evidence is easily adduced by interested parties to mystify jurors not accustomed to public works. As a public officer exists whose duty it is to inquire into all fatal accidents on railways open to the public, why should not a similar principle be applied to railways in progress? We cannot see any serious injustice in making railway companies responsible for the support of the widows and children of those whose lives are lost in their service. Certain we are that the effect of such a provision would be greatly to diminish the number of casualties.

Directors of railways in formation may, by timely provisions in their contracts, retain the power of correcting some of the worst abuses of railway labour. They may, at a very moderate sacrifice, insist on adequate lodging being prepared for the men employed. By frank communication with the ministers of religion in the several districts through which their works pass, they may cause some attention to be paid to the moral and spiritual condition of their labourers.* By occa-

* The condition as to religion and morals of railway labourers, not only at Woodhead, but in all parts of the kingdom, is an exposure of the little practical value of the parochial system of the Church of England, at least in meeting a new and sudden exigence. In the spirit of Oxford intolerance, our clergy are constantly asserting that they are the only authorized teachers of the people in their several parishes—all others are intruders, and have no "holy orders." If they were as eager to fulfil apostolical duties as they are to claim apostolical authority, would so many clergymen have been silent spectators of the wickedness and irreligion which have been concentrated on railway works? How, too, is the spirit of religious chivalry dimmed that once sent forth the disciples of John Wesley to protect the weak and pitiable victims of spiritual want and ignorance! The difficulties are not greater than those which Wesley overcame

sional grants for school-houses and temporary places of worship, they may call into action the benevolent enterprize of others. Things cannot remain as they are; and unless the conductors of important public works like railways henceforth shew that they are not insensible of the moral responsibilities of their position, public opinion will soon step forward and force the executive Government to become the responsible superintendents of their proceedings.

M. DE LAMENNAIS' TRANSLATION OF THE GOSPELS.

SIR,

I PRESUME that many of your readers are acquainted with the name of the Roman Catholic priest, M. de Lamennais, the author of an "*Essai sur l'Indifférence en Matière de Religion*," "*Les Paroles d'un Croquant*," and other works of great popularity in France. He has, within these few weeks, published a new translation of the Gospels, with notes and reflections at the end of each chapter.* This translation is executed with fidelity, and in a simple, energetic style, but I do not find that it varies substantially from previous French versions, except in a few instances, as where he translates *spemus*, "*se prosterner*," instead of "*adorer*," and *συντέλεια τῷ αἰῶνι*, "*consummation du siècle*," and not "*fin du monde*." The notes, however, express Unitarian opinions, as, I think, those I send you, on some of the passages usually adduced in proof of orthodox doctrines, will abundantly prove. On John viii. 58, he observes, "The truth, the word which was in Jesus and spoke to men by his mouth, was undoubtedly before Abraham, before all time." His remarks on the 30th verse of the xth chapter are, "He who wills only what the Father wills, is one with the Father;"—on chap. xiv. 14, "What we shall ask in the name of Christ, that is to say, whatever we ask conformable to the mission which he received, for God seconds every good desire;"

amongst the colliers of Kingswood. As an encouragement to individual exertion amongst a most neglected class, and as a little relief to the dark picture we have been contemplating, we quote the testimony which Mr. Robertson offers to the natural dispositions of railway labourers, as he found them at the Woodhead tunnel:

"I may be permitted, in concluding, to say a word for the character of the work-people themselves at the tunnel. They are generally ignorant, and with yet fewer exceptions, reckless and barbarous; but their natural feelings remain; these have not, as yet, been perverted, as in large towns, either by socialism or any other form of vulgar speculation. During three months that the missionary daily visited the huts and held hundreds of conversations, sometimes discussions, with the inmates, he was not only never insulted, but in no instance was he repelled or treated with rudeness; and his instructions and admonitions were received as favourably, he has assured me, as would have been the case among the lower classes of Manchester and Salford, the subjects of his ordinary visits.

"I ought not, perhaps, to withhold a circumstance so much to the credit of these poor people,—a number of them purchased from the missionary, at somewhat reduced prices, Bibles, Testaments and Prayer Books, amounting, altogether, to 128 copies; or, to state particulars, twenty-two Bibles, seventy Testaments, thirty-six Prayer Books."—P. 17.

If any of our religious denominations shall heartily undertake the Christianizing of these poor Heathens, they will be entitled to the gratitude and support of all parties. When a common danger presses upon us all, it is no time to indulge in sectarian jealousies and fears; and any Mission to Railway Labourers, honestly undertaken and zealously carried on, should have our support.

* Les Évangiles, traduction nouvelle, avec des Notes, et des Reflexions à la fin de chaque Chapitre; par F. Lamennais. Paris, 1846.

and on the 5th and 24th verses of the xviith chapter, "As God had eternally destined him to this mission, a mission eternally accomplished in its effects eternally foreseen, the glory of him who was to accomplish it was in God before the world was." "God, who is beyond time and above time, has seen what he sees, and loved what he loves, before all time." The interpretation given by the Abbé de Lamennais of the proem to John's Gospel, accords with that which is now generally adopted by Unitarians. The note on Matthew xviii. 20, is, "Man can do nothing singly; he has power only by means of association; and the power of those who unite in the name of Jesus, in the name of justice and brotherly love, is invincible." The translator's opinions on the doctrine of the atonement may be inferred from the notes on John i. 29:—"In the degree in which the doctrine of Jesus is accepted and practised, in the same degree sin is taken away from the world;" and on chap. xv. 13, "This was why Jesus wished to die, why his death was, in some sort, necessary,—that the precept of love should be confirmed by the greatest act of love." And on eternity of punishment, from the notes on Matt. xxv. 41 and 46, "In Hebrew, as in Greek, the words which we translate 'eternity,' have not the same metaphysical sense. They signify a long duration of time, a period, a cycle." "Eternal punishment, everlasting fire, is poignant remorse, the suffering produced in free agents by their violation of the moral law; and this suffering, of which the duration is measured by that of its cause, would be eternal, if evil itself had not a necessary limit; if the return of the will to that order which has been despised and violated here below, did not work out, in another period of his existence, the cure of the sick being." With respect to the demoniacs mentioned in Mark iii. 11, it is observed, "Certain maladies were attributed to evil spirits, which were supposed to possess men. The gospel speaks according to the ideas of the time—ideas, however, which have been perpetuated throughout many centuries, and which, though greatly weakened, exist still in our days, amongst some superstitious persons."

The reflections appended to the close of each chapter are chiefly practical, and written in the animated, glowing style of the other works of this author. As a specimen of their spirit and tendency, I subjoin an extract from those on Matthew xxv. "You have heard the legislator—now hear the judge. Behold all men assembled before him, awaiting their sentence. What does he say to them? He examines them as to their works, their works of mercy, their works of love. These constitute the distinction between the good and the evil. You have loved and served your neighbour; pass to the right: you have neglected him in his necessities, in all his miseries; pass to the left. He assigns to each, either happiness or punishment, according to their works alone. He inquires not about opinions, nor thoughts, nor creeds, not about what arises in the mind often in spite of itself, but what springs from the heart, because the heart of man has been placed in his own power. What have you done? Such is his only demand. Now if Jesus requires nothing but love and the works of love, who has the right to require more? Learn, then, the law of Christ, and resemble not the hypocritical Scribes and Pharisees, who, loading their brethren with heavy burdens, which the celestial Father has not laid on them, closes, as far as lies in their power, by this sacrilegious usurpation, the entry to the kingdom of heaven. It is to these especially that it will be said, Pass to the left."

From the extensive circulation of the former productions of M. de Lamennais, and the numerous editions they have gone through, it may be anticipated that this new work of his will be the means of diffusing liberal views of Christianity in France; and the more so at the present time, as public attention there must have been called to the subject by the recent religious movement in Germany. It is on this account I have been induced to bring the present publication under the notice of the readers of your periodical.

London, February 17, 1846.

R. H.

CRITICAL NOTICES.

Rome: its Ecclesiastical and Social Life. With a Preface by the Editor.
Pp. 307. Newby, London.

THE character of this little work—which purports to be a translation from the German—may best be described in the words of its Editor, in his statement of the “two reasons” which have chiefly influenced him in presenting it to the public:

“The work appears to him well calculated to furnish useful materials of observation and topics of inquiry to those who visit the eternal city, and to serve in some measure as a hand-book to numerous travellers, who too often confine their inquiries and remarks to mere outward things, and overlook points which are of vastly greater importance to the present condition of society.” (Pref., p. v.)—“The second reason... is the recent development of what is called *Puseyism* in England, and the disputes, controversies and explanations which have grown out of it, and are still likely to occupy the public attention, both among Churchmen and Dissenters.” (Ibid., p. ix.)

Looking at the volume in the light afforded by the former of these “reasons,” we should deem it the production of a thoughtful and observant man. We have certainly read it with considerable interest, and must think that it could not fail to be useful to the traveller “as a hand-book.”

Considered with reference to the second “reason,” the work is interesting, as illustrating the actual state and spirit and social influences of Roman Catholicism, at the present day, in the seat of its greatest dignity and power.

Among the different sketches may be mentioned, as indicating the nature of the contents—“2. Commencement of the Ecclesiastical Year in Rome”—“8. Official Service of the Virgin and the Remissions therewith connected”—“12. The Jesuits in the States of the Church, their Institutions for Education, especially for Theology”—“14. Missions in and near Rome”—“16. Festival of Languages at the Propaganda”—“18. Schools for the People in the States of the Church”—“26. The Dominion of the French”—“30. Commemoration Days and Symbols on Tombs.”

We subjoin a few extracts, as a specimen of the style and matter of the work:

Reception of Puseyism in Rome.

“The news of the conversion of an Anglican divine in Oxford to the Romish Church was received with great satisfaction in Rome; as well as that of another having proved in a sermon, preached at the consecration of a church, that there could be no morality without honouring the Saints, inasmuch as these furnished the most encouraging examples to its cultivation. Nothing can exceed the diligence and zeal with which every thing that emanates from a Protestant favourable to Catholicism is propagated in Rome, but there is at the same time no feeling or desire in any case to do justice to Protestantism itself. Every thing which can be turned to its disadvantage is eagerly seized upon, as a proof that its adherents are already preparing again to return to the yoke of Catholicism, or seem as if they would seek shelter in the bosom of the Church.”—P. 52.

End of Lent.

“In the evening [of Good Friday] the great ham market is opened; and on Saturday the rejoicing is no longer restrained. In Naples, on the Saturday, an ugly doll, whose head is made of an orange stuck full of feathers, the image of Lent, is handed out of the window, maltreated and destroyed.

“In Rome, the streets during the whole morning are thronged—shots of rejoicing are fired in all directions—and the vessels which had been employed to hold the salt fish, or other Lenten articles, are blown up with powder. All this clearly enough denotes that the people of the holy city are thinking far more of their deliverance from the meagre diet of Lent, and of their confession accomplished, than of redemption from sin through the sufferings of our Lord.”—P. 98.

Indulgences.

"Indulgences are the state-paper of the Church, payment of which is to be realized in heaven. They were not so much an invention of the hierarchy, as of the refined Italian spirit of trade. The Medici perfected this speculation in spiritual bills, and under the Popes of the house of Medici, the trade in indulgences reached its culminating point. And this was no time of superstition in Rome, but rather of refined infidelity. Should any other people again become so superstitious as to be willing purchasers of indulgences, the *urbs venalis* will never prove deficient in a supply equal to the demand."—P. 127.

Premium upon Marriage.

"Some of the fraternities employ the whole of their income on the celebration of masses and of ecclesiastical ceremonies and pomp, whilst others appropriate, yearly, some part of the proceeds of their endowments to the support and assistance of young women who marry, and of others who wish to become nuns. This double beneficence is characteristic of the philanthropical action of the Church throughout the whole of Italy: and both are denominated *dotation*. In Rome, 1400 marriages are celebrated in a year, and the brides, in the case of 1100 of these, receive dowries from the public foundations, making in all, for the city of Rome alone, between £6000 and £7000."—P. 135.

A Roman "Domestic Mission."

"On the 2nd of February the Mission began its labours in Sta. Maria della Consolazione, at the South-eastern foot of the Capitol. At three o'clock we found two fathers sitting beside one another upon an open tribune or scaffold. One played the character of a learned instructor—the other, of a simple and ignorant objector, and the affair was carried on in a species of dialogue—the simple one throwing in occasional objections, remarks and witticisms. The representative of the latter was an old, gentle-looking, grey-bearded man. The audience, which was very numerous, was evidently favourable to him, and they did not refrain from bursting out occasionally into loud laughter at some of his pertinent or witty remarks.

"The subject of the disputation was the doctrine with respect to the Holy Ghost and the influences of the Spirit. On the previous Sunday the learned teacher had dilated upon the gift of tongues on the day of Pentecost; the auditory broke out into a loud laugh at the interlocutory remark of the representative of ignorance, that Peter might have been 'full of new wine.' I afterwards heard this incident spoken of in a Roman family, and the objection stated, and none of the party had the least idea that the objection itself belonged to the history of the event and was to be found in the Bible."—P. 186.

"*Ignorans* was next quieted respecting his fears that in heaven he would be nearer the lightning and more exposed to its dangers. And he also received the assurance, that heaven was accessible to the laity, and not to the clergy only. The duty of men with respect to the Holy Ghost was represented to be that of beggars, to stretch out their hands that they might receive. Nothing whatever was said of their own working together with divine grace, and the example seemed to be very satisfactory and pleasing to the great majority of the worthy and ragged congregation. The witticisms of the dialogue were not the only piquant things which we heard on this occasion."—P. 189.

The Inquisition and Judaism. A Sermon addressed to Jewish Martyrs on the Occasion of Auto-da-Fé at Lisbon, 1705. By the Archbishop of Cranganor. Also a Reply to the Sermon, by Carlos Vero. Translated by Moses Mocatta. 8vo. Pp. 191. London—Wertheimer and Co. 1845.

This book, which we have read with painful interest, will excite in every well-regulated mind a strong conviction of the terrible injury that is done to the religion of Jesus by bigots and persecutors. The heartless and cruel declamation of Justiniano, the Archbishop of Cranganor, was delivered to a number of Jews who had fallen into the merciless hands of the Inquisition, and one at least of whom was, for a second offence, irrevocably doomed to the flames. We cannot read this mitred ruffian's insults of the wretched men who stood before him, doomed to death or to the infamy of apostacy, without

vehement indignation. What, then, must be the feelings of those who sympathize with the religious convictions of the martyrs at Lisbon? To them, repugnance to a religion which occasioned the crimes of the Inquisition, must appear a virtue. Inasmuch as this book will excite feelings of this kind in its Hebrew readers, and increase the difficulty of alluring them into the Christian fold, we regret its publication. But glad should we be could we secure for it a wide circulation amongst all classes of Christians. For ourselves, we rejoice in the opportunity which this notice gives us of expressing our abhorrence of the system of persecution put in force against the Jews, and of which there are even in this advanced age too many lingering remains. We should not despair of persuading any intelligent Hebrew that persecution is abhorrent to the genius of the religion of Christ. We would point to the striking proof afforded by the life of the apostle Paul. Before his conversion, he was a persecutor; after he became a Christian, the sin of persecution, of which in his unconverted state he had been guilty, was a perpetual cause of personal humiliation.

We find, even in the professedly argumentative parts of the Portuguese Archbishop's Sermon, so little with which we agree, that we feel little solicitude about the success of his Spanish antagonist. The case for Christianity remains untouched, even though Carlos Vero should disprove, one by one, each of the Archbishop's positions. Should our remarks meet the eye of any son of Israel disposed to engage in the Christian controversy, we would ask him to forget what bigots have said and done, and to contemplate the arguments for the Christian faith, such as are to be found in the works of Dr. Priestley, or in the admirable essay addressed to the Jewish people by Miss Martineau, entitled "Providence as manifested through Israel." He will find there is common ground on which the Jew and the Christian can meet and discuss their varieties of faith.

Mr. Mocatta, the translator of this work, has published it for gratuitous distribution among the Hebrew youth. He has by his introductory remarks, both to the Sermon and the Reply, excited our respect for him as a very intelligent and a liberal man. He tells us (p. 85), that his intention is not to attack the Christian religion, but to defend his own; (p. 86), that there is nothing more useful to religion than free discussion; (p. 88), that we ought to esteem and respect any person who attempts to convert us to a religion which he believes to be true. The following pleasing passage will shew our readers that Mr. Mocatta is not far from the spirit of Christ:

"Let each man adhere to his own creed, and worship God with an upright and pure intention, and not depart from what has been taught him (provided he does not feel competent to decide for himself), and leave to God the care of his salvation. He who is all-merciful, will accept his upright intentions, although his form of creed may not be the most acceptable. Let theologians talk as they please, this is what I shall ever believe; for I can never be persuaded that our merciful Creator will withhold His grace even from an upright and virtuous Mahometan, who observes his religion because he sincerely believes it to be the best manner in which he can worship God."—Pp. 91, 92.

In the remarks which Mr. Mocatta makes on the proofs which the Christian advocate must adduce before he can win to his faith the Jewish mind, he shews what a stumbling-block the orthodox doctrines of the two natures and a trinity of persons are. "They (Christians) must produce authority for asserting that He (the Messiah) was to be both God and Man. They must prove from the Old Testament that God is *One* and *Three*." (P. 91.)

We shall be glad hereafter to welcome Mr. Mocatta as an independent author as well as a translator. Long may he be enabled and disposed to continue and to make public his researches into the truths of Scripture! If they do not lead him to Jesus as the Messiah, they may perhaps induce some Christians to review their faith, and make them see the contradiction which their interpretation of the New Scriptures gives to the great doctrine of the Divine Unity, so solemnly revealed in both the Old and the New Testament.

Sermons on Consolation. By F. W. P. Greenwood, D.D., Minister of Kin Chapel, Boston. Third Edition. London—Chapman, Brothers.

DR. GREENWOOD'S Sermons are now too well known and admired in England to need our praise. For family reading, they possess the recommendation of great variety of subject, brevity, and exquisite beauty of style. They are well adapted to all classes of readers and hearers, being level to plain understanding, and offering many attractions to the refined. This is one of the *Catholic Series*. On the title-page of this volume we look with pleasure and admiration at the beautiful engraving of the head of Christ taken from De la Roche's picture. Here it is strictly appropriate, and an emblem of the mental beauty and true Christian spirit that pervade the volume.

Bohn's Standard Library.

MR. BOHN has entitled himself to the support and gratitude of the public by the very cheap and excellent series of works which he has begun to publish under the above title. We already have Roscoe's *Leo X.*, Schlegel's *Lectures on the Philosophy of History*, and Robert Hall's *Miscellaneous Works*. The last-named book is now open before us. It is a handsome volume of nearly six hundred pages, containing not only the single sermons and reviews but Dr. Gregory's *Life* and Mr. Foster's estimate of Hall, and a complete Index; and this is to be had, elegantly bound, for rather less money than two of the single sermons would have cost twenty years ago. We must, however, remark, that we regret that injury is done to Mr. Hall's fame by continued re-publication of his disgraceful review of Belsham's *Life of Linda*, an effusion of bigotry which is supposed to have been penned in a season of painful mental excitement. But not Mr. Bohn, but the original Editor (Dr. Gregory), is responsible for the admission of this most unhappy error. There is cause for thankfulness in the reflection, that, were he living, even the fame and influence of Robert Hall could now procure admission of such a review of a respectable Unitarian book into the pages of the *Bohn's*. There is progress, though it be slow.

PERIODICALS.

The Patriot of February the 21st, contains an article with the following heading:—*REGIUM DONUM*—Reply to the "Appendix" of the Trustees, &c. to the "Christian Reformer." It is in the form of a letter to the Editor, occupying three columns and a half of the paper, and is subscribed, "D. Katterns."

The writer of this letter avows himself to be the author of the "Reply of the Committee of the Anti-State-Church Association," which formed one of the tracts reviewed under the head of "*Regium Donum*" in the *Christian Reformer* of January last, and the object of the communication is to controvert the strictures upon that pamphlet by our reviewer, and by the Trustees of the Parliamentary Grant in the Appendix to the new edition of their "*B Statement*" recently published.

Mr. Katterns considers the "Appendix" to be "in reality, an *attempted answer*" to his pamphlet, but charges the authors with a want of candour because "no intimation of this sort appears in the title-page," nor is "any express reference made to that pamphlet through the whole piece." However he commends their prudence in pursuing this course, since it enabled them to avoid meeting his arguments in detail, and left them at liberty to choose their own topics. He also applauds their judgment in the selection, "many of the most important facts having been," he asserts, "passed without notice, which those with which they could most easily deal have been brought into a prominence not assigned to them in the document to which they reply;" moreover they thus get rid of the obligation "to prolong the discussion," "whatever

may be written on the subject." Mr. Katterns concludes that, in selecting this course, the Trustees acted from a consciousness of "weakness." He therefore declares, in a tone of exultation, that "the Executive Committee of the Anti-State-Church Association," and of course himself, as its literary champion, "may retire from their position with honour," having "every reason to be satisfied" "with this tacit acknowledgment of weakness on the part of their opponents."

It is worthy observation, that whilst Mr. Katterns, on the behalf of himself and the Committee for whom he professes to write, thus claims a triumph, he boasts of no splendid achievement in the overthrow of formidable adversaries. On the contrary, according to his representations of their controversial skill and prowess, the victory was of easy and certain attainment. His adversaries embarked in the contest with an imbecility which, tacitly at least, they have acknowledged. Though they counted in their ranks "three Doctors and a Master of Arts," and brought to their aid a fourth upper graduate, seldom designated by his academical title, "Dr." Blackstone, yet such sorry dialecticians are they, so incapable both of comprehending and conducting an argument, that their abortive attempts at reasoning actually "fill him with astonishment." But, notwithstanding this very low estimate of the intellectual strength of his opponents, and his alleged conviction that he and his friends might now "retire from their position with honour," "SATISFIED" with their success, Mr. Katterns betrays no very equivocal symptoms of misgivings as to the judgment which the public might form upon the actual merits and result of the controversy. It is quite evident that he is oppressed by the conviction that he could not, even whilst he boasted of victory, safely leave the matter where it stood. Hence was suggested the "wish to vindicate the facts and reasonings" of his pamphlet, which was followed by an elaborate disquisition on the subjects in dispute, occupying no less than three columns of the newspaper.

This "vindication" is directed against both the Appendix of the Trustees and the reviewer in the *Christian Reformer*. But as Mr. Katterns has done little more than reiterate his former statements, except, indeed, introducing into the controversy the long-exploded *argumentum ad invidiam* founded upon the imputation of political profligacy to Sir Robert Walpole and his alleged Dissenting dupes in the first bestowal of the Royal Grant, we deem it wholly unnecessary to occupy our pages with any observations in justification of our review. We are quite content, so far as we are individually concerned, to leave the controversy to the impartial judgment of such persons as feel an interest in the subject, and are inclined to peruse and to deliberate upon the arguments advanced by the contending parties.

There is, however, a part of Mr. Katterns' letter which relates exclusively to ourselves, upon which it is necessary we should make a few remarks.

1. We are accused by him, first, of endeavouring "to divest the 'Reply' of the sanction and authority of the Committee by which it was published, in order to fall foul of him as an individual." But he has not informed us by what evidence we were to be assured that the pamphlet really carried with it such "sanction and authority." It is the ordinary, if not the universal, custom of associated bodies, when they address the public through the press, to authenticate their documents by attaching to them the name of some recognized functionary. Of this fact, the newspapers of every day furnish ample proofs. This rule was well understood by this very Committee, and properly acted upon, in the publication of their "Address to the Distributors and Recipients of the Parliamentary Grant;" for to that document were appended the names of the three Secretaries of the Association. But we look in vain in the "Reply" for any such proof of official emanation, or indeed for any other evidence of the "imprimatur" of the Committee, beyond the title-page, which, in such a case, we certainly did not deem sufficient.

2. We are next accused of treating the pamphlet as anonymous, though Mr.

Katterns' name had, he affirms, been published as the author in several periodicals.

We beg to assure Mr. Katterns, in reply, that at the time our article was prepared we had no knowledge or intimation whatever as to the name of the writer, and that the first announcement made to us of his having avowed himself to be the author was contained in his letter in the *Patriot* of the 21st of February, now before us. At this moment, indeed, we write the name in doubt; for in this very paper, in the advertisement of the publications of the Anti-State-Church Association, we find one article, entitled "Organisation," ascribed to the Rev. D. Ratterns.

3. We are accused of *dishonesty*, in changing the plural number into the singular, and then marking the passage with inverted commas as a quotation. We admit that the insertion of the inverted commas was an error, but an inadvertent one. The change of number did not, however, affect the import of the passage, which we interpreted to refer to the author. In the "Reply," the words of the writer are—"The full severity of OUR censure is designed rather for the recipients. Wrapped up in their dishonourable concealment, they are beyond OUR reach." Our alleged offence is the substitution in the two places of HIS for OUR. Mr. Katterns states that by this alteration we have done him injury. "When the Reply," he observes, "is thus deprived of the *imprimatur* of the Committee, it is easy for this writer to establish against me a charge of presumption; for what would be only dignified language for a Society, might be arrogant in the lips of an individual." This, we confess, is a refinement in literary morality which we do not comprehend. We know not by what magic that which is *arrogant* and *presumptuous*, and therefore offensive and reprehensible, in the language of an individual writer, can be transformed into what is *dignified*, and, as such, honourable and commendable, when employed by a multitude. In our estimation, *numbers* cannot sanctify that which in any way or in any circumstances offends against good taste and sound morality.

4. Another accusation preferred against us is that of charging the author of the "Reply" with "*gratuitous slanders*." We will not shrink from this accusation, harsh as it may seem, whilst the language of the "Reply" remains unaltered. Mr. Katterns says the charge is made "without the production of a single instance." He must allow us, in reply, to refer him to the passage of the review where the words occur. Perhaps we are not agreed as to what constitutes *slander*. We deem that to be slander which imputes to men esteemed by those who best know them for their moral excellence, "a lack of principle" and a conduct that is "*dishonourable*;" and these are moral delinquencies distinctly imputed by the author of the "Reply" to the recipients of the Parliamentary Grant,—and imputed, we affirm, "*gratuitously*," without the shadow of proof.

5. Lastly, it is complained of us, that we have said the author had concluded with a *sneer*. We regret that a regard to truth will not allow us to conciliate Mr. Katterns by retracting this term. We thought, and we still think, that there was nothing in Dr. Smith's words to warrant the offensive language of the "Reply." He had not, perhaps, expressed himself so fully and explicitly as to be secure from misconstruction; but quite sure we are that no candid reader, free from the biases of controversial zeal, could have failed to understand Dr. Smith's meaning to be, that if a case of malversation were laid before him, supported by proper evidence, he would do his best to *investigate* it, with a view to a practical object—to provide, if possible, a remedy for the past, and prevent the recurrence of the evil for the future,—an investigation in which he would, if necessary, have the support of the Lords of the Treasury, and the legal aid of Her Majesty's Attorney-General.

With these remarks we shall close our notice of Mr. Katterns' paper. The words of anger, the imputations of "malice," "misrepresentation," &c., with which he has been pleased to embellish his letter, we shall pass by in silence.

They are little *elegantia* of controversy, occasionally employed to impart a meretricious brilliancy to the style of the polemic, but contribute nothing to the force of his reasoning or the justice and triumph of his cause.

The Ecclesiastic, a Magazine relating to the Affairs of the Church, Education, &c., No. III., March, 1846.—This Magazine, which commenced its existence with the present year, professes to act on the rule of "setting forth the distinctive principles of the Church boldly and uncompromisingly, with as little reference as possible to those who may be supposed to differ." Its pages, from first to last, are characterized by the bold intolerance and Pharisaic insolence of the worst class of the Anglo-Catholic or Oxford school of Churchmen. Its first article has amused us, and an extract or two may amuse our readers. Its title is, "The Office of Priests." In one brief sentence, the *Ecclesiastic* dismisses the controversial portion of his subject, and with a "forty-parson power" of candour says, "Few persons who have given ordinary attention to the subject will not receive it as a postulate, that the order of Priesthood is of Apostolic and therefore of Divine origin." Again, "The Apostolic Succession is a vital doctrine. An Oxford Creed would not be less damnatory than that of St. Athanasius, but it would be more comprehensive, and would take in Apostolic Succession and some other articles of faith, which Oxford clergymen love in the inverse ratio of their accordance with Scripture."

First, the writer treats on the relation of the Priest to his Bishop. Upon this topic, the *Ecclesiastic* will be deemed a little latitudinarian; for he deprecates as unworthy of a true Priest, "a blind submission to every dictum of a Bishop." For a moment, when our eye fell on the words "tyrannical Bishops," our thoughts turned to those imperious Spiritual Lords, Charles James of London and Henry of Exeter. But on reading the passage through, we came to the conclusion that the *Ecclesiastic's* thoughts were more probably in the diocese of Dublin or Norwich or Durham. "For unhappily," he says, "instances both from the past and present history of the Church are not wanting to prove, that unless Priests had resisted the encroachments of tyrannical Bishops, they might have had Episcopal sanction for heresy, latitudinarianism and irreverence of all kinds." Then comes an exposition of the parochial duties of the Priest. He is to bear witness by an ascetic life against a luxurious age. He is not "to emulate the vulgar extravagance of rich merchants and cotton lords." He is strictly to observe the rubrics and canons of the Church, to institute daily prayer, and to revive the confessional, which, notwithstanding "its too general desuetude," is declared to be "obligatory." The motive of the *Ecclesiastic* in reviving confession is ingenuously enough disclosed. "To have the thoughts, failings and sins of others in our keeping, is a hold upon our confidence and trustfulness stronger than that which arises from any other relation. The confessional is, so to speak, the very talisman of sacerdotal power." The *Ecclesiastic* alludes to the "mock confessional of Methodists and other schismatics," but admits that theirs, relating though it does "to feelings, not to faults," is a most effectual bond of union. With what spirit the *Ecclesiastic* would have his Priest treat them that differ, may be seen from his summary of "those who are separated from the services and communion of the Church:" they are "either Heathens who are as yet not elected to CHRIST's mystical Body, or heretics, who for pertinaciously denying some truth which has been certainly revealed, are denounced as corruptors of the faith, or persons excommunicated on account of false doctrine, heresy, schism, or ungodly living." He owns that the question how the Priest is to treat them "that have voluntarily separated from the Church, whether as heretics, schismatics or profane persons," is "his most perplexing difficulty." In addition to the sin of schism, Dissenters, he says, glory in their separation, "and not a few, so far from shewing signs of contrition or sorrow, openly denounce and abuse the Church." But, on the whole, the *Ecclesiastic* recommends tenderness to "the sin of Dissent," on the ground that the Church's

neglect has occasioned "the great mass of sectaries," who have thus become "sinners" from the neglect of men in holy orders. But, lest his Christian charity should betray him into the sad evil of latitudinarianism, he concludes by exhorting his Priest not to abstain from the open censure of Dissent, and "to preach against it, as well as against other sins."—It is a sad reflection, that bigotry and spiritual pride, gross and offensive as this, is the kind of food that suits the palates of Rectors, Vicars and Curates, in half the parishes of England, and that to persons so utterly incapable of comprehending its divine philosophy, and illustrating its precepts of honour to all men, is entrusted the preaching of Christ's holy and love-breathing gospel.

That a writer in a work like that now brought before the notice of our readers, should have little knowledge of Unitarianism, and less love for it, is what we are prepared to expect. But that his hostility should betray him into so foolish an attempt as to identify "Socinianism and Pantheism," which is the title of the fourth article, is surprising. The proofs adduced to sustain this calumny are of course taken from some of the least defensible works included in the series of publications known by the name of the *Catholic Series*.

Of Mr. Emerson's Essays (from which the *Ecclesiastic* quotes), we have already expressed in this Magazine a strong opinion, and are rejoiced to know that very many Unitarians heartily agree in the view we were led to take. We repudiate entirely Mr. Emerson, and some other writers in the *Catholic Series*, as exponents of Unitarian sentiments. Whether they are Pantheists, we will not take upon ourselves to decide; but they have no claim—some of them no wish—to be included amongst Christian Unitarians. The *Ecclesiastic* quotes the well-known passage from Emerson's University Sermon, in which he denies the Divine personality. He that appears in public to charge a religious body with a dangerous heresy, is bound to make himself familiar with the writings and history of the persons whom he attacks. The *Ecclesiastic*, therefore, knows, or ought to know, that this sermon was immediately censured by Mr. Emerson's colleague, the Professor of Pastoral Theology in Harvard University, the late Henry Ware. (See Life of Ware, Chap. XX.) Not content with a private letter of remonstrance, Dr. Ware preached in the University chapel, and afterwards published, a sermon on "the Personality of the Deity." Unitarians will generally agree with Dr. Ware in the opinion, "that men are suffering from want of sufficiently realizing the fact of the Divine Person." The system of Unitarianism, as gathered from the Scriptures, Old and New, enforces the existence of one God in *one person*. It is at the very antipodes of Pantheism, which "reduces the Almighty Creator to a mere abstraction—a pervading soul of the universe, of which every thing, animate and inanimate, shares some part." None can so strictly or consistently enforce the personality of God as Unitarians. We will not imitate the coarse injustice of the *Ecclesiastic*, and identify Trinitarianism and Pantheism; but if we were actuated by his evil spirit, we could out of his own pages construct proofs sufficiently plausible to support the assertion. When he distributes the Divinity into three persons, and then proceeds to assert the personality of Satan, and, as a counterpoise, to declare the personality of ministering angels, he does much to mystify a subject difficult enough in itself, and to give a handle to the scoffer.

We shall not stay to discuss "the sympathy of spirit" which the *Ecclesiastic* finds between "Mr. James Martineau," "the American writers, Emerson and Channing," and "several distinguished Germans." As regards Dr. Channing, we unhesitatingly denounce the charge that he taught "Socinianism and Pantheism," as an unfounded calumny. With respect to Mr. Martineau's writings, we do not profess always to understand them; but those who do, deny the Pantheistic tendency. But let it not be forgotten, whatever Mr. Martineau's opinions may be, Unitarianism is no more responsible for them than he is for the opinions expressed in this Magazine. As a man of genius, he has our admiration, but we cannot make him the guide of our faith.

INTELLIGENCE.

GERMANY.

Rome and the New Reformation.

At the close of the year which has just terminated, there appeared at Jena a work of Dr. Gunther, containing a complete collection of all the articles and confessions of the German Catholic Church. We can thus by a single glance survey all these formularies, and through their general features can well perceive the character, the tendency and fervour of the movement of our German Catholic brethren. We perceive at once that these formulas differ much one from the other, with regard to the frankness of their narrative, and above all to the latitude of their principles. These differences, of little real importance in themselves, show well the sincerity of these reformers, each society of whom has expressed the truth as understood by itself, without following the proceedings of its neighbour. Here may be seen the conviction which overcomes party-spirit. In some of these confessions, it may be perceived that these Christians have had some difficulty in definitely and clearly renouncing the doctrines of Mass and of Transubstantiation. Luther experienced something of this same hesitation. Notwithstanding, these new formularies are expressed for the most part frankly on these doctrines, so difficult to eradicate from pious minds educated in Catholicism. The most remarkable fact in their confessions is their clear *denial* of the authority of Rome. As to *positive views*, not one, or scarcely one, goes as far as what we may call at the present time ancient *Protestant orthodoxy*. We may say that all stop short of old Lutheranism and Calvinism. As to the details of their faith, they confine themselves to the Creed of the Apostles; three only propose the Nicene formula. But in the midst of this silence and just neglect of scholastic propositions, it is eminently remarkable and consoling to see that all *affirm*, "that the Sacred Writings are the sole and only healthful source of the Christian faith." It is, moreover, quite inaccurate to pretend that the wisest and most celebrated Lutheran theologians have kept apart from this so satisfactory movement in the religious ideas of their fellow-countrymen of the Ro-

man community. Whilst, on the one hand, the Evangelical Gazette, a worthy organ of the orthodox spirit, which is conducted at Berlin by Professor Hengstenberg, launched little short of excommunication against those Christians who were being born again in the light of Christ, without submitting to ancient forms,—on the other side we have seen the celebrated theologians, Zimmermann, Bretschneider, Rohr, Paulus, and many others, express themselves in their favour, with as much knowledge and good policy as fervour and charity. From one of these divines we are about to borrow a general and concise picture of the peculiar character of the New German Reformation. We find its features exactly described in a Preface which Dr. Bretschneider, of Gotha, has placed at the head of Dr. Gunther's *confessional* collection. We will allow this learned and impartial divine to speak for himself.

"The project of collecting and placing side by side the articles of faith already proposed by the Christian Catholic communities, merits all our approbation, since no one can deny that this movement of reform among the German Catholics is one of the most important events of the present time. The results of this movement will not confer benefits on Germany alone; they will moreover exercise a permanent influence over the whole Roman Catholic Church. This new Reformation has already commenced in such a manner, has already struck its roots so deep, that no one will be able to arrest its progress, unless the formidable arm of power be employed against it,—a thing which in our days cannot take place. Even this means would not produce any lasting effects, if we may judge, at least, by the experience of times past. The collection of their articles of faith now forms an authentic compilation, whence each may derive a correct knowledge of the nature and progress of Catholic reform, and obtain an enlightened judgment of it. We see in this collection, on one side the diversities of religious opinion among the communities, and on the other, the decisive and important denials in which they all coincide. This shews us that the particular dogmas of the Roman Catholic Church, upon the base of which the theory of the abeo-

lute power of the Popes was raised in the middle ages, has irretrievably lost its empire in the hearts of men.

"These confessions of faith particularly afford us a proof, as strong as it is encouraging, of what it is to deliver ourselves up to the very dangerous illusion of thinking that external means of power are able to stifle the convictions of the mind. These confessions ought completely to refute those who believe in the lasting duration of such dogmatic theories, because men preserve silence and do not dare to oppose them. The Pope was under such an illusion when he lately reckoned on the Catholics' ancient hatred of heresy and the Protestant Church; the Bishop of Trèves likewise, when he made the display of the holy coat before the thousands of pilgrims who thronged his cathedral. The collection of the confessions of the German Catholics ought to shew to Rome, as well as to Trèves, how little they understood the spirit of our times, and how much wiser it would have been to abandon the ancient track, and undertake the task of Church Reform, or at least lend a conciliatory ear to the wants of the new spirit. The affirmations which these confessions contain shew us that there exist important differences in their religious views, which could hardly be otherwise; but we also see that, excepting the articles of Schneidenmuhl, which are separate, and appeared several months before the others, the majority of these communities approach in their creeds the declarations of Breslau and of Dresden, as well as of the council of Leipsic. If we were to adopt a custom which was formerly considered quite necessary,—that is to say, if we were to force ourselves to reduce even the minor differences of our religious opinions to a positive definition, then we should assuredly produce more confusion and discord than order and unanimity. But such definitions are not necessary. It was the grand error of the early ages of Christianity, and one which did much mischief, to suppose it to be necessary to oppose the most trifling variations in religious opinions: these variations are, nevertheless, inevitable. As soon as a difference of opinion was manifested, the whole world was put into motion in order that the doctrine in dispute might be reduced to a positive definition, or rather to declare that one idea was the only legitimate one, and to heap anathemas on the other. But too often has experience

shewn the inutility of commencing. Let us call to mind what was the object of that 'Saxon formulary' now so completely disused and forgotten: its anathemas of the Church against whom its formularies directed, have not prevented the Church with the Lutherans. We ought to learn how wise and humanly to tolerate the differences of belief springing up in the consciences of Christians, how necessary it is to take care of their settlement to the end of time and of theological science ought to learn to content ourselves with those general articles of belief which constitute the essence of Christianity. If long declarations on all points of faith had been considered necessary, Jesus Christ and his apostles would have promulgated them; however, was not done. Jesus has declared (John xvii. 3), that he ever wishes to follow him, must be in God, in that God who is the true God; this will suffice to a Christian against the polytheistic nations. The Christian must believe in Jesus, that he is the Son of God; this will guarantee him against all other gods. Finally (John iii. 3—5), the baptism, his moral nature must be perfected by the Spirit of God, who elevates his spiritual being and introduces him to the kingdom of God. This is the reason for which Christ ordered his disciples to baptize in the name of the Father, Son, and Holy Ghost. Such was the degree of simplicity in the declaration of faith which Christ and his disciples were contented. However, there must be reasons for enlarging the contents of the creed, as the ancient profession called 'the Apostles' Creed' received many additions to its going propositions. But it is in the articles of affirmation, that we ourselves to what is essential consists in the expression of the religious idea of Christian truth. In cases in which a passage of the Testament is capable of several interpretations, it is right to allow liberty to the Christian, that he follow the sense and light which suit the state of his own mind. It is a striking example of this perseverance with which J. C. requires in his confession the recognition of Christ as 'the Son of God,' in this expression is implied his divinity (Athanasian, Nicene, Calvinistic, expressed in scholastic

unknown to the evangelist); but it is not so; for in the phraseology of the Bible, kings and chiefs of the people are also called sons of God. Moreover, the Messiah was also called 'the Son of God,' and this epithet is sometimes extended to those who represent the divine image in their moral life. A great number of the confessions of the German Catholics treat in detail of the forms of divine service, and of the constitution of churches. To avoid prolixity, I shall not speak of these subjects. At the time of the first German Revolution, the princes of Saxony, of Hesse, and of Brandenburg, placed themselves at the head of the movement. By this intervention, the ecclesiastical power fell into their hands, and this circumstance was of great advantage to them, as it greatly consolidated their power in the interior of their domains. The present Reformation has not hitherto met with any temporal protector, and in the actual posture of affairs, it is not likely to find any; it will have to maintain itself. It is not, however, for us, but for our statesmen, to decide whether the new Catholic Reform can procure for princes advantages sufficiently great in the interior of their kingdoms for them to constitute themselves its protectors. They ought, however, to consider whether a separation from Rome would not be so great an advantage to the independence and power of Germany, as to make it proper to favour it with a view to the common interests of the country. They will, above all, reflect, that we have been now well able to convince ourselves of the falsity of that detestable insinuation, that the Catholic Reform is born of the intrigues of socialists and radicals. This supposition is without any foundation, and the confessions of faith of the German Catholics suffice to furnish a complete refutation of it."

In Germany, where every thing passes through the hands of the State, the civil powers experience great difficulty on all occasions to keep aloof from any movement which assumes a decided character; and it must be confessed the habits of the people are such as to render the interference of Government easy, if not indispensable; for as soon as any new power is born among them, men's eyes are turned to Court, some in hope of aid, some in fear of suppression, but all in the conviction that the Prince will interpose his authority. In by-gone times, that interposition was

almost as arbitrary as it was decisive. But the spirit of the age has changed. The mutual relations of the Continental, and especially the German states, are complicated and very delicate. The people have been educated, and have learnt to know the import and efficacy of the term "rights." There is in consequence an uneasy feeling existing between Prince and people. The latter want much, and demand something. The former has promised a little, and given nothing. Recently, the King of Prussia has been reminded of his unfulfilled promises. He replied with more temper than prudence, and so left the wound rankling in the body politic. This social conjuncture, however, makes him and other princes cautious how they interfere with the great religious movement of the day,—whose power they know, of whose tendencies they are afraid, and whose results they can neither calculate nor seriously modify. In this state of anxious indecision, Prussia and Hanover resolved to procrastinate, and yet appear to do something, under the pretext of inquiry. They appointed two divines high at Court, Dr. Snethlage and Dr. Rupstein, to confer on the subject of the new religious movements, with a view to suggest some plan for what is termed "a free settlement of the Evangelical Protestant Church of Germany." Their report lies before us. Its tone is conciliatory and moderate; no hard words, no imputations, no reflections on freedom of inquiry, no suggestion of restraints. If put forth in this country by our Episcopal Bench, it would occasion all the world to declare that the Bishops had been converted to the religion of the New Testament, and to the advocacy of the rights of conscience and the claims of brotherly love. The result of their conference the two deputies convey in three general heads, of which the first and most important runs thus:—"Christian instruction should be conducted as a gospel service, a scriptural faith, with the preservation of the liberty of individual conscience and toleration, and with peace amid diversities of opinion. With a view to the culture of Christian teachers, preference in the appointment to theological professorships should be given to such persons as unite to a love of the gospel and the church, solid learning and independent thinking, who may form in the minds of candidates for the ministry a love of truth, free inquiry, a sense of the value of Christianity, an

attachment to the church, and a devotion to their important office."

This preliminary conference has led to a general meeting, in Berlin, of divines from nearly all the German states, appointed by their respective sovereigns, and representing all shades of theological opinion. The convocation excited considerable anxiety on the part of those who united a scanty creed to an intense love of liberty. But any direct interference with religious freedom is in Germany an impossibility. As little is it possible for "the powers that be" to gain acceptance for any modified form of a metaphysical orthodoxy. However well-disposed the King of Prussia may be to the English Episcopal Church, and however uncourteous may be his bearing towards the advocates of religious progress, he cannot, with all his power, nor can the united princes of Germany, recal the days of creed-religion. It has, however, been maintained that there was no reason to distrust the Berlin synod. We believe this claim of confidence in its temper has been warranted by the result; but as we have not yet seen any formal declaration of its determinations, we reserve the point for another paper.

Meanwhile, the good cause is gathering strength. The press is busily at work. The new ideas are rapidly spreading. The number of "German Catholic" communities has received, and is receiving, constant increase. The "Friends of Light," forbidden to meet in public, have concentrated their energies on the press, and are producing great effects. The reform finds able and learned advocates among the laity, no less than in Christian ministers and professors of theology. The old creeds are quickly passing into deserved oblivion. One or two out of a hundred proofs may be given. The Free Church of Scotland lately addressed a letter to the clergy of Holland, with a view of bringing them to a union in the avowal of a Calvinistic theology. An assembly of divines and laymen took place, embracing men of all shades of opinion, and presided over by M. Groen van Prinsterer, a devoted admirer of the Synod of Dort. The convocation applied themselves to the task of drawing up a creed which should satisfy all parties, but failed. An admonition of a similar kind has been given to the narrow minds of the leaders of the "Free Church" (like Cicero's *lucus a non lucendo*); for their address to "the German Catholic Church" has had for

answer cold thanks, accompanied by an emphatic assertion that its tendency is to maintain the great freedom of conscience. But satisfactory and promising recent days is the reconciliation and Czerski. Ronge having an invitation from the "Gothic" community of Tawitz had followed the guidance repaired thither with his fellow Theiner. "Arrived at Ronge, 'we found Czerski at the league Post; both of whom the hand of brotherly friendship declared in the name of the Father they represented, that, while their own views, they united with the other communities to labour in common with the welfare and salvation of mankind, the desired union was then ratified liberal conditions established at the great Leipzig meeting. It was agreed that a circular should be addressed to all the churches, a special exhibition should be the principle of non-exclusiveness, and enforcing the principle of chiefly engaging to realize the religion of Christ. Ronge terminated his proceedings by a touching address were these words: 'Dear brothers, you also will join with us and with one another; rejoice to see that the true spirit, which knows no day extending more and more, a nineteenth century is realizing the Christian idea, and emphatic words—' By this shall all that ye are my disciples, love one towards another.' then hope that sectarian and scholastic disputes will not hinder the German Reformation. solitary to see that the excitement and his associates have the intolerant letters that the Churches of Scotland address in which the latter urged the necessity of placing themselves the yoke of a very dogmatic exclusive confession of faith to see more and more brought the predominant character of the movement, such as the learned neider has recently set it for a great generality of view with an entire Christian. The ministers of the German Church have done well in not to the superannuated coun-

gish and Scotch orthodoxy, whose aim seems in the present day to consist in blowing all over the Continent the flames of theological discord and separation."

AMERICA.

Great Britain and the U. S.—At the present moment, when the question of peace or war between England and America is the question which is anxiously occupying many minds on both sides of the Atlantic, and when much is said and more is written in America on this subject discreditable to the inhabitants of a civilized and Christian land, it is most gratifying to learn that there are many Christian men in that country who are as anxious for peace as ourselves, and who have honestly and courageously stood forward to rebuke and stem the popular feeling for war. A great Convention has been held at Providence of the friends of peace, at which many excellent addresses were delivered and resolutions deprecating war were passed. Many of the Transatlantic pulpits, too, have resounded with earnest admonitions to the preservation of peace. We rejoice to find that many of our Unitarian brethren have been foremost in this good work. At Boston, the Rev. F. D. Huntington, the pastor of the South Congregational church and the Editor of the "Religious Miscellany," preached a very eloquent sermon, in which he laboured to correct and Christianize the popular sentiment, and to give such a direction to public opinion, that the American executive may not dare to involve the republic in a foreign war until every possible expedient shall have been employed to prevent it. What the spirit of this discourse was, our readers may judge from the following extract, for which we are indebted to the Boston Christian Register:—"Unless, then, you are willing to see every good cause of humanity arrested in its progress; to see education abandoned, institutions of learning deserted, the holy efforts of philanthropy and benevolence blasted; to see whole continents turned into an aceldama,—for none can tell where the fire of this conflagration would stop when the torch was once applied; to see all hopes of human advancement stricken down, and the heart of humanity itself sickened by the disgusting spectacle of two enlightened nations, foremost in the march of civilization, throwing themselves

into the cock-pit of low contention,—you will not be satisfied to forestall the evil in this instance alone, but you will lift your solemn protest against the abomination henceforth for ever. You will declare as responsible citizens, that it shall not be,—that this waste of life and treasure and happiness shall never be again; for when all the dreadful sacrifice is made, the nations will stand, with reference to the little question that happens to be at issue, just where they stood before, not one step advanced; and must then resort to that compromise or negotiation which is the only honourable and Christian resource now. Christianity utters clear, loud remonstrance. Let it be heard and obeyed. Be true patriots, true lovers of your country, by loving its peace."

At Philadelphia, the Rev. Mr. Barnes, and at East Cambridge, the Rev. Henry Lambert, have also preached, and we believe published, sermons on this important subject. May the efforts and prayers of these righteous men be crowned with success, and the misery and infamy of war between the inhabitants of two Christian lands, bound together by a thousand ties, speaking the same language, sprung from the same stock, be now and for ever kept far from us!

MONTREAL.

The Unitarian church at Montreal asks the pecuniary aid of the Unitarians of Great Britain and Ireland. They state in their appeal, that after many fruitless efforts, repeated from time to time, the few avowed Unitarians in Montreal have succeeded in organizing a respectable congregation, and in building a chapel in an eligible and commanding part of the city, at an expense of about £2500. Towards this they have contributed nearly £1000, and have been assisted by their brethren in the United States, who, with a liberality that does them honour, contributed thereto nearly £1000.—The first great object being attained, the next was attempted—the obtaining of a legal existence. A Petition was prepared, and a Bill introduced at the last session of the Provincial Parliament, which confers upon Unitarians all the immunities and privileges of other Christian sects. That object also, under the blessing of God, has been attained. Untoward and unexpected events have made the cost of building the chapel greater than at first intended, and the consequence is a debt which will

be embarrassing and onerous, and will very materially diminish the usefulness of the first church of our faith in Canada in spreading the truths of Liberal Christianity throughout this appendage of the British Crown. They therefore ask their English Unitarian brethren to assist them in their present difficulty, that they may soon be free from embarrassment.—Contributions may be transmitted to Benjamin Holmes, Cashier of the Bank of Montreal, through any of the Agencies of that Bank in the United Kingdom, viz. J. Langton, Esq., Bank of Liverpool; Messrs. Glynn, Halifax, Mills & Co., London; the Bank of the British Linen Company, or Branches, Scotland.

A private letter from an English gentleman residing in Montreal, dated Nov. 21, 1845, says, "The Unitarian society is growing steadily, and may be of great use to other infant societies when once fairly out of debt itself. Indeed, although in debt, a few of its members have guaranteed to the Toronto society £50 towards the support of the Rev. Mr. Adam for one year; and seven gentlemen lately subscribed £200 to pay off the debt for current expenses. Four of that number had previously paid £100 each to the building fund. The zeal and liberality of the few who are in comfortable circumstances are above all praise. Mr. Cordner, too, is remarkably zealous and very popular. The evening service is generally well attended by strangers, and occasionally the church has been filled in every part. Nothing can exceed the cordiality that reigns in the society; and those who have not money to give, make up in usefulness in other ways."

DOMESTIC.

Interesting Legal Decision.

Vice-Chancellor's Court, January 20, before Sir James Wigram.

Shrewsbury v. Hornby, Treasurer of, &c.

Richard Cooke, Esq., of Brompton Square, Middlesex, by his will gave and bequeathed to his wife, Mary Ann Cooke, a Government annuity of £300, purchased by him—originally for twenty years, to hold the same during her life, with liberty to dispose of the first dividend (£150) which would be payable after her decease. At her decease, he appointed Thomas Hornby, Esq., Treasurer of the Unitarian Association, trustee of the said annuity, with a request that he and the Committee of

the said Association would give to the Unitarian chapel at Devonport £100 a-year during the continuance of the annuity, and that they would apply the remaining £200 a-year towards the assistance of respectable Unitarian congregations standing in need of it. The testator likewise, after giving a life-interest to his wife in certain leasehold property at Bath, and charging upon it certain legacies, gave this leasehold, subject to these bequests, to Mr. Hornby, in trust for himself and the Committee of the Association, to be converted into money, and the produce thereof to be applied in support of an Unitarian missionary on something of the like plan of the late excellent Mr. Richard Wright; and the testator directed that, should these bequests be attacked as illegal, they should be declared void.

Mr. Cooke died in the life-time of his wife, and upon Mrs. C.'s decease, Mr. Hornby claimed the benefit of the bequests on behalf of the Unitarian Association; but the legality of the gifts was called in question by the residuary legatees.

The objection being taken, the Association offered to waive all claim to the leasehold property, being advised that in law this bequest could not be insisted upon; but the beneficiaries contended that *both* legacies were void; and hence the present suit, to determine this and other points of dispute between other parties interested under the will.

Messrs. Romilly, Spence and Wray appeared for several parties; Mr. W. P. Wood and Mr. John Evans appeared for Mr. Hornby; Mr. Maule for the Crown; and Mr. Schomberg for one of the residuary legatees.

Since this suit was instituted, the answers of the Judges to the questions submitted to them in the *Lady Hewley* case had been given, and none of the counsel in this cause ventured, on the hearing, to question the legality of the bequest to Mr. Hornby of the Government annuity, excepting Mr. Schomberg, who raised an objection on the ground that Unitarian objects were illegal objects at common law; and he further contended that the gift practically was "for the Unitarian chapel at Devonport," and not to the congregation of such chapel; and that if such gift were to be laid out upon the chapel, it would bring the bequest within the Statutes of Mortmain, and render it void. Mr. S. also availed himself of the clause

in the will which gives the legacies over, in case they should be attacked as illegal,—an attack which he now made, and which he contended was sufficient to defeat them.

His Honour the Vice-Chancellor Wigram overruled all the objections—declared the legality of the bequest of the Government annuity to Mr. Hornby for the purposes intended by the testator, and directed the payment of it to Mr. Hornby. The costs of all parties his Honour ordered should be paid out of the estate, in proportion to their several interests.

N. B. The Government annuity will consequently have to bear a proportion of the costs of the suit. We understand that at Mrs. Cooke's death the annuity had about eight or nine years to run, and that Mrs. C. disposed of the first half-year's dividend to a relation.

Clerical Delinquents.

There have been some painful and disgraceful cases during the present assizes, in which clergymen have been the defendants, and have been convicted of enormous offences against morality and decency. Two of these cases have attracted their full share of attention from the press. They are of such a nature as to prevent further reference in the pages of this work. But there was another trial, in which a clergyman was the plaintiff, which has, we think, received far less attention than it deserves. In this case, the well-known Michael Augustus Gathercole, now Vicar of Chatteris, sought damages from Mr. Miall, the proprietor of the *Nonconformist*, for a libel. The libel consisted in some very free, but we must say both provoked and not undeserved, comments on Mr. Gathercole's conduct towards the Dissenters in his parish. It is matter of notoriety that Mr. Gathercole has for many years, both from the pulpit and through the press, indulged in the harshest censures on Roman Catholics and Protestant Dissenters. Such a man could not enter into a court of justice, to complain of libellous censures on himself, with clean hands. Baron Parke, we regret to see, laid down the law in such a manner as, if we rightly understand him, would screen any clergyman, who should indulge in libel from his pulpit or in his parish, from the visitations of the press, if not of the law. He said, "He had yet to learn that there was

any right in the press to publish an opinion of the conduct of a clergyman in his parish, and the method in which he might see fit to administer its charities." This referred to Mr. Miall's criticisms on Mr. Gathercole having broken up a charity which he found in existence at Chatteris, and substituting an exclusive Church Clothing Club, the 9th rule of which declared, that "drunkenness, theft, *schism*, or any other deadly sin," should disqualify a member. We regret to say a Cambridge jury awarded Mr. Gathercole £200 for the damage done to his character by Mr. Miall. We regret this, not because we particularly admire the phraseology of the article pronounced by the verdict to be libellous, but because we think the whole proceeding is an attack on the freedom of the press, and because we see no reason why Mr. Gathercole, in consequence of his being a clergyman, is to be himself protected from the kind of attack which against other men he freely uses. We trust this verdict will be hereafter reversed, and in the mean time we venture to express the hope that Mr. Miall will be borne harmless by a public subscription.

Mr. Joseph Barker.

MR. BARKER has written to us to the effect, that "the Dictionary of the Bible" which he has announced, is of quite a different character from that now in the course of publication by Dr. Beard, and that it was not merely contemplated, but announced, before Dr. Beard's was spoken of. He adds, that he "should be sorry to hinder the sale of any of Dr. Beard's works, especially his Dictionary."—We may take this opportunity of calling attention to Mr. Barker's proposal to publish a series of 300 works, theological, moral, biographical, scientific and poetical, at the lowest possible price. He calculates that if he obtains 5000 subscribers to his proposed Library, he can publish a volume similar to his edition of Channing at eight-pence. He proposes to publish about a volume and a half a week, and to continue this series for about four years. The subscription will be a shilling a week. To non-subscribers, the price will be a shilling a volume. Mr. Barker thinks that among the poor he can obtain 2500 subscribers. He trusts to obtain the other moiety of the number required from a higher class, who see the importance of aiding

in every well-directed effort to improve the mental and moral condition of the labouring masses. Mr. Barker thus candidly states what the character of this series of works will be :

"It is known that I am myself what most of the sects call heterodox, and I do not wish to conceal the fact, that several of the theological works which I purpose to publish, are what would be called heterodox. Still, my object in proposing to publish this Library, is something far better and higher than the mere spread of heterodox opinions. What I want is, to make people truly wise and great and good,—to lead forth to useful action their thinking and their moral powers, and make them Christ-like and God-like men and women. Only let them be brought to read, and taught to think, and led to live for God and for their kind, and I will trust them to form their opinions for themselves. Hence most of the books on religion that I propose to publish, are of a general and practical character. I have chosen them simply because they are calculated to rouse, invigorate and free the soul, and fit it for the service of its Maker and for the service of mankind."

We shall watch with great interest the progress of this spirited attempt, and from time to time report what we observe.

Ministerial Changes.

The Rev. P. P. CARPENTER, of Stand, removes at Midsummer to Warrington. The congregation at Stand has given a unanimous invitation to the Rev. JOHN WRIGHT, assistant minister at York, which that gentleman has, we hear, accepted.

We understand that the Rev. ROBT. E. B. MACLELLAN has signified his intention of resigning the pastoral charge of the Unitarian congregation at Bridport on the 1st September next.

The Rev. EDWARD HIGGINSON, of Hull, has received and accepted an unanimous invitation from the Presbyterian congregation of Wakefield. We rejoice that this ancient and respectable congregation is again under the pastoral care of a gentleman of education and talents and prudence, whose tastes, both personal and hereditary, dispose him to sympathize with the habits of the English Presbyterians. We at one time entertained the thought of calling our readers' attention to the legal proceedings which the Trustees of the Westgate chapel were compelled

to adopt to regain possession of the pulpit. Though we abandon this pose, we take the opportunity of saying that it behoves both ministerial people to exercise a thoughtful prudence as to the persons invited to the pulpits. We are far from encouraging the prudery of excluding all but the dained and regularly-educated persons from our pulpits; but we care should be taken to ascertain the mental habits, as well as the character, of pulpit aspirants. The facility of speech and freedom from bigotry are made the only tests of ministerial fitness, the pulpits which have been adorned by a long succession of able and high-minded men, will be the mark at which adventurers are to achieve a social position, or descend to a stage on which to exhibit eccentricities, may successfully. Without prudence, the liberal freedom from doctrinal tests has done to our societies, may prove a snare in which they may be entangled as

Manchester District Sunday-School Association.—The objects of this association are, the promotion of Sunday-school education by the holding of gregate meetings of teachers and —the visiting of schools in the district — and the collecting and diffusing information on all subjects connected with Sunday-schools. No subscription is required on joining the Association, the only condition being, to forward a yearly report previous to the next meeting. The particulars required in the Report are, the number of scholars and teachers, distinguishing males and females,—the average attendance, the subjects of instruction,—the books used,—the auxiliary institutions connected with the school,—the nature and extent of the accommodation,—together with any other details that may be thought interesting. These particulars will be embodied in a general form to be presented to the annual meeting.

In order to give to as great an extent as possible an opportunity of their opinions before the meeting of thus forwarding the objects of the Association, written communications from the teachers and friends of Sunday-schools are invited on the following question:—"What are the means of communicating moral and religious instruction in Sunday-schools?"

The annual meeting will be held at Dukinfield on Easter Monday, 13, 1846. Tea at five o'clock.

MARRIAGES.

1845. Dec. 14, at the chapel in the Conigree, Trowbridge, by Rev. S. Martin, Mr. JAMES DUNNING to Miss MARY ROWWAY, both of Trowbridge.

1846. Feb. 2, at the chapel in the Conigree, Trowbridge, by Rev. S. Martin, Mr. SIMEON HARPUR to Miss ANNA MARIA KING, both of Trowbridge.

Feb. 22, at the chapel in the Conigree, Trowbridge, by Rev. S. Martin, Mr. GEORGE WALKER to Miss SARAH SLATFORD, both of Trowbridge.

Feb. 22, at Christ-church chapel, Bridgewater, by Rev. R. L. Carpenter, B.A., PHILIP SHEPHERD to ELIZABETH JAMES.

March 5, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. ROBT. WOOLLEY KINDER to PHEBE HIRST, both of Dukinfield.

March 9, at the Unitarian chapel, Billinghamurst, by Rev. T. Sadler, of Hackney, Mr. WILLIAM TURNER, of Slaughter Farm, to Miss MIRIAM JOHNSON.

March 10, in the Bowl-alley-lane chapel, Hull, by Rev. Edward Higginson, THOMAS EARLE, Esq., sculptor, of

Upper Ebury Street, London, to MARY, daughter of Mr. Frank APPLEYARD, builder, Hull.

March 10, at Holywood, near Belfast, by Rev. Henry Montgomery, LL.D., the Rev. JAMES CARLEY, of Antrim, to JANE MATILDA, second daughter of the late John BARKLIE, Esq., of Drumadragh, County Antrim.

March 10, at the Great meeting, Leicester, by Rev. Charles Berry, Mr. ROBERT MARSHALL, Princes Street, to Mrs. HIFWELL, Sparkenhoe Street, both of the same place.

March 17, at the chapel in the Conigree, Trowbridge, by Rev. S. Martin, Mr. SIMEON GREEN to Miss CATHERINE CANTELLO, both of Trowbridge.

March 17, by licence, at Chapel-lane chapel, Bradford, Yorkshire, by Rev. J. H. Ryland, Mr. BENJAMIN GOUGH MORRIS, late of Shrewsbury, to MARTHA, eldest daughter of Mr. John SPENCER, bookbinder, both of Bradford.

March 21, at the chapel in the Conigree, Trowbridge, PATRICK LYONS, of the 1st Regt. of Dragoon Guards, to ANN JERRETT, of Trowbridge.

OBITUARY.

1846. Feb. 8, at Cheltenham, aged 70, Mr. JOHN FINCHER, confectioner, of Tewkesbury. The subject of this notice was for many years a worthy member of the Calvinistic Baptist church in that town. Some years since, whilst at Evesham, on a visit to his mother, the "Institutes of Natural and Revealed Religion," by the venerated Priestley, came under his notice; the perusal of which confirmed his doubts, and led him at length to avow himself a Unitarian. The excellent Christian character of John Fincher was not, however, a sufficient shield to shelter him from the fierce attacks of even the savage bigotry he then encountered for conscience sake, and for liberty of thought, as the freedman of Jesus Christ. His former associates in religious doctrine attacked him on his avowing his changed opinion, with all that denunciation of future woe which is too well known to us to need any relation of particulars here. Sufficient for us to know that he felt he had

gained deliverance from the most abject mental slavery, and he was prepared to pay the price demanded for his freedom by the spirit that is in the world. And he did pay it in the spirit of his great Master; rejoicing likewise that he was associated with his much-loved and honoured Priestley in bearing witness to the Truth. Though reviled, he reviled not again; although persecuted, he threatened not. It is to the great honour of our friend that he calmly stood alone in this great work of confessing Christ. Not a mind for a long time was associated with him therein. His social spirit, however, sought and found kindred ones in Cheltenham, to whose place of assembly to worship God he frequently resorted. And it was on a pilgrimage to this same place, for the exercise of his devotional spirit with his brethren, that death met him, and cut short his work of faith among mortal men. The doctrines of Unitarianism which John Fincher embraced, were not lightly

taken up by him. They were to him springs of action of the most exalted kind, and as wide in the demands of duty, as great in purpose for the human race. Sources of thought and hope also were they to him, as holy as they were powerful to create all things anew in the image of God—of the God of love—whose dearest manifestation of that love he beheld in the example, in the character and spirit, of Jesus Christ. To his mind, these doctrines were not matters of indifference; for he found in them that enlargement of spirit which made them to him most precious, enabling him to overcome the world. His life under their influence was no wavering uncertainty of doctrinal opinion. To him, they were day-stars in the heavens, reflecting a constant steady light on the difficult and often trying path of ever-present duty, and loving obedience. These doctrines made the yoke of duty to him easy, and the burden of human cares light. Humble in life, yet great in his Christian calling, beyond all that this world of passing fashions can bestow,—faithful in his obedience to God, to Christ, and his own conscience,—John Fincher has descended to the grave with honour, from which he will arise, to realize the fruits of that faith which here inspired him to seek for true glory, honour, immortality, eternal life.

March 5, in her 42nd year, at the house of her brother, the Rev. Joseph Hutton, LL.D., 5, Hamilton Place, King's Cross, MIRA, widow of John Edward BRENNAN, M.D., late of Bombay.

March 6, at Horsham, Mrs. LUCY CAFFYN, aged 82, much respected by a numerous circle of friends.

March 10, at Clifton, near Bristol, in the 80th year of his age, WILLIAM RICHARDS REYNELL, Esq., second son of the late Rev. John Reynell, of Thorverton, Devon. He was descended from a long line of distinguished ancestors, and was the twenty-first in lineal descent from Sir Richard Reynell, Governor of the Castles of Exeter and Launceston, temp. Richard I., 1191. This family, for nearly seven centuries connected with the county of Devon, is still worthily represented by Lieut.-General Sir Thomas Reynell, Bart., K.C.B.; Mr. Reynell, the subject of this notice, having been the representative of that branch of it which for

more than two centuries was settled at Newton-Abbot, Devon.—*The Patrician Newspaper*, March 14.

March 11, aged 26, after a long and painful illness, borne with great fortitude, CAROLINE, eldest daughter of Mr. SAYER, mercer, of Newport, Isle of Wight.

March 15, at Geldeston, Norfolk, aged 82, SUSANNA, relict of Benjamin Utting DOWSON.

March 17, ELIZABETH JANE, the eldest daughter of the late William Stanley Roscoe, Esq., of Liverpool.

March 18, aged 76, HANNAH, relict of the late William HAMPSON, Esq., of Dukinfield. By the death of this venerable and excellent lady, one of the very few remaining ties is severed that connect the present with former generations of worshippers at the Old chapel, Dukinfield. For seventy years she was a regular attendant on the services of this place of worship, of which in her youth her uncle, the Rev. William Buckley, was the respected minister. In the three-score years and ten during which a gracious Providence permitted her to frequent the house of prayer which her forefathers had helped to build, and in which two of her ancestors had ministered, she was the witness of great changes. At a period when the Old chapel wanted friends, it is gratefully remembered by those interested in its history, that she aided the judicious and generous exertions of her late excellent husband in sustaining and raising the Dissenting interest in their native village. Her cheerful dwelling for a long series of years offered the attractions of a most friendly but unostentatious hospitality and of intellectual cultivation, and was often the resort of the ministers of the district. In every relation of life, Mrs. Hampson was respected and most estimable. In the domestic relations, she was through life the object of affection and reverence. She was cheered in her decline by the attentions of a wide circle of friends, as well as the devoted attentions of her family. She saw very distinctly the approaches of death, but she met it equally without fear and without presumption, and with habitual humility resigned a well-prepared soul into the hands of her Maker.

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[VOL. II.

STATE OF RELIGION IN FRANCE.*

IN the year 1844, Dr. Christopher Wordsworth, then the Head Master of Harrow, devoted his summer school vacation to a journey in France, for the especial purpose of ascertaining the state of religion there,—education being chiefly considered in its relation to religion, and constituting the smallest portion of the volume. It records his conversations with eminent persons, chiefly of the Roman Catholic or Jesuit party, but including a small proportion of all religious Protestants. The state, or lay, or university party, which is at the same time the popular or national party, he seems to have associated with as little as was compatible with the objects of his journey. We may record to his honour that he has not incurred the reproach cast on so many recent biographers and travellers alike, (among whom his brother High-church clergymen, the Messrs. Wilberforce, have been the chief offenders,) of betraying private confidence and giving publicity to private papers. With great delicacy, he sent over his MSS. for the inspection of the parties whose words are recorded in them; and we have no reason to suppose that any objection would be taken to the publication; for the learned diarist certainly has avoided the common fault of giving himself the best of the argument. Though he went with the acknowledged object of the spy about him, “to discover the nakedness of the land,” yet he has made no exposure offensive to the individuals among whom he sojourned. Of both the conflicting bodies in France, the University and the Church, he does not scruple to pronounce emphatically, that they are a “development of anti-christianism in various and contrary forms,” filling his mind with the “most awful apprehensions with regard to the explosions which in all human probability will take place in this country in a very brief period of time.” But though there is a seeming neutrality in such a declaration, the severe observer is assuredly at a much greater distance from the one body than the other; and we have no doubt that, though by no means betraying any inclination to follow so many of his High-church brethren in going over to the Church of Rome, he generated a kindly feeling towards himself in the clergy by his more decided hostility to their enemies, the partizans of the University. Besides, he added the conciliating quality of a harmless opponent to the honourable character of a faithful witness. As a conscientious record of whatever was brought under the author’s notice, this little volume is valuable; and

* *Diary in France, mainly on Topics concerning Education and the Church. By Christopher Wordsworth, D.D., Canon of St. Peter’s, Westminster. Rivingtons. 1846.*

however unimportant his judgment may be deemed, yet even his errors are rendered uninjurious by the unconscious simplicity with which opinions are avowed, startling to every one but himself. We select one specimen for the edification of our readers, which is founded on one of those claims of the Roman Catholic Church which give her so great an advantage over her Anglican sister, that of working miracles. The attempt set up by the extreme High-church or Pusey party to exhibit the mysterious real presence effected by the consecration of the elements as of a miraculous character, cannot, on the popular mind at least, operate like those more intelligible miracles which are manifested to the sight, the hearing or the smell. The most famous of the recent miracles effected in the Church of Rome is that of the holy coat of Trèves. At Argenteuil, in France, there is a rival robe, which becomes the subject of a dialogue between the author and a Catholic priest, who thus says :

"Besides, Sir, to shew you that something may be said in favour of the robe,—I had with me here a few days since a young English peer, now under education with our order at Fribourg, who assured me that having been long suffering from a bad leg, he received an instantaneous cure from an application of a piece of the robe to the disordered part; and he called on me the other day, as he was passing through Paris, for the express purpose of going on a pilgrimage of thanksgiving to Argenteuil."

To this statement our Anglican divine made the following answer, which our readers will lay to heart, as doubtless the Romanist theologian did :

"I replied that I was not concerned either to admit or deny the *fact* of the miracle; that the *one* great duty of man, which no circumstances *could* affect, was to do the will and believe the word of God; that not even an angel from heaven was to make us swerve from *this* duty; and that if we disobeyed the Divine will, or tampered with the Divine word, I thought it not unlikely that God would give us over to a reprobate mind, and choose our delusions as the best mode of punishing us for our sin: and that therefore, supposing the robe to be a *lying wonder*, I considered it to be not improbable that God might take the method of delivering its votaries to judicial blindness, and of punishing them for their credulity and for the injury done to His holy name in paying honour to it which is due to *Him* alone, by allowing the robe to exercise miraculous agency: and that we had reason to expect from holy Scripture that the trial of our faith in these latter days would be precisely of this kind. We passed to other topics, and he concluded by saying in a kind tone, 'You have, Sir, my best wishes for your peace and happiness in unity with the Church of Christ, but at present you and your countrymen are but *seekers*.'"

We must express our surprise at the forbearance of the Romanist in not observing upon this marvellous judgment of Dr. Wordsworth, what we will not forestal our readers by needlessly setting down here.

The learned Doctor has other singular notions on the subject of miracle, which he brings forward on occasion of witnessing some mesmeric operations.

"There seems to be more analogy between the *spiritual* anti-christianism which deludes men by lying wonders, such as the robe of Argenteuil above mentioned and the animal magnetism of the secular and sceptical saloons of Paris, than at first sight strikes the mind; and it is hardly possible to deny that the same evil spirit works by *both*, which dictates the language of the infidel professor in his class-room at the College of France."

Thus it seems that the Roman Catholic priests, the mesmeric physicians and surgeons, and the Professors at the University colleges, are alike under the same Satanic influence!

The rest of the volume is in harmony with the spirit which dictated this judgment. Whatever is not in perfect accordance with the Anglican Church, is noticed only to be condemned. The French Protestants have no favour in his eyes. We should have passed over without notice the astonishment he expresses at that tolerance which comprehends in one body the "unmitigated Calvinism" of M. Monod and the "most unmeasured rationalism" of M. Athanase Coquerel; but even from him we should not have expected that, after a favourable notice of the *Sœurs de Charité Protestantes*, whom he lauds for their personal piety and unwearied charity, he should declare it to be an unhappy want of principle that the institution is under the control jointly of the Lutheran and Calvinistic Churches. "Hence it has, and can have, *no common creed* and no basis of unity. The chapel *has a pulpit*, but no *altar*." These italics are the Doctor's, in the use of which he seems to have forgotten that, according to the formulary of his own Church, it has only "a holy table," and no altar, which indeed can be only fitly raised where a sacrifice is to be performed, as in the Mass. But the great offence of these pious women, in the Doctor's eyes, seems to be, that they have audaciously assumed the office of deaconesses, and, without any due mission and in spite of the prohibition, venture to expound the Scriptures. One single ecclesiastical institution is favourably represented by the Doctor, the *Frères des Ecoles Chrétiennes*, in the establishment of which alone the Church and State concur. Yet even this society, we are told, "is a handmaid, or rather an engine, of Popery"—as if it were worthy of remark, that an institution of the Church should be subservient to the Church! Much more worthy of attention are his observations on one important fact which we think he has satisfactorily established,—that the change which took place in the French Establishment after the revolution of the three days, when the Roman Catholic Church ceased to be the religion of the State, and was merely declared to be the religion of the majority of Frenchmen, had the effect of advancing the power of the Pope and the Roman Catholic priesthood, and of depriving the Crown of that restraint over the priesthood, which, as that body are under the control of the Pope, the Doctor conceives to be necessary for the public welfare. He thus states the relation between the two bodies:

"The Church of France strengthens itself against the State by identifying itself with the Papacy; it also taunts the State with the separation which has taken place between it and itself. 'You,' it says to the State, 'have been the cause of the severance, and you must take the consequences. You have broken the treaty of alliance, and yet you claim to exercise control over me still: but I protest against such tyrannical usurpation. As long as you were *Christian and Catholic*, it was reasonable enough for me to allow you to mix yourself up with my affairs; but *now* that you have become Jew and Jansenist in your codes, and Deist and Pantheist in your colleges, I renounce all your jurisdiction. Gallican articles of 1682, Concordat of 1801, organic laws of 1802, *Ordonnances* concerning *Appels comme d'Abus*,—these and all other ecclesiastical statutes are *ipso facto* abrogated and null, as though they had never been, by the unchristian, heretical and infidel character which you in your political wisdom have thought fit to assume. 'Shall Catholic Bishops

give an account of their proceedings, not to the successor of St. Peter a nullifidian Privy Council?"

It is notorious, however, that in the fierce conflict in which are now engaged against the clergy, the clergy have been re the humiliating necessity of resting their claims, not on the authority of their order, but on the provisions of that very chart is the object of their scorn and abhorrence. That charter giv liberty to all; and they are compelled, therefore, to claim the teaching as Frenchmen, and to invoke Liberty—chartered For this they are censured by the Doctor, who also reproach Philippe for not having established a national Protestant C imitation of the English, in a country in which, according to showing, there are only bigoted Romanists and Infidels. Suc sagacity of the traveller, and so capable is he of making a estimate of governments and those who administer public affai

We are unwilling, however, to lay down this little volume endeavouring to derive some instruction through it, if not author; and we turn to the fact already stated, that by the ab the Established Church, the Roman Catholic religion has in Fra deteriorated, and the mischievous power of the priesthood (the Church) advanced. Now there is at this time, in our own if not a very powerful, yet at least a very noisy and bustling p have an ostentatious organization bearing the name of an "An Church Association," and among whom we regret to see the a few respected friends with whom we are happy to concur ge sentiment and in action. Considering this as a merely practical we ask, Suppose the end attained, what would Liberality, wh Truth, what would Charity have gained by the victory? cannot be disputed—the Puseyite party very consistently de and it constitutes one of the strong points of the High-ch pro-Romanist controversialists, viz., that the Church is u governed by the laity; for the Canons of the Church have no but by Act of Parliament; and the weight and influence of th of Bishops, such as they are, subsist only by and under the aut the intelligent laity. We doubt whether the loud clamors abolition of the State Church have any notion whatever of the consequences of the attainment of their wishes. What they a as the immediate consequence must be very gratifying to ar ambitious spirits, viz., that free play-room should be given selves; that worldly emolument and power over the minds should be set up as a prize, to be fought for by the ministers of and denominations. The immediate result of this would be, the of all power into the hands of the clergy, and the gradual abso all authority by the sacred order. The grandest triumph ever by the voluntary principle which the history of mankind exhib Roman Catholic Church, which no king, no warrior, no nc established. For it was the Priesthood, who having first made and converts of the masses, at length vanquished alike the so noble and the monarch. And, on a smaller scale and with corre inferiority of results, the same spectacle has been seen in the (seemingly the furthest removed from the Church of Rome. tensions at this hour set up by the Free Church of Scotland h

in common with those claimed for the College of Cardinals; and the influence of the Methodist and Dissenting clergy over their flocks may fitly be compared with the power of the Romish priesthood. The monarchical establishment of Rome gives to that Church advantages which the aristocracy of presbyters can only obtain by intenser activity. It is usual to adduce the secularity of the Established Churches, and the undeniable Erastianism in all of them, as a reproach common to all. We may be thought heretical or paradoxical, but these are precisely the qualities which render the Establishment less dangerous, at the same time that it is less exemplary. Religious zeal, without the corrective of an intelligence which sobers, is among the most dangerous of elements in the spiritual and moral world. And, speaking of ourselves as *without (extra)* the Church, and therefore exposed to its hostility, we are conscious of deriving our security from the very qualities that seem to be its reproach. If the Church Establishment had been destroyed, as is now so hotly required, in the last generation, the old Test and Corporation Acts might indeed have been repealed, but only to be succeeded by the imposition of other tests of a doctrinal form, and more tyrannical in their provisions; and, most assuredly, neither Mr. Smith's Unitarian Protection Bill, nor the Catholic Emancipation, would have yet passed the Legislature. Our friends seem strangely to have lost sight of what so recently occurred,—that when the Government had undertaken to consummate the Toleration Act and remove the last remains of intolerance by securing their property to Unitarians, much of the opposition to that most righteous measure came from these assailants of Church Establishments and noisiest proclaimers of the *voluntary principle*. As far as this boasted cry—the fit inscription of a banner—has any claim to the character of principle, it is really an idle truism, denied by no one; for it merely affirms that religion ought to be every man's own, and not forced on him. No one has proclaimed this more frequently than Mr. O'Connell. The Roman Catholic clergy affirm it eagerly wherever they are not established by law—then they hold their tongues; and it is echoed by the leaders of the Scottish Free Church, after denouncing the sin of neglecting to establish their Church. But when, beyond this mere implication that religion must be free, an attempt is made to engraft on it the assertion that the State *ought not* to superintend the concerns of religion, the position cannot be plausibly maintained but in connection with most superstitious claims of the clergy as a divinely-appointed order, subsisting by virtue of a miraculously-preserved succession, to whom alone, in exclusion of the civil magistrate, the right of Church government is given.

H. C. R.

NOTE.

The learned Doctor's literary labours have run in two lines concurring with his pedagogical duties, extending over classical scholarship and orthodox divinity. With the former class we have now no concern. As a theological teacher, he has produced one work which has obtained great favour among his own class, being a sort of catechism for great boys or young men at college. It bears the inappropriate title of "*Theophilus Anglicanus*." He should have entitled himself *Ecclesiophilus*. The further title of his book is—"or Instruction for the Young

Student concerning the Church and the Anglican Branch of it." It includes all Church topics, of discipline as well as of doctrine, and is well stuffed with citations and reference,—a very *vide-mecum* for young students of divinity. It would lead us too far to indulge in remarks, and therefore we content ourselves with two extracts which will answer the purpose as well.

In answer to the question, whether the Bishop of Rome could have acquired any jurisdiction in England,—

"A. No, he could not; the sovereigns of England are *jure divino* the LORD's Vicegerent in that country; and it is their prerogative to rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal . . . and to see that all persons, ecclesiastical and civil, do their duty: and Kings cannot execute this function unless they have supreme authority in causes ecclesiastical."

As it must rejoice all good Protestants to see the Papal usurpations so satisfactorily repelled, in like manner must we rejoice to read an express acknowledgment of the right of private judgment,—another fond aspiration of good Protestants.

"The Church of England admits the right of private judgment *so far as it is exercised* by any one in determining whether he *will engage to expound* according to her public formularies; but she admits *no right* of private judgment to enable him, when he *has made* such an engagement, to alter, weaken and subvert what he is by his own act pledged to maintain. . . . On the contrary, she censures all impugnors of her doctrine and discipline . . . and no minister of her communion may expound at all, unless examined, approved and licensed by the Bishop!"

MR. BELSHAM'S DEFINITION OF THE WORD CHRISTIAN.

To believe in the Christian revelation, is to believe that Jesus of Nazareth, the greatest of all the prophets of God, was commissioned by God to reveal the doctrine of a future life, in which virtue will find a correspondent reward, and vice shall suffer condign punishment; and, that of this commission he gave satisfactory evidence by his resurrection from the dead. He who believes these few plain and simple facts, is a speculative Christian; he who publicly avows this belief, is a professed Christian; he who regulates his temper and conduct by an habitual regard to these important principles, is a practical Christian: he who does not believe that Jesus was commissioned to teach the doctrine of eternal life, or who denies his resurrection from the dead, is not a Christian. He may, for any thing that appears, be a learned man, a wise man, and a good man; but he cannot, in propriety of language, be called a believer in Christ.—*A Summary of the Evidence and Practical Importance of the Christian Revelation.* Discourse I. p. 5.

JEAN PAUL.—VII. JOY.

The joy of delicate minds is bashful. They shew rather their wounds than their raptures, though they think that both are unmerited; or they shew both alike under the veil of a tear.

HISTORICAL SKETCH OF THE TRINITARIAN CONTROVERSY FROM THE ACCESSION OF WILLIAM III. TO THE PASSING OF THE BLASPHEMY ACT.

No. VII.

APPENDED to Mr. Edwards's *Socinianism Unmask'd* is *A brief Reply to another Socinian Writer*, which abounds in all the more prominent peculiarities of that reverend gentleman's compositions. The Socinian writer, against whose pamphlet this *Reply* was directed, Mr. Edwards calls "the Reverend Examiner," and "this professed and known writer of the brotherhood." But though he is classed among the members of the clerical profession, of his name Mr. Edwards gives not the slightest hint. It is something, however, to have learned that all the authors of the Unitarian Tracts were not laymen; and that it was a clergyman by whom the *Exceptions to Mr. Edwards's "Causes of Atheism,"* against "The Reasonableness of Christianity," were "examined, and found unreasonable, and unscriptural, and injurious."

But there was another clergyman, who took part in this important controversy, and had the courage to identify his own principles with those advanced by Mr. Locke in his *Reasonableness of Christianity*. This was the Rev. Samuel Bold, of Steeple, in the Isle of Purbeck,* who published *A short Discourse of the true Knowledge of Christ Jesus: to which are added some Passages in the "Reasonableness of Christianity, &c.," and its "Vindication;" with some Animadversions on Mr. Edwards's Reflections on the "Reasonableness of Christianity," and on*

* The Rev. Samuel Bold was instituted Rector of Steeple, in the year 1682, and died in the month of August, 1737, at the advanced age of eighty-eight, having held the living fifty-six years. He was imprisoned, in the reign of James the Second, for *A Sermon against Persecution*, in favour of the French refugees, from Gal. iv. 29 (1682, 4to), and for his *Plea for Moderation towards Dissenters*. (See Hutchins's *History and Antiquities of the County of Dorset*, 2nd ed., Vol. I. p. 330.) He held the vicarage of Shapwicke fourteen years; but either resigned it, or was ejected from it, in 1688. Besides the discourses above mentioned, Mr. Bold published one from 1 Pet. i. 15 (1675, 4to), entitled *Man's great Duty*; another from Rev. iii. 20 (1687, 12mo); a third from Rom. viii. 18 (1689, 4to), entitled *An Exhortation to Charity*; and two on the Accession of George I., from Ps. cxxxvi. 23, and from Deut. xxxiii. 29 (1715, 1716). In the Address to the Reader, prefixed to his Sermon on behalf of the French refugees, which was preached March 26, 1682, the following passage occurs. "It may be, some who pretend to the Church will take exception at this sermon; for there are some so shallow, and of so short discourse, they cannot understand how a man can except against their violent proceedings against some Dissenters, and yet be himself a thorough Conformist. Indeed, it is not of any moment what such may either say or think; but yet to give them some satisfaction, if they ever happen to be favoured with any sober and lucid intervals, I will, amongst the many instances I might mention for this end, offer these few for their consideration." Under the fourth of these instances, he speaks of the Dissenters with whom he has been acquainted, as "men of great learning, exemplary piety, strict devotion, and extraordinary loyalty; men who have been diligent attenders on God in his public ordinances, eminently religious in their families, who have had a great regard to conscience in all the parts of their conversation with men. * * * Indeed," says he, "they have been persons that could not be justly blamed for any thing, but that they had straiter notions concerning human impositions in the service of God than we Conformists have." The Address thus concludes. "If, after all this, any remain unsatisfied, they may seek satisfaction where they please for SA. BOLDE."

his Book, entitled, "Socinianism unmask'd." 1697. In the *Short Discourse*, which is from Phil. iii. 8, the author recommends, in the warmest terms, Mr. Locke's design of uniting all Christians in one compact body; and sharply rebukes those who are opposed to that design, as unfolded in *The Reasonableness of Christianity*. At the close of his *Animadversions*, he says, "In short, if the *Reasonableness of Christianity as delivered in the Scripture*, doth merit no worse character, on any other account, than it doth justly deserve, because it advanceth and so fully proveth this point, That Christ and his apostle did not propound any articles as necessarily to be believed to make a Christian, but this,—That Jesus is the Christ, or Messias,—I think it may with great justice be reputed one of the best books that had been published for at least these sixteen hundred years." The liberality of Mr. Bold stands out conspicuously in this and all his other published writings; and is the more praiseworthy, as there seems no ground for suspecting his orthodoxy on the subject of the Trinity. The main points for which he contends are, that Christ and his apostle required no further profession than that Jesus was the Messiah; that the primitive Christians suffered solely on account of this profession and not for their faith in any particular doctrines; and that it is anti-christian to insist upon any thing, as a part of the religion of Jesus which Jesus himself has not authorized.

Mr. Edwards, whose pen was never dry, published, in the course of the same year, *THE SOCINIAN CREED, or a brief Account of the professed Tenents and Doctrines of the Foreign and English Socinians, wherein is shew'd the Tendency of them to Irreligion and Atheism, with proper Antidotes against them*. After having "gone through the several particulars and members which make up the body of Socinianism," taking a little here, and a little there, from the writings of Socinus, Volkeli, Smalcus, Crellius and others, among the Polish Brethren, Mr. Edwards proceeds, in the 9th Chapter, to give a summary view of the Socinian doctrines, in the form of a Creed; and for every separate article in this Creed he holds the whole body of English Unitarians responsible. But with just as much reason might any contemporaneous Unitarian writer have exhibited another Creed, as the Creed of Mr. Edwards, made up of the heterogeneous mass of materials supplied by the controversial writings of Drs. Wallis, Sherlock and South.

Considering the false medium through which this reverend gentleman viewed every thing relating to the doctrines of the English Unitarians, he is probably not entitled to implicit credit in what he advances respecting their practice. In the course of his work, however, and particularly in the 8th Chapter of it, he has incidentally mentioned certain things respecting them, to which it may not be uninteresting to allude, and the truth of which there seems no particular reason to call in question. He tells us, for instance, that none of the English Unitarians in his time had any set meetings for the propagation of their doctrine; that there was not a single congregation of Unitarians throughout the kingdom; but that they mixed with others, and particularly sometimes with the churches of the Conformists; and that some of them had been, and still were, professed members of the Church of England. From these statements, it may be inferred, that the Unitarians, in Mr. Edwards's time, consisted chiefly of members

of the Established Church; but that they were occasionally found also in connection with other religious bodies. Mr. Edwards further says, that though they wrote in defence of their opinions, yet they concealed their very names and persons; and that, notwithstanding their opposition to mysteries, they hid themselves in the clouds, and would not let the world know who they were. These practices he regards as proofs of their indifference, and of their want of true zeal in defence of their own cause. "It is not only cowardise," says he, "but something of a worse nature, that makes them thus mask themselves. These *knights errant* (who come not like those of old to do kindnesses to the distressed) will not vouchsafe to lift up the beavers of their helmets, and let us see who they are, because by this concealment they are able to do the greater mischief. They lie hid, and publish not their names, that thereby they may have the advantage of saying what they please, and aspersing whom they will with their audacious pens." How successfully the authors of the old Unitarian Tracts preserved their incognito, appears from Mr. Edwards's confession, that he was "a perfect stranger to them," and knew "nothing" of them "but their books:" and yet, if we may judge from the conjectures which he sometimes hazards, he was not a little curious to learn something more. "We are not sure," says he, "that some of those who go under the name of *English Socinians* are not foreigners. Is not Crellius's stock somewhere harboured among them?*" Have there not been seen strange outlandish books at the press of late?† May we not suspect some Transylvanians and Polanders employ'd in the work lately? Are we not sure that there are some Irish‡ as well as English engaged in the service?"

In *The Socinian Creed*, the author mentions "Mr. Lock" repeatedly by name, as the author of *The Reasonableness of Christianity*; and exults over him, because he has not replied to *Socinianism Unmask'd*. He regards Mr. Locke's silence as a proof of inability to produce an effective defence of himself and his opinions from the charges brought against him. This roused the indignation of Mr. L., who lost no time in preparing and publishing *A Second Vindication* of "The

* Samuel Crellius was at this time in England, and probably his younger brother Paul, who, in the year 1697, must have been about twenty years of age (*Bock Hist. Antitritin.* Tom. I. P. i. p. 203), and who received a considerable part of his education in England. (*Ibid.*) Samuel published in London, (8vo, 1697,) his *Faith of the Primitive Christians demonstrated from Barnabas, Hermas and Clement of Rome*, under the feigned name of *Lucas Mellierus*, (which was a transposition of his own name,) in reply to Bull's *Defence of the Nicene Faith* (*Walchii Bibl. Theol. Selecta*, Tom. I. pp. 914, 970); and during his stay in this country visited Sir Isaac Newton, who made him a handsome present at his departure. (*Bock, H. A.* Tom. I. p. 166.)

† By "strange outlandish books" is probably meant, books in a foreign or a dead language. One of these books may have been Samuel Crellius's *Fides Primorum Christianorum*, &c., mentioned in the preceding note. Another probably was the *Tractatus Tres*, published A. D. 1694-5, the lust of which has been attributed, not altogether without reason, to Samuel Crellius.

‡ This is probably an allusion to the active correspondence which Mr. Locke carried on, about this time, with his friend Mr. Molyneux, who resided at Dublin. (*Some Familiar Letters between Mr. Locke and several of his Friends.* LONDON, 1708. See particularly p. 216.)

Reasonableness of Christianity," with a Preface to the Reader, including a letter addressed to Mr. Bold, explanatory of the origin of that excellent work. At the commencement of this *Second Vindication*, Mr. L. says, "A cause that stands in need of falsehoods to support it, and an adversary that will make use of them, deserve nothing but contempt; which, I doubt not, but every considerate reader thought answer enough to 'Mr. Edwards's Socinianism Unmask'd.' But since, in his late 'Socinian Creed,' he says, 'I would have answered him if I could,' that the interest of Christianity may not suffer by my silence, nor the contemptibleness of his treatise afford him matter of triumph amongst those who lay any weight on such boasting, 'tis fit it should be shewn what an arguer he is, and how well he deserves for his performance to be dubb'd, by himself, 'irrefragable.'"

In the *Second*, as in the *First Vindication*, Mr. Locke indignantly repels the charge of appropriating to his own use the interpretations of Socinian authors. Of the writings of Socinus, Crellius and Schlichtingius, from which Mr. Edwards charges him with borrowing, he distinctly declares that he never read a page; and he gives it, as the result of his observation upon the pending controversy, that "the Socinians themselves," who were most forward in their advocacy of free and unrestrained discussion, were as much wedded to their own orthodoxy, and as much bent upon making converts to their own peculiar views, as other men. "When 'tis observed," says he, "how positive and eager they are in their disputes; how forward to have their interpretations of Scripture received for authentick, though to others, in several places, they seem very much strained; how impatient they are of contradiction; and with what disrespect and roughness they often treat their opposers; may it not be suspected, that this so visible a warmth in their present circumstances, and zeal for their orthodoxy, would (had they the power) work in them, as it does in others? They, in their turns, would, I fear, be ready with their set of fundamentals; which they would be as forward to impose on others, as others have been to impose contrary fundamentals on them."

In a Postscript to *The Socinian Creed*, Mr. Edwards added some *Brief Reflections* on the *Short Discourses* of the Rev. S. Bold, whom he calls "Mr. L.'s journeyman." In reference to the *Animadversions*, he says, that Mr. Locke and his friends "have made a tool of Mr. B., and under the shelter of a clergyman's name, have imposed their notions upon the reader." "I have heard," says he, "that these very objections and cavils which are here used were made use of by the party, and therefore it is probable that though they appear under the name of S. B., yet they might more truly have had J. L. or A. and J. C." Now "J. L." clearly denotes *John Locke*; and "A. and J. C." are the initials of the Messrs. *Churchill*,—Mr. Bold's publishers,—whom Mr. Edwards evidently suspected of having something more than a pecuniary interest in the publication of works such as those of Mr. Bold, and other liberal theological writers of the day. This suspicion leads him to say, in another place, (p. 239,) that when his eye caught the bottom of Mr. Bold's title-page, and he saw that the work "came from the lower end of Paternoster-Row," he "gather'd thence who had a hand in" it.

In the course of the year 1697, Mr. Bold defended the view which

he had taken of *The Reasonableness of Christianity*, in a *Reply to Mr. Edwards's Brief Reflections*. In the year following, he published *Observations on the Animadversions (lately printed at Oxford) on a late Book, entitled, "The Reasonableness of Christianity as delivered in the Scriptures;"* and, with this work, took his leave of the controversy.

Among the opponents of Mr. Locke was Dr. Edward Stillingfleet, Bishop of Worcester, who charged him with heterodoxy, in *A Discourse in Vindication of the Trinity*; London, 1697. To this charge Mr. Locke replied, in *A Letter to the Bishop of Worcester*; and after the exchange of one or two other Letters, the controversy ceased in the year 1698.

Having slightly deviated from the chronological order of events, for the purpose of completing our review of the controversy which arose out of the publication of *The Reasonableness of Christianity*, we must now return to the year 1695, in which Dr. Fowler, Bishop of Gloucester, published *A Second Defence of the Propositions by which the Doctrine of the Holy Trinity is so explained, according to the ancient Fathers, as to speak it not contradictory to natural Reason, in Answer to a Socinian MS., in a Letter to a Friend; together with a Third Defence of those Propositions, in Answer to the newly published Reflexions, contained in a Pamphlet, entitled, "A Letter to the Reverend Clergy of both Universities."* This brought forth a *Reply* from the author of the manuscript, which occupies the fifth place in the *Third Collection of (Unitarian) Tracts*, and bears the following title. *A Reply to the Second Defence of the xxviii Propositions, said to be wrote in Answer to a Socinian Manuscript, by the Author of that MS., no Socinian, but a Christian and Unitarian.* It is written in the epistolary form; and though the person to whom the author addresses it is not named, the internal evidence is conclusive as to its being Mr. Thomas Firmin. Bishop Fowler was one of Mr. Firmin's most intimate and dearest friends; and it appears that the manuscript was communicated to him by Mr. Firmin, with the author's consent. But the Bishop must either have violated the conditions on which it was entrusted to his perusal, or made such a use of it as he was not justified in doing, without the author's permission. This may be inferred from the commencement of the *Reply*, which is as follows. "I now find by notice in the *Gazette*, that your learned and worthy friend, whose name you concealed from me, is the Lord Bishop of Gloucester. He has published an answer (which he calls, *A Second Defence of his Propositions*) to a private Manuscript, which he calls *Socinian*: which MS., to excuse his not publishing it, he tells his reader he had returned to you, and had it not by him, nor a copy of it. He saith he collected the substance of it: I believe what he thought the substance; but how shall the reader judge of that? since, as a great master tells us, the context, the style, and the phraseology of an author must be well considered by one that means to understand him perfectly. But it seems he was not willing to lose an opportunity to expose a heretick, tho' he strain'd civility in so doing." When the author consigned his manuscript to the hands of Mr. Firmin, he had but recently become acquainted with that gentleman. "My aim," says he, "was only to let you (then my very new acquaintance) privately know my private judgment. I am none of your proselyte, nor no man's else. I profess sincerely, I fell

into what I hold touching the Trinity, by freely thinking and seriously considering what I occasionally met with, here and there, now and then." It appears from an expression, incidentally dropped by the author of the *Reply*, (p. 5.) that Mr. Firmin was beginning to grow weary of the "fruitless contention" about the Trinity; and this may have been a reason with him for requesting permission to lend the manuscript to his "learned and worthy friend," instead of advising its publication. Bishop Fowler published a third defence of his Twenty-eight Propositions, which was answered in a tract, entitled, *The Reflections on the "xxviii Propositions touching the Doctrine of the Trinity, in a Letter to the Clergy, &c.,"* maintain'd, against the Third Defence of the said Propositions, 1695. This answer occupies the third place in the *Third Collection of (Unitarian) Tracts*, and contains a complete exposure of the weak arguments and illogical deductions of the Bishop. Annexed to it, by way of Postscript, is a reply to Mr. Howe's short notice of the *Letter to the Clergy*; and the conclusion of this Postscript is well worthy of attention, on account of a very striking quotation from Athenagoras's *Apology for the Christians*, addressed to Marcus Antoninus, which, as the author of *The Reflections maintain'd* observes, is as conclusive against a plurality of divine natures or essences, for which the Realists contend, as against a plurality of Gods.

Dr. South, who had long been silent, published about this time his *Tritheism charged upon Dr. Sherlock's new Notion of the Trinity, and the Charge made good*. London, 1695, 4to. This work, like the *Animadversions*, was anonymous. It contained a reply to Dr. Sherlock's *Defence*, in answer to the *Animadversions*; but it has been observed that, in this second work, as well as in the former one, the good sense and great learning of Dr. South are constantly made the dupes of his boundless and inexhaustible wit. Dr. Sherlock was unhappy in his matrimonial connection; and to this untoward circumstance in his domestic history, Dr. South is said to have alluded in the following characteristic passage. "The soul of Socrates vitally joined with a female body, would certainly make a woman; and yet, according to this author's principle, (affirming that it is the soul only which makes the person,) Socrates, with such a change of body, would continue the same person, and consequently be the same Socrates still. And in like manner for Xantippe, the conjunction of her soul with another sex, would certainly make the whole compound a man, and nevertheless Xantippe would continue the same person, and the same Xantippe still; save only, I confess, that upon such exchange of bodies with her husband Socrates, she would have more right to wear the breeches than she had before."

Immediately after this second work of Dr. South had issued from the press, appeared a defence of Dr. Sherlock, bearing the following title. *Reflexions on the good Temper and fair Dealing of the Animadverter upon Dr. Sherlock's "Vindication of the Holy Trinity;" with a Postscript concerning a late Book, entitled, "Tritheism charged upon Dr. Sherlock's new Notion of the Trinity:" in a Letter to a Friend*. London, 1695. These *Reflexions* were anonymous; but the author was a Trinitarian, and a zealous defender of the Dean of St. Paul's. In the opening paragraph of his pamphlet, he expresses his surprise

that Dr. South's *Animadversions* had been allowed to remain "without any full and particular rebuke" to the time of his writing; and alludes to an intimation, which he had received from the friend to whom he addressed his *Reflexions*, that the Doctor was "about to offer new occasion to increase" his "concern and wonder." While the *Reflexions* were passing through the printer's hands, this "new occasion for concern and wonder" made its appearance; and the author, in a Postscript, says, "I had the charity to believe there might be, after all, something of the gentleman remaining in him; and therefore was inclined to think that, at least, some part of this book, that of it which is so abominably gross, was writ by another hand. But they who pretend to know him, say 'tis no such matter; book and dedication, reasoning and railing, elegancy and oyster-wife rhetoric, 'tis all his own."

The Church of England, at the time of which we are now writing, contained within its own bosom, as it is said to do still, Trinitarians of every possible shade of opinion, from the highest form of Tritheism to the lowest form of Sabellianism; and the author of the *Reflexions*, above noticed, was by no means singular in his advocacy of the extreme views of Dr. Sherlock. "If," says the author of *An Account of Mr. Firmin's Religion*, (p. 53.) "we will say the truth, Dr. Sherlock was no more overseen in this Explication of the Trinity, than the principal divines and preachers at London and in both Universities." Among the latter was the Rev. Joseph Bingham, M. A., Fellow of University College, Oxford, who afterwards attained to great eminence as a writer on "Ecclesiastical Antiquities." This clergyman, on the 28th of October, 1695, (the festival of St. Simon and St. Jude,) delivered a sermon before the University, in which he openly defended the notion of Dr. Sherlock; asserting, "that there are three infinite, distinct minds and substances in the Trinity," and "that the three persons of the Trinity are three distinct infinite minds or spirits, and three individual substances." At this undisguised Tritheism, the friends of Dr. South took the alarm; and on the 25th of November, in the same year, the subjoined Decree was passed in Convocation, censuring this doctrine as false, impious and heretical; at variance with, and contrary to, the doctrine of the Catholic Church, and especially to the commonly-received doctrine of the English Church; and prohibiting all persons connected with the Universities from inculcating any such doctrine, by preaching or otherwise.

In Conventu D. Vice-Cancellarii et Præfectorum Collegiorum et Aularum Universitatis Oxon. Die Vicesimo quinto Novembris, A.D. 1695.

Cum in Concione nuper habitâ coram Universitate Oxon. in Templo S. Petri in Oriente, ad Festum SS. Simonis et Judæ proximè elapsam, hæc Verba, inter alia, publicè prolata et asserta fuerunt, viz. [There are Three Infinite distinct Minds and Substances in the Trinity]. Item [That the Three Persons in the Trinity are Three Distinct Infinite Minds or Spirits, and Three Individual Substances.] Quæ Verba multis justam offensionis Causam et Scandalum dedere:

Dominus Vice-Cancellarius et Præfecti Collegiorum et Aularum, in generali suo Conventu jam congregati, Judicant, Declarant, et Decernunt prædicta Verba esse *Falsa, Impia, et Hæretica*; Dissona et Contraria Doctrinæ Ecclesiæ Catholicæ et speciatim Doctrinæ Ecclesiæ Anglicanæ, publicè receptæ.

Quapropter præcipiunt et firmiter injungunt Omnibus et Singulis, eorum

fidei et curæ commissis, ne tale aliquod Dogma, in Conclonibus, aut aliâs, in posterum proferant.

Ex Decreto Domini Vice-Cancellarii et Præfactorum.

BEN. COOPER, *Not. publicus*
et *Registrarius Universitatis Ozon.*

The effects of this Decree upon the clergy were perfectly electrical. The Doctor's former abettors began to desert him in great numbers, and he was left almost alone. They said that Universities seldom speak in an authoritative tone; but that, when they do, it is always to some purpose. The very same clergymen, dignitaries, and even bishops, who had before cried up the Dean's sentiments as orthodox, and boasted of his writings as unanswerable, now charged him with heresy, and were among the foremost to justify the issuing of the Oxford Decree. A new light seemed to have burst in upon their minds; and Dr. Sherlock, who had before received the homage of multitudes of admiring votaries, was suddenly deprived of his oracular dignity, and pronounced to be only one degree higher in the scale of Orthodoxy than Valentine Gentilis himself.

Manchester.

R. W.

WOMEN AND PRIESTS.

JOHN KNOX put forth the first blast of the trumpet against the monstrous *regiment* of women. He ought to have written against the monstrous regiment of priests, which in kingdoms, as in private families, is always most powerful over women, because women are more docile, more confiding, have a much greater yearning after heaven, than men. Moreover, they are almost sole patentees of the virtue of self-denial; and if once they can be convinced that humanity, pity, toleration, or what you will, is a self-indulgence and a self-seeking, it follows as necessarily as *v* after *q*, that cruelty, hard-heartedness and intolerance are a mortification of the flesh, meritorious exactly in proportion as it is painful.

We believe that women, when they *do* err, err far more frequently from superstition than from passion, and that their worst errors proceed from too great a distrust of their common sense and instinctive feelings, and too great a reliance on men or serpents or priests, who promise to make them wise. Under the name *priest*, we comprehend all creatures, whether Catholic or Protestant, clerks or laymen, who either pretend to have discovered a by-way to heaven, or give tickets to free the legal toll-gates, or set up toll-gates of their own; or either explicitly or implicitly discredit the authorized map, and insist upon it that no one can go the right way without taking them for guides and paying them their fees.—HARTLEY COLERIDGE—*Worthies of Yorkshire and Lancashire*.*

* It would seem almost as if the writer had wilfully left out of his catalogue the framers of the authorized maps and the *chartered* receivers of the toll.—*The Transcriber*.

EXTRACTS FROM MY JOURNAL.—SWITZERLAND.

No. III.—GRAND ST. BERNARD.

Yes, I can remember, as if it were but yesterday, where I first broached the plan of making the ascent of the Grand St. Bernard. We were just emerging from the clouds and the snows of the Grimsel, and threading our way amidst a forest of lofty trees, which there hang over the rapid Rhone, as it boils and foams and rushes on in its headlong and impetuous course. A little disappointment seemed to have cast a shadow over one of our party that more had not been accomplished in the short space of time allotted to us, when, as my good genius would have it, I proposed the ascent of the Grand St. Bernard. The very thing! Smiles and good fellowship were again restored, and the third day after our decision found us assembled at five o'clock in the morning outside the Poste at Martigny. It was a dark and a murky morning was the 15th July, misty and drizzling as a Scotch November—calm, however, as an infant's breathing; whilst up, up aloft, above the pasturages, and the forests, and the bare gigantic rocks, and the everlasting snows, the clouds were chasing away one after another, telling of the strife of elements in that other world which, with all the impudence of the Titans, we were about to attack. "*Cælum ipsum petimus stultitia.*" Signs such as these would have been sufficient to have deterred any but a party pressed for time, or obstinately bent on accomplishing what had grown in their minds into a great object. But there was no drawing back now; the charrs à bancs were at the door; mules and drivers and dogs were all vying with one another as to who could discourse the sweetest music; whilst, forming a critical circle around us, were ostlers and hungry guides either gibing at the beasts or whispering their no less sarcastic remarks upon their masters for the time to be.—There is always an agreeable excitement about the commencement of an excursion, greater or less in proportion to the magnitude of the undertaking. All the little necessary preparations, and the changes in our usual habits consequent thereon, produce a species of revolution in our feelings; that ennui and sense of weariness under which we had been sinking into the slough of despair only the day before perhaps, are driven away, and we become as elastic and hopeful as childhood itself. What desires long cherished are about to be gratified—what wonders about to be revealed—what pleasures await us, according to our age or temperament or education, on the sunny slope, or down in the shady valley, or up again on the cloud-capped height to which imagination in its boldest flights has scarcely dared to ascend! Aye, there is a pleasure at the "setting out" which none but the wanderer knows; and if there is any thing in life to which I could compare it, it is to that deep and undefined sensation of enjoyment which courses through our veins when the purple bloom of youth is upon the cheek, and Hope—too often deceitful Hope—paints the prospect in glowing colours. Such were our feelings at setting out this morning; for, I must confess it, hope and wonder had made a strange confusion in our heads. We were about to visit the Grand St. Bernard—Grand!—the very name was imposing. Call it Petit St. Bernard, and it sinks down at least 4000 feet. Then there was a moral interest

attached to it which can only be felt. The hoary Mount seemed to be covered all over with superstitious legends, and with great historic facts with which the world has rung, and with thrilling tales of courage and suffering and love, known only to Him who reared the everlasting hills, but the very thought of which swells our heart with generous sympathy and compassion, and fills our eyes with tears. The mother sinking in the drifting snow and clasping her infant to her bosom—the charitable Christian monk bearing through the howling wilderness succours to the despairing traveller—the hero, strong in the might of human daring, planting his banners on those dreary heights—and the saint communing amidst those sublime and awful solitudes with his God,—were so many pictures in our minds which no human pencil could have traced, and which imagination had painted in colours both deep and vivid. No wonder, then, is it if, with thoughts so complex and so serious, our hearts were not so lightsome as when we glided over the surface of Lake Leman, but labouring rather under a sense of oppression—the result, not of painful indeed, but intense feeling.

The early part of the route runs through the vast basin in which Martigny is situated ; but as soon as the path which leads over the Col de Forclaz to Chamouni is passed, the ascent begins, so insensibly, however, as scarcely to be perceptible, and we were congratulating ourselves on the prospect of an easy day's journey. Here we came on the first traces of Alpine scenery. A mountain thickly covered over with wood springs from the very edge of the path-way, rising up and terminating the eye cannot tell where ; whilst below us, on the left, boils the Drance, which, leaping from height to height, or eddying round many an isolated rock, seems as if determined to bear it on to the valley beneath. Farther up the gorge, the traveller meets with a slight aerial bridge, which, thrown as if by magic hands from rock to rock, affords a safe, though trembling, passage over the raging torrent far down beneath our feet. And then the scene is changed : instead of the bold and savage scenery which hitherto had almost appalled us, we now entered all at once on some of the greenest pastures and some of the sweetest nooks one could possibly desire. Indeed, these changes from stern to soft, from dark to sunny, are characteristic of a Swiss defile. One labours up a broken path, tumbling over the knotted roots of trees which intersect it, shivering with the cold which seems to issue bodily from the impenetrably gloomy forest of pines on the right or left, when an unexpected turn in the defile brings us all at once beneath the full power of the sun, and places us on some verdant spot of earth enamelled with flowers of so delicate a texture, as to be in strange contrast with the wild scenes amidst which they bloom. Often as I have ascended one of these Alpine gorges in a fanciful and moralizing mood, has it seemed to figure forth the life of man. Sometimes he pursues his path through much gloom and disappointment, and then, when he least expects it, it emerges on some of those pleasant oases which Divine Love distributes even in the most threatening wilderness. Instead of cloud, the warmth and light of the blessed sun cheer and revive him ; instead of thorns which obstruct his path, sweetest flowers salute him ; and, thus encouraged, he continues his chequered route, believing that He whose presence is indicated by the sunbeam and the flower, is not far from him even amidst the raging of

the storm. Not less pleasant was the change which now suddenly took place in our path, and for some distance our route lay over a smooth and grassy plain washed by the waters of the Drance. Then, becoming narrower and narrower, the road passes through a gallery cut in the solid rock, and, re-crossing the river, winds by the left bank till it arrives at the extremely dirty village of Branchier. From the beginning of the defile to this village, the bed of the river is strewn over with rocks and other debris which were brought down by the bursting of a lake some years since in the valley of Bagnes. It is a mournful story connected with that event. Eighty persons were swept away amidst the roar and fury of the flood, and many are the families in this wretched village who still retain painful and vivid reminiscences of that wild rush of waters,—St. Branchier being the point of union of the two branches of the Drance, one of which pours down from the Grand St. Bernard, and the other from the Val de Bagnes. The path which leads up this defile, dizzy enough for the pedestrian, is as a carriage road one of the most nervous I have ever traversed. The Simplon is nothing to it; for over its ample surface you roll with a perfect sense of security; whilst, on the contrary, up this narrow road I am describing, one seems to be hanging over the edge of a precipice. Nor does the construction of a *char à banc* add to one's comfort—a frail, loosely hung species of carriage, in which, packed two or three together, you sit sideways, gazing down into the gulf below, into which a slight giving of the shingly soil, or a slip, or a shade of approximation nearer, must inevitably precipitate you; whilst the mules, by some “perversity” of their nature keeping always as close to the edge of the precipice as they possibly can, seem to take a most inhuman and bestial pleasure in adding to the torment of the traveller. To tell the truth, I did not feel altogether comfortable; for, with my usual caution, I had been considering all these circumstances, and the chances of escape in case of any accident, which I found to be very few. It is true, the carriage was almost on a level with the earth; yet, as there was not an interval of ground between us and the precipice large enough for the most courtly subject of the imperial Tartar to set his foot, it certainly was not consolatory to think that any step we took would be into vacuum. I was not, therefore, particularly sorry to leave the carriage, and, making a short cut, pursue my path on foot.

To one who is acquainted with Switzerland, many parts of the route to St. Bernard present little that is striking; views often very contracted and common-place—villages half deserted, and their squalid and miserable inhabitants vying with those of any other Catholic district in dirt and wretchedness; yet the genius loci and the occasional glorious views which burst upon one, are a sufficient compensation for the *desagrémens* of the road, and maintain the courage and the excitement of the traveller. So it was, that after leaving the *char à banc*, the views began to open more and more. From the great height on which we stood, and to which we had so gradually ascended, we now looked down upon the Drance, winding its tortuous way through the defile below, and which but a few hours before had been dashing almost at our feet. One or two villages we passed apparently abandoned, until one of the few events in the solitude of Alpine life, the passing of a *char à banc*, summoned all the old crones to the windows, and set dogs and children

at our heels, and stationed the eager and famine-struck keepers of several wretched-looking auberges at their doors. Alas, poor calculating expectants! not all the glories of the Lion d'Or, nor all the fascination of the Ours Noir, encircled with golden chains, nor all the promised luxuries of sour bread and eggs, could tempt us to disturb the time-honoured dust and dirt of these squalid dwellings. So on, on, was the word of command. The latter part of the road to Liddes is so precipitous and narrow, that though on foot, and therefore safe, I could not help often casting back an anxious look at the carriages which were labouring up the steep behind me. Often composed of loose gravel and sand, the path in many parts bore the track of wheels even at the very verge—nay, in some spots were evident traces of two having passed one another—the inner one having been drawn half up the bank, whilst the latter must have been inclining over the awful gulf, with the feet of the passengers dangling in mid air. Had I been in the carriage, I must have obeyed that ungovernable impulse which I ever have to throw myself over a precipice: as it was, however, I felt not a little nervous for those who were there. The morning air and the exertion of walking had now created a most ungovernable appetite, and scruple after scruple began to fade away, and fastidiousness to become so delicately fine, that the Golden Lion or the Black Bear would have been regarded by us as palaces of no ordinary temptations, had they now opened wide their hospitable doors; but had we not despised their hospitality, and could we expect to escape unpunished by any laws, divine or human, the "*spretæque injuria formæ*"? Often and often we cast a searching glance into the distance, if by good luck we might discover Liddes, the promised land of hungry travellers; but no Liddes appeared. Perhaps on turning the shoulder of this mountain we shall see it; but no building was to be seen, except an humble oratory, open in front and half filled with the bones of many a generation which lay there bleaching and rattling in the northern blast. Here meet the few and scattered inhabitants of these wilds to hold converse with their God, and not all the pomp of St. Peter's has appeared to me to be invested with such moral grandeur as this solitary house of prayer. Standing within its humble walls and looking out on the wonderful scenery which surrounds it, one sees and feels the immensity and all-sufficiency of God, undiminished and undistracted by any human association. No din of cities ascends to these exalted heights, calling down the mind to earth and earthly occupations; no marble altars bear on their inlaid surface the golden chalice; no censer sends forth its perfumed wreaths tinted with all the softened colouring of the painted window; no organ breathes its sweet and heavenly strains, wrapping the soul in the very sentimentality of devotion; but sublimity and simplicity instead characterize every thing. Here the pomp and the grandeur and the wealth of man are unseen nor thought of; thousands of feet below his, busy generations strive and swarm like ants on the hillocks which their puny labours have thrown up; whilst He that weighed the mountains in scales and the hills in a balance, rises and expands upon the mind into an immensity and grandeur and soleness that is almost overpowering. And within this humble sanctuary, on the day of rest, peasant after peasant may be seen kneeling and rendering what is called a less enlightened, but perhaps a far more sincere,

devotion than is offered by the denizen of a city. Up in these lofty regions, they seem to have arrived at the very limits of humanity, and entered on the precincts of the Divine abode; and when they pray, it is almost with the feeling that they are face to face with God. Wonder not, then, if religious superstition has thrown a more than ordinary degree of sanctity over these scenes, and if in the grand and awful features of Nature, and the terrific and sudden changes which at times sweep over them, the Eternal God is believed to announce his material presence.

Leaving this thought-inspiring spot, we pursued once more our road to Liddes, which now seemed to be just two miles distant from us, almost in a straight line, and soon we have reduced it one-half, when a provoking turn in the mountain shewed us that round and round many a height we have to clamber before we can arrive. There is nothing so deceitful, indeed, as distance in the Alps. You have your destination almost in your grasp, as it were; you are indulging bright visions of a glowing fire, of smoking dainties, of much-needed and desired repose, when the genius of the mountain destroys them all, and leads you round and round a road interminably long, and just at the wrong moment, as it was with us this morning. However, there is no labour without an end, and at last we approach the land of promise. Now you must not expect, as you toil up the single and precipitous street, to find any thing like the trimness and cleanness and taste which distinguish a village in a Bernese valley; indeed, I can compare Liddes to nothing better than to an accumulation of shells of houses just roofed in and glazed, whilst near the best-conditioned lingered, apparently the sole proprietor of the soil, some portly swine, accompanied by a suite of fowls, whose dark and dripping feathers proclaim the eternal mists which shroud these solitudes. But the inn—where is the inn? The Royal Richard, says Shakespeare, would have given his kingdom for a horse; but we would have given our mules at least, and four of them too with carriages to boot, for an hotel, inn, public-house, or auberge—never mind the name or dignity of it, so long as it could furnish forth a fire and something to support the inner man. At length we discovered two signs dangling over adjoining houses which evidently disputed the honour of entertaining us; and then arose the question as to which we should patronize—a knotty point, I assure you, in a country village; for not more fiercely raged the feuds of the White Rose and the Red Rose of the Neri and the Bianchi, than rage the feuds of rival inns in a small, unheard-of, out-of-the-way district. What the master of the Black Bear said of him of the White Bear—how a family arrived and were seen to go very reluctantly into the neighbouring house and make some reflections to disparage it—how mine host of so-and-so was in arrears with his baker or his butcher—all is duly reported in the opposition bar or parlour or drinking-room, as the custom of the country may be. Then the chamber-maids, hoity-toity, how they toss their heads at one another! Even the ostlers cannot endure one another, and, as they rub down their horses, interrupt their low, half-stifled, professional whistle, with some cunning enigmatical sarcasm upon their respective masters. Now I do not mean to say that such considerations had any great weight with us, however serious they were; still we had some little hesitation in making our decision, until its proximity

and title—Hotel de Londres—determined us upon choosing the nearest. Entering upon possession, then, and expecting to be received with at least a welcome by some brisk little country maid, we were informed to our great astonishment, that travellers were not entertained there. How provokingly mysterious were the politics of Liddes! Was this a ruse, to shew how, in their great superiority, they could afford to send their superfluous visitors to their rival? or was it personal to ourselves, our hesitation having been espied and commented upon by the jealous master or some of his satellites? or was it the result of an union between the two houses, having exhausted and wearied themselves by long-continued and intestine factions? To tell the truth, I have never ascertained from that day to this, nor did we then delay to go at once to the other house. Groping up a narrow, dark staircase, on which opened, half-way up, the kitchen, redolent of onions, and hissing and cracking with the note of preparation, we tumbled at length upon the Salle, which dignified title was conferred upon a tolerably good-sized closet furnished with benches and three long strips of tables—table once clad in virgin white, it may be, though at present a point to puzzle an antiquary, and laden with empty plates, whose contents had just regaled two travellers who had that morning come down from the Hospice. One appeared to be an artist, and the other a travelling pedlar, his chance-companion; and Monsieur informed us that on the summit of the mountain it was snowing, and the cold intense; and indeed the appearance of our new companions, who hung over the fire as if to catch life as well as heat, seemed to threaten us with a trying expedition: so throwing ourselves before a glorious fire, and ordering up all that the house could afford, we determined to make the best preparation for the future we could. For myself, much travel has taught me to expect and to submit to—nay, to content myself with—whatever humble fare any humble place may afford; but there are some poor mortals who are a little more difficult, and who expect to find amidst the snows of the Alps the same accommodations which they meet with in the centre of a large and well-provided town. Especially have I found this true of my countrymen, who have often in my presence made many a poor rustic stare by asking as a matter of course for a cup of bohea, and complained if fancy bread was not upon their table; whereas the rustic knew as much of tea as he did of turtle-soup and of fancy bread as of pine-apples. Well, I was just discussing the merits of some sour Swiss bread with such zest as a good appetite could give me, when a deep-drawn sigh alarmed me and awakened all my sympathies. What could be the matter? Some inward corroding grief—an incipient fainting-fit—a—I knew not what to think—and no medical man here. I could soothe and sympathize, and dash a basin of water, and burn feathers; but to bleed, if that were necessary, I had never learnt. Still, with that impulsive charity in which I hope I am not behind others, I hurried to the scene of suffering. Another sigh was uttered by the unhappy sufferer. Aye, it was mental, thought I. And then another and another sigh—and then, as if gathering all her energies, with desperate effort the patient exclaimed, “Oh! for Jones’ bread!” Who Jones is or was, I know not, but take for granted that it is some illustrious manufacturer of lily-white bread. Now, as no Jones, nor any of that tree, dwelt amidst the clouds, I could afford no

relief, however much my humanity would have prompted me to do so; so I was obliged to confine myself to consolation and encouragement. But just then, as if an epidemic was spreading amongst us, another sigh was heard in the opposite corner—and, “Oh! for a bottle of London porter!” burst from some overladen breast; and then, having found relief in speech, these unhappy mortals continued, in a well-regulated kind of strophe and anti-strophe, sobbing and sighing, and breathing out in tones of deepest sorrow, “Oh! for Jones’s bread!”—“Oh! for a bottle of London porter!” What could I do? Nothing, you will say; and I was very much of the same opinion; so I withdrew from the scene of woe, and determined to finish my dinner: and indeed it was time; for it was now near mid-day, and a dizzy height was yet to be ascended before arriving at our destination. So clearing the tables and paying the score, we once again set out upon our travels, taking the mules only with us. An occasional gust of wind, accompanied by a sullen murmur, told us that we had now emerged from the basin, up the sides of which we had been clinging and climbing, and were gradually approaching the heights, o’er which the clouds were driving rapidly and shrouding them from our view. Vegetation was perceptibly changing its character or gradually disappearing; huge masses of horizontal rocks were heaving up their gigantic forms, slippery with the mountain mists, and relieved here and there alone by the dank weeds, or by some graceful and hardy flower, which seemed to defy all the power of the elements; for, strange as it may seem, they are apparently the most delicate and graceful flowers which flourish on these mountain heights—so graceful, indeed, their form, that a gust of wind might appear sufficient to snap them, and so delicate their hues, that every passing cloud might spoil them of a tint; yet here they flourish amidst the strife and contention of the elements, like the gentler virtues in times of public tumult or distress—and, like them, relieving the severity of the scene, and maintaining on the very verge of humanity still some traces of gentleness and civilization. But for such sweet remembrancers as these, we might indeed have fancied that we had left the world. Every thing was rugged and ferocious in its character: the mountain stream dashing a thousand feet beneath the awful precipice on the edge of which we stood; the waterfall stunning us with its incessant clamour; the broken pine marking the disastrous course of an avalanche; the damp mist clinging like a winding-sheet; the driving cloud, the bare rock, the absence of every human form and sound, all spoke of a solitude which was unearthly. The road which Napoleon followed leads off to the left of that which we pursued; and it was just at the apex of these roads that an indisposition, nay an inability, to speak, a feeling of exhaustion and irritability, on being addressed, came over me, as if to answer required an effort too painful to make. How is this? Have I walked too fast; or were the dainties of the Hotel de Londres of too trying a character; or was the subtle mountain air acting insidiously upon my lungs? At all events, to avoid temptation to speak, I determined to leave my party and go forwards alone. But I was not a little alarmed to find that every step I took increased my difficulty of breathing; that a sensation of alternate heat and cold came over me, and a consciousness of utter inability to proceed. Prudence would have sent me back; but the Grand St. Bernard, the only pass I

had not surmounted, had grown in my mind into an object of so much magnitude, that I determined to silence her voice, as my own was silenced already, and proceed as cautiously as it was possible. Having got on that morning, I am now at a loss to tell, so great was the suffering I endured. Pushing on alone with determined perseverance, and stopping, half alarmed, at intervals of five minutes, to breathe or to rest, it seemed at times as if I must sink; add to this, the scene was mentally becoming more savage, and I was perfectly alone. On a calm spring or summer's eve, in many a romantic spot I can well remember, solitude is far from disagreeable; but on the summit of St. Bernard, with a thousand tales of terror in one's head, and with many not unimaginary sources of danger around, it is not quite pleasant; and often taking out my glass, I searched through the waste I had passed for those I had left behind. But these were not the regions of clear summer skies, in which every distant object may be distinctly traced in its perfect form and proportions, but the sea of cloud and mist, which shifted as rapidly as the scenes on the stage. Sometimes, almost a palpable obscurity seemed to come down upon and envelop me; and then a gust of wind sweeping over the heights, carried off the surrounding mists or opened in the midst of this silvery framework a mighty aperture, through which might be seen, as in a huge gallery, one of those pictures which the hand of Nature alone can paint. I remember, when I was a lad, feeding my imagination with the grand and mysterious imagery of Ossian, when the shadowy existences on the side of a Caledonian mount seemed to grow into sublime realities. They were pleasant times, those times of childish credulity, when I mused and saw visions bright as the eastern morn, and when that scepticism which the developed intellect of maturer years engenders had not entered upon my Paradise to destroy and faith reposed securely on all these brilliant creations of my fancy, and I do not know that the more solid realities of after-life have ever yielded me a tithe of those pleasures which I have derived from these morning dreams. Alas! they have all taken unto themselves wings for man dreams not more than once. Yet I must confess that this morning something of the spirit of my early youth, with its marvellous and undoubting and delicious faith, came down upon me, and the glories of Ossian, no longer imaginary, appeared to marshal themselves before me as so many palpable realities. Rolling past me their swells and gigantic forms, to Fancy the mountain mists seemed like the spirit of an antediluvian race, and I could have addressed, as I almost trembled at their approach. Nor was it an undefined idea I had. I marked their form and progress and proportions, and accordingly I gave character to the spirit of the approaching mist. Slowly and heavily advancing, it might have been the spirit of some aged chieftain whose death had snatched from the councils of his clan, or of some valiant and discomfited hero reluctantly retiring from the battle-field; when, as a furious gust swept by, I saw some fiery chieftain, hot with the fire of youth and mighty in battle, hurrying impetuously in pursuit of his enemy. To those who have never left the din of cities, these illusions will no doubt appear weak and foolish; but up, up aloft, above the pleasant valleys and the verdant pasturages and the frowning forests amidst the dry-bones and skeleton of the world, powdered over with

the drifting snow, life is another thing. The very silence which there prevails, causing the ear to ache with intensity of attention, at length becomes eloquent with ideal voices, and the shrill whistle of the marmot, or the dashing of a waterfall, or the sougning of the wind, or the crashing of a rock as it bounds from height to height, until it reposes its enormous weight at length in the bed of the mountain-torrent, or the avalanche roaring like a distant peal of thunder, are sounds in those awful solitudes which easily become voices, and shout to us with all the violence of a gigantic race. And they did shout to me; they did become the voices of those mighty spirits of the mist which, rolling over and about and past me, inspired me with a degree of awe I cannot well describe, and in strange contrast awakened the pleasant memories of my early youth. This was no spot, however, to sentimentalize or dream; for the difficulties of the ascent became every moment greater, and, mingled with the mist, a thick driving snow now beat down upon me with increasing violence. All traces of vegetation and humanity had disappeared; even the mule-tracks, which had been my guide, were now covered up, and I floundered on, knee-deep in snow, breathless with fatigue, with the rarity of the atmosphere, and with some degree of apprehension, not knowing whither I was going or whither I ought to go. I remember stopping and looking round me, though hopelessly, for something to direct me. Nothing was to be seen but a waste of snow, and nothing to be heard but the gushing of the stream over whose frozen surface, covered up farther with some feet of snow, I was now walking. Several times I altered my course, but always with the same result; and on I went, not a little alarmed, when at length, lifting its holy form above the snow, I perceived a Cross. Blessed emblem of salvation! how often in the wild wastes of life hast thou given confidence and consolation to the weary traveller; and how often have I seen the sinner, the child of want and misery, neglected and abandoned by the world, kneeling at thy foot, and pouring out his tears and prayers, till, strengthened and comforted by the promise of better things to come, he has arisen from before thee full of hope and comfort which the world can neither give nor take away! To me there is something infinitely tender and affecting in the sight of a Cross, especially when seen on such spots as now I found it, where, contrasting with the utter abandonment and chilling solitude of the scene, it sheds a ray of divine love on the surrounding wilderness; and though the sneerer may censure it as superstitious, I could have thrown myself at its foot, full of gratitude and hope. Leaving the track I had been hitherto pursuing, I now followed the direction of this holy sign, until a short way on I found another Cross, and then another, and finally, realizing their promise of repose, something dark was seen looming through the mist, which, growing clearer and more defined as I approached, proved to be the Hospice. Numbed and exhausted, I had neither power nor inclination to mark the scene around the building; but, mounting the steps, I gladly and quickly entered this refuge of the really distressed. At first, no one was to be seen within its vast and stony passages; but at length an attendant came and conducted me to the Salle, where, throwing myself on a seat, I lay more exhausted than I ever remember to have been before. Thanks, however, to the speedy arrival of one of the brethren, and

his potations of brandy and a good fire, I was soon in a condition to forget myself and think of the rest of the party; and indeed I was not a little disquieted. Minutes grew into hours, and I lay listening amidst the silence which reigned within these sacred walls for some sound which might indicate their approach. At length a dull tread, and then the stamping of feet in the outer court, as if to clear them of the snow, announced their arrival; and in a moment after, mantled with snow, with iron-shod poles in hand, and followed by the guides, they entered, breathless and numbed by the severity of the weather. However, the kind attentions of our really Christian hosts soon restored them, and dinner being served soon after, we were in a fair way of doing well. Scarcely had our frugal meal been finished, when two young Frenchmen entered, enveloped in snow; they had ascended from Piedmont, but so bad had been the weather, that they had missed the road, and barely escaped passing the night—and it might have been a long one!—on the mountain.

(To be concluded in the next No.)

HYMN.

WATCHER Divine of golden flocks,
That wander o'er the blue night-sky,
Unshorn in empyrean locks,
And pasturing on eternity.

Almighty Master of the Sun,
Who send'st him forth, Thy servant true,
The course Thy finger points to run
From morning dawn to evening dew.

Lord of the Earth, through all her range
From green to bare, from stern to mild,
Still seen alike, through every change,
The Great WORLD-FATHER'S favour'd child.

Lord of the Deep, whose awful waves
Own but the Everlasting's nod,
Murmuring Thy will through all their caves,
And mustering power, like praise, for GOD.

Lord of all lands, and climes, and isles,
Where winds can reach or waters roll,
From realms where Summer burns or smiles,
To where Night spins the soundless pole.

Oh! as we own Thee Lord of all,
So let us feel that all are Thine;
Nor think a tear unheard can fall
Throughout those rolling worlds of Thine.

The Matter glorifies Thee not,
Save through the Mind for which 'tis made;
We pray, we pant, whate'er our lot,
Thy will to love, Thy plans to aid.

Drops as we are, oh let no drop
Be wanting to the Tide Divine,
But onward sweep, or instant stop,
When, where Thou wilt—Thine, only Thine!

Liverpool.

ILLUSTRATIONS OF THE TRINITY.*

We may sometimes hear the opinion expressed, that the day for ~~the~~ ^{the} ~~subject~~ ^{the} or preaching on the Trinitarian controversy is gone by; that ~~the~~ ^{the} ~~subject~~ ^{the} is exhausted; that it is useless any more to stir the question, because those who hold the controverted doctrine are not likely to be shaken in their belief by any thing that can now be said to them, ~~the~~ ^{the} ~~those~~ ^{those} who have already rejected it need not to be told how consistent with Scripture and Reason it is. We do not think the ~~union~~ ^{union} a correct one. So long as there continue to issue from the ~~the~~ ^{the} ~~such~~ ^{such} works as Mr. East's Discourses on the Deity of Christ,† so ~~it~~ ^{it} will it still be necessary from time to time to renew this controversy. So long even as such advocates of the orthodox doctrine are ~~and~~ ^{and} as Pye Smith and Moses Stuart—above all, so long as the Trinitarian creeds hold the conspicuous place which they do hold in the popular systems of Christianity, giving occasion so often for the manifestation of an uncharitable spirit towards those who do not receive ~~em~~ ^{em}, so long will it still be necessary from time to time to recur to ~~is~~ ^{is} question, and to endeavour to set forth and recommend the pure ~~ospel~~ ^{ospel} of Jesus and his apostles.

No one, we conceive, who values Christianity at all, ought to be different to the form in which it prevails in the world around him, ~~hether~~ ^{hether} in its primitive simplicity, or in the corrupted forms in which ~~men~~ ^{men} of all parties allow that it does prevail, among some class or other of their fellow-christians. Hence, then, it behoves the advocate of the ~~great~~ ^{great} truth of the Divine Unity in its simplest form, to do ~~his~~ ^{his} part ~~with~~ ^{with} fully towards promoting the diffusion of that truth in the sphere in which he moves. Whether by mere conversational discussion, as opportunity may arise, or, if he should be in a position to employ such means, by occasional instruction and exhortation from the pulpit, or, ~~gain~~ ^{gain}, by published treatises, the duty seems clearly incumbent upon ~~him~~ ^{him} to contribute, according to his power, to the attainment of this ~~great~~ ^{great} object. And all honour, therefore, be to the man who, in an earnest, truthful and charitable spirit, devotes his energies, in becoming measure, to this work! He, according to the light that is in him, is ~~rarely~~ ^{rarely} confessing his Master before men, and, whatever may be his reward here, he will not be denied by that Master before the "Father which is in heaven."

Thus thinking, we can give a hearty welcome to the new work on the subject of the Trinity which has served to call forth our present remarks. And the work is worthy of the welcome, from its own intrinsic character. It is a contribution of real value to the number of modern works on the subject; and, in the present lull of the Trinitarian controversy, is well calculated to attract attention, and to produce a decided impression on the candid and reflecting Trinitarian. We cannot, indeed, imagine that any man to whom these epithets are at

* Historical and Artistic Illustrations of the Trinity; shewing the Rise, Progress and Decline of the Doctrine. With Elucidatory Engravings. 8vo. Pp. 200. London—Simpkin, Marshall and Co.

† For an account of this work, see the Christian Reformer for April, 1846, p. 216, seq.

all applicable, can rise from its perusal without feeling himself at least constrained to admit that his Unitarian fellow-disciple has many and powerful arguments on his side, and, if he has never done so before, now at last to extend to him the right-hand of Christian fellowship.

The object of the "Illustrations" is stated by the author to be, "to trace the Trinity from its origin in the misty philosophies of the East, to the idolatrous corruptions into which it ran in the debased Christianity of the middle ages." (Pref., p. v.) He afterwards says,

"The Essay now published is essentially historical and artistic. This constitutes its peculiar character. Herein lies its argument. . . . The worth of the argument which is thus deduced from history and art, the writer must leave others to determine. To himself it appears decisive. The Trinity sprang up in a heathen soil. It was imported into the Christian church by men who had been heathen philosophers. It led in process of time to very great aberrations from the simple and strict monotheism of the primitive church. If, as this volume professes briefly to shew, these are facts, then the Trinity was Christian neither in its origin nor in its effects. Such is the writer's conviction; a conviction carefully formed; firmly, yet humbly, believed; and now set forth, with some array of evidence, under a deep sense of responsibility. Willingly, had conscience permitted, would the author have avoided so thorny a ground of controversy; but he had not the option. A necessity lay upon him to set forth an evidence which had been conclusive with himself, and was by no means commonly known. He is sustained in what appears to be his duty by the assurance that the cause of truth, which is the cause of God and man, is served by every instance in which error is removed."—Pref., pp. v, vi.

These extracts correctly describe the purpose and contents of the work. The motive which led the author to tread "so thorny a ground," and to give the result of his researches to the public, must be recognized as amply sufficient. He has our warm thanks for having so faithfully executed the task to which "his duty" thus appeared to call him.

The work divides itself into three principal parts. The first, occupying nearly a third of the entire volume, (pp. 1—56,) traces the history of the Trinity, "apart from any direct reference to the Jewish and Christian Scriptures," from its origin, centuries before the birth of Christ, in the speculations of heathen philosophy, down to the age of Justin Martyr; the second (pp. 56—136) contains a concise, but lucid and forcibly written, review of the Scripture evidence usually appealed to in support of Trinitarianism; and the third (pp. 136—200) takes up the history of the Trinity where the first part had left it, and traces the gradual growth and changes of the doctrine in its *Christian* form, from the days of Justin, downward to our own time. We speak of the work as *dividing itself* into these three principal parts. We have regretted, however, while reading it, that this or some similar division is not actually made by its author. In a closely-printed octavo of two hundred pages, it is to be lamented that there is no subdivision of any kind, into Chapters or Sections, though the contents of the volume would very well have admitted of this, and seem even to require it. This continuity is apt rather to weary the attention of a reader, and calls for some effort on his part to attain a definite idea of the plan of the book. The effect of the whole would have been better, we are

persuaded, had the author adopted some form of subdivision; and we would suggest that this should not be forgotten, if, as we hope, a second edition of the work shall be called for. Would it not be practicable also, instead of the repetition, page after page, of the heading, "Rise, Progress and Decline of Trinitarianism," to substitute some indication, in the same number of words, of the contents of each page, after the manner of Mr. Kenrick's recently published *Essay on Primæval History*?

The first portion of the volume, to which we propose at present to confine our attention, relates, as we have mentioned, to the origin and history of the Trinity, independent of any direct reference to Scripture: that is to say, it shews us the doctrine of a Trinity, in various forms, in the ancient heathen religions, and thus leads inevitably to the conclusion that that doctrine cannot, at any rate, be regarded as a doctrine peculiar to Christianity. It is this part of the "Illustrations" which constitutes their distinctive feature. And if the line of argument here entered upon can be legitimately sustained and enforced by evidence, as we believe it can, then, we are assured, the ground is cut from beneath the feet of the advocate of the Trinity, and his doctrine must be abandoned, as one derived not from Christ or the Christian Scriptures, but from sources which existed hundreds of years before Christ came into the world.

Our author begins by pointing out the mystical sanctity which in ancient times was attached to the number Three, and of which traces are still visible in many Greek and Latin words, or in whole expressions of various writers in those languages. Thus,

"The Pythagoreans, with whom three was the most perfect number, explained a name of Athene, namely *Τριτογενεια*, having three natures, of the number three, sacred to that divinity. Mithras, among the ancient Persians, received the epithet of *Τριπλασιος*, thrice-formed, in consequence of his three-fold manifestation. Bacchus also was called *Τριγονος* and *Τριφυης*, thrice-born, as being the son of Persephone, Semele and Zeus. Accordingly, the orgies of Bacchus were celebrated every third year; and the year itself, as well as the months and days, was divided into three seasons, of which Hercules, with three apples in his hand, is an image. Hecate was three-headed; the Sphinx, the Chimæra, had each three bodies; the Graces were three females united together."—Pp. 3, 4.

A mysterious triplicity was also ascribed to the Divine nature. Of this, instances are given, and then follows a brief account of the Indian Trinity. Here the resemblance to our modern doctrine becomes apparent:

"More distinctly marked is the account of the Hindoo triads, given by Bähr, which in substance is as follows. Out of the great Es, or Parabrahm, who is without number and form, there proceeds the well-known Trimurti, or union of the three powers; Brahma, the Creator; Vischnoo, the Preserver; Siva, the Destroyer, Changer, or Restorer. These are only concrete forms, or manifestations of the one divine essence, the conception of which, according to the Indian view, comprises creation, preservation and destruction. The primitive being is not worshiped. Adoration is reserved for the three persons of the Trimurti or Trinity."—P. 8.

Of this Trimurti, two curious illustrations are given,—one representing the Deity as one body with three heads; the other shewing us "the three persons rising out of a lotus-tree, the stem of which was on the world's egg floating on the water."

Vestiges of a Trinity are found among the ancient Persians (*Illustrations*, pp. 9, 10), and among the Babylonians (p. 12), from which latter nation the Trinitarian doctrine appears to have passed into Palestine and the neighbouring countries. Here we find it, in different forms, among the Phœnicians and Syrians (pp. 13, 14):

"It was a peculiarity of the Syro-Phœnician worship to set up as object of adoration several, generally three, idols near one another. In the sanctuary of the temple of Tiratha, at Mabug, there were, besides Gods of the second rank, whose images stood in the outer apartment, the figures of Juno, at Tiratha, with that of Jupiter, or Bel-Chijun, between which stood Semiramis. In the temple of Belos, at Babel, was the image of Bel-Saturn, in the act of walking; by his side that of Beltis (Luna) standing; while Melitta, in a sitting posture, was between the two."—P. 14.

And so in other instances. Thus it is plain that a species of Trinitarianism existed in the East in ages long anterior to the promulgation of the Gospel. The vicinity of the region in which it is thus found to have originated and prevailed to the original seat of Christianity, or, rather, the identity, in some degree, of the former with the latter, is a sufficiently remarkable fact. Besides this, the sects who first disturbed the Christian community with their novel speculations had their origin in the same regions, and amidst the same prevalent influences and modes of conception respecting the Divine nature.

"The errors of the Gnostic sects . . . were oriental in their origin; and arising in that tendency to theosophic speculations which has always been a marked feature in the character of the East, entered with minuteness, precision and hardihood, into distinctions and refinements regarding the emanations by which the essential Mind of the universe was supposed to have made himself known."—P. 14.

It is not, however, until the Trinities of the Egyptian Mythology are described to us, that we are enabled fully to perceive the sources of the corrupting influences that prepared the way for the transformation of the pure monotheism of the primitive church into the Trinitarianism of the Athanasian Creed. The Egyptian Trinities are accordingly set before us (pp. 15—23) with a sufficiency of detail and of pictorial illustration. For these we must refer to the work itself, and content ourselves with the following extract, shewing the result arrived at:

"The idea of a Divine Trinity, then, more or less distinctly outlined in other Eastern systems of religion, appears in that of Egypt fully and definitely formed, and may in consequence be legitimately considered as the immediate parent of the modern doctrine. The Trinity of Egypt does not, it is true, present an exact identity with that of corrupted Christianity. Its second person is a female; yet even this feature has been seized on as a testimony to the ordinary doctrine of Christian divines. The writer of '*The Antiquities of Egypt*' [a work published by the Religious Tract Society], remarks—'the circumstance that the second person of the Egyptian triad is always described as a female is a remarkable point, which we notice without presuming at all to trespass beyond the exact letter of that which is written. The female impersonation of wisdom in the Book of Proverbs (i.—ix.) is a remarkable circumstance in this connection.' (P. 139.) He adds—'We also discover another remarkable point presented, like the rest, under a debased and carnal figure, in the circumstance that the third person in the Egyptian triad is described as the offspring of the other two.' (P. 139.) This is a lamentable instance of the blindness of a too eager zeal. In his overpowering desire to find support for a doctrine whose want of Scriptural

evidence may now be considered as axiomatic, this representative of a very large and influential portion of the Established clergy scarcely hesitates to employ language which introduces low, earthly, debasing ideas of the Divine nature, and tends to throw around the subject associations and feelings which must wound the mind of the purely devout, and gratify the inconsiderate enemies of religion."—P. 21.

Our author next proceeds, before passing on to the speculations of Philo and Justin Martyr, briefly to mention the conceptions of God, or the Gods, entertained by the Greeks and Romans. This he is led to do, because it was in the Greek and Latin languages that Christianity was first proclaimed to the world. It is evident that there would be some danger that persons receiving the new religion would transfer to it some of the notions respecting the nature of the Gods expressed by the old and familiar terms of those languages. The low conceptions attached to the term God, in the Greek and Roman Mythologies, are sufficiently well known. And remembering this, our author very justly observes,—

"It is strange that persons who speak as authorities on the subject, should have attempted to prove the supreme deity of Jesus from the words of the younger Pliny, in which he represents the Christians of his day as singing a hymn to Christ as if to a God—*Carmen Christo, quasi deo, dicere secum invicem*. To say nothing of the force of quasi (as if), the term *deus*, from Pliny's pen, meant no more than it meant in the current language of the day, in which it was applied to persons of superior character or pre-eminent station."—P. 28.

We are now led again to Egypt, the country of the Jew Philo, to whose writings the author appeals, as shewing the causes which were at work in the very days of our Lord himself, and ready waiting, as it were, to convert his pure monotheism into a system of Trinitarianism :

"The details into which we have gone, will serve to shew the reader that the soil of Egypt was ill adapted to afford healthy nutriment to monotheistic views. The Egyptian mind was essentially visionary. The modes of thought in which it delighted were fantastic, as well as mystical. Its own habitual tendencies, which were encouraged by images and structures that had all the venerableness of an extreme religious antiquity, bore strongly in favour of a spiritual materialism, which was most alien from the genius of Christianity—power, love and a sound mind. It was at Alexandria, the celebrated metropolis of the Delta, that Christianity first came into living contact with the native elements of Egyptian theology."—P. 29.

To these "native elements of Egyptian theology" we have already briefly alluded. But besides them, Christianity here came into contact with the corrupting doctrines of the Platonizing Jews, of whom Philo is to be taken as the representative. These persons were led by various causes "to qualify the rigorous monotheism of their Hebrew forefathers, and to set forth the doctrines of their sacred books, in modes of thought and diction borrowed from oriental philosophy." (P. 30.) And little need we wonder that the Gospel, in the hands of such men as Justin Martyr, was transformed into a sort of modification of the Platonic philosophy, when we find the religion even of the bigoted and inflexible Jew himself so completely metamorphosed under the same potent influence. Nor was this the case in Egypt only, in immediate contact, that is, with the Platonists. Even in Judea was the same transforming cause in powerful operation. There is reason to believe that the

conception of the Logos, transferred in Christian times to Jesus Christ, had already, long before his birth, begun to act upon the exclusively Jewish idea of the Holy Spirit, insomuch that this object of contemplation had begun to be conceived of as a personal existence distinct from God, after the manner of the Logos in Philo's writings. Where this would have ended, had it been permitted to go on, we cannot now conjecture. The conception of the Logos soon became appropriated among the Christians to Jesus alone—though is it not possible that we may still have traces of the operation of Platonism on Judaism, in the points referred to, in the manner in which the Holy Spirit is occasionally spoken of in the New Testament?

However this may be, the fact that the Platonic doctrine *could* thus operate upon and modify the religious conceptions of Jews, shews us most clearly its very great power, and serves to lessen our surprise that the Christian Gospel should have felt and yielded to the same subtle influence. But let us observe, that as the philosophy of that day was the cause of the corruption of Christianity in the great doctrine to which we are now more particularly referring, so the better and truer philosophy of the present day seems destined to be a powerful cause of its restoration to its primitive purity. Our author has justly and forcibly pointed this out in the following words:

"We do not believe that the ecclesiastical notions involved in the doctrine of the Trinity can long endure, against the new light in which the modern science of astronomy has placed the nature and pervasive energy of God. The doctrine, now established, of a plurality of worlds, seems to render that of the incarnation of one of the persons of the Trinity necessarily transient and short-lived. A God suffering infinite pain for infinite sin in the numberless orbs of the thickly-peopled universe, is a notion too obviously formed on the old idea that the earth was the centre of the world, and the chief, if not the sole, object of the Divine care, to endure very long in the present advanced state of science. By the enlargement and expansion of our conception of the created universe, the idea of the Creator has become enlarged and expanded, till it implies, on the part of God, a spirituality which repels as childish the definitions of the schools and the contradictory distinctions of the Athanasian Creed."—P. 24.

The transformation of Christianity was vigorously promoted by Justin Martyr. This venerable father was a Heathen and a Platonist, long before he became a Christian; and what wonder, therefore, that some of his old philosophic ideas clung to him, and were allowed to enter into and modify his Christian faith? The process actually took place. It was hardly in human nature that it could be otherwise. The proud philosophy of the unconverted Gentile could not submit to be altogether subdued or destroyed, in Justin's mind, Martyr though he became, beneath the simple Gospel of the crucified man of Nazareth. The latter, on the contrary, must be *improved*, elevated, brought into harmony with the divine philosophy of the Athenian. Well, therefore, may the author of the "Illustrations" ask, in reference to Justin,—

"In the present advanced state of theological knowledge, need we make any lengthened remarks to shew that our mystical theosophist can possess no authority as an expounder of Christian doctrine? The quarters whence he drew his ideas, the tendencies of his mind, the aims he pursued, and the means he employed for their attainment, combine to require the Scriptural student to be on his guard while perusing his works, and to make him look

on Justin as a rock from which to flee, rather than a port in which to seek shelter or aid. While, however, Justin is worse than useless as a guide, he may be serviceable as a witness. As he himself employed the Evangelists for the sake of their facts, so may he be used to give evidence of the sources whence the church of Christ received the doctrine of the Trinity. On this point we shall find Justin in striking harmony with Philo."—P. 51.

This last assertion is illustrated by a brief account of the doctrines of Justin, especially on the subject of the Logos. Into the consideration of this account, however, it is not necessary for us here to enter at length. Our object, in these remarks, is rather to gain the attention of our readers for the work under our notice, than to copy its arguments and statements into these pages.

At the close of what we have termed the first part of the "Illustrations," the author presents the results thus far attained in the following words :

"Here then we pause, and cast an eye back on the ground over which we have passed. Whatever information has been gained respecting the rise and progress of Trinitarianism, it has come from other sources than those which the Bible supplies. And we seem warranted, by a retrospect, in declaring that Trinitarian notions, of a nature more or less modified by the peculiar character of the system with which, in each case, they are found connected, present themselves to the student of history in several parts of the ancient world; had a point of union in Alexandria, whence they came at an early period into the Christian church, at first indirectly and in small portions, but, with the progress of time, in their own proper character; and, when once there, assumed the chair of instruction, the rather because introduced by men of cultivated minds and distinguished abilities."—P. 56.

Will it, however, in reply to these various evidences of the heathen origin of Trinitarianism, be alleged that the doctrine of the Trinity is proved to be in harmony with reason and with natural religion by the fact of its having been an element of the heathen religions in ante-christian times? This reply the author anticipates, and thus he exposes its insufficiency :

"An attempt to found the Trinity on an appeal to reason, is, of all futile things, the most futile, especially after the aid of reason has been so repeatedly and so emphatically repudiated, and anti-trinitarians have been so severely blamed for bringing the doctrine to its bar. The simple fact seems to be, that the Trinity, in all cases, is the offspring of speculation. It is a human thing—an hypothesis, devised by minds more contemplative and mystical than wise or enlightened, to account for phenomena supposed to be involved in God's connexion with the world. These phenomena were little else than fancies, and the theory to explain them was a speculation. Growing knowledge has exploded the phenomena; and therefore it scarcely needed improved reason to expose the untenableness of the speculation. In truth, the Trinity is a child of philosophy, and not a dictate of common sense."—P. 199.

MISAPPLIED CHARITY.

He that said that a cup of cold water, given for *his* sake, should not be given in vain, would take no exception, if, for *his* sake, it were ignorantly given to Judas Iscariot.—HARTLEY COLERIDGE.

TO THE CROSS.

TOKEN of times gone by!
 Type of the history
 Of human joys and sorrows, hopes and fears!
 By thee inspired, my soul
 Flies backward to time's goal,
 Through shadowy vistas of forgotten years!
 When in her Maker's smile
 This ether-circled isle
 Sang in her gladness like a blooming maiden,
 What time the laughing hours
 Dallied in Eden's bowers,
 Ere Eve had pluck'd the fruit with sorrow laden!
 When rose and twisted vine,
 And paly jessamine,
 Crossing a lattice o'er the bright blue sky,
 Flung fragrance to the air,
 And spread their leaves to share
 The kisses of the winds that rustled by.
 When Eden's waters slept
 Or murmuringly crept
 Beneath the shadow of some mossy bank;
 And oak and spreading palm
 Shone in the waveless calm,
 And clad the grassy hillock, rank on rank.
 A crossing trellis fair
 Was all thy symbol there,
 Nor shame nor agony didst thou betoken;
 Thy only language then
 Was peace and love to men,
 Ere the high compact with the Lord was broken.
 But leave those happier times,
 And come to nearer climes,
 Where yellow Tiber rolls his turbid waters;
 Or where Cephissus' wave
 Flows limpidly to lave
 The graceful limbs of Athens' dark-eyed daughters.
 Where to a cloudless sky
 Art raised her fanes on high,
 To glorify in stone the Gods of old;
 And burning Poesy,
 And dim Philosophy,
 Gathered men's willing hearts within their fold.
 Then fear and shame and dread
 Gather around thine head,
 And long-drawn horrors of a felon's death,
 And weary hours of pain,
 Sick heart and swimming brain,
 Of tortured limbs and half-suspended breath
 And round thy foot I see
 A woful company,
 Who wail for days when it was otherwise;
 When to the dear one there,
 Who wasteth high in air,
 Were bounding limbs and laughter-beaming eyes!

When *his* step answered first
 The music's joyous burst,
 And threaded merrily the mazy dance—
 When his arm best could wield
 The patriot's sword and shield,
 Or at the dun deer hurl the surest lance!
 And cries and wailings loud
 Break from that trembling crowd,
 And women's tears descend like summer rain;
 And then in woful guise
 They lift their streaming eyes,
 And sigh for coming hours of agonizing pain!
 I quit the mournful scene
 Of grief and anguish keen,
 And fly to Salem and to Calvary!
 And there for sinful man,
 To finish God's high plan,
 A form of heavenly mould hath braved the tree!
 His limbs are fainting now,
 And pain is on his brow,
 And foes are triumphing, and friends are few;
 Still through the darkened air
 He lifts the godlike prayer,
 "Father, forgive—they know not what they do!"
 But, through the awful night,
 Streams a fair ray of light,
 And hangs around him like a brooding dove;
 It hovers o'er the tree
 Of Shame and Agony,
 And sanctifies the Cross to Hope and Love!
 And now thou speakest joy,
 And bliss without alloy,
 To them that bear thee in their Saviour's name;
 Pale Fear and shuddering Dread,
 And Agony, have fled,
 And holy Hope is here in place of Shame!
 And still, in Death's dark hour,
 The Holy Sign hath power,
 Even when Life's sun hath set in dim eclipse,
 To banish dark despair
 With visions bright and fair,
 And spread a smile from heaven on dying lips!
 Beneath thy fostering care,
 Faith pours her fervent prayer,
 And hears faint echoes of the heavenly quire;
 Thy form, in splendour drest,
 Sparkles on beauty's breast,
 And glitters from the "star-y-pointing" spire!
 But who shall dare to sing,
 Unpoised on Seraph's wing,
 Thy march of triumph to Earth's farthest shore?
 My tongue is all too weak
 Thy glorious praise to speak—
 I bow the reverent knee, and tremblingly adore!

C.

OLIVER CROMWELL—ADAM MARTINDALE—JOHN SMITH.

SIR,

I SHALL be happy if the following notices are deemed worthy of insertion in your pages. They relate to three remarkable men, who lived about the same period of our history, and whose biography has been recently elucidated by some of your learned and able correspondents.

JAMES YATES.

Norton Hall, Derbyshire, April 11th, 1846.

OLIVER CROMWELL.

In all the recent dissertations upon the merits of Oliver Cromwell as a legislator, I am not aware that any commendation has been bestowed upon one of the provisions of his government, which I am almost inclined to regard as its greatest glory. I allude to the establishment of a University at Durham for the more especial benefit of the Northern counties of England. It might have been expected that, when the most numerous and powerful political party in the State was following in the same track, so far as their exclusive principles allowed, they would have brought to light the plan, which they themselves have to a small extent revived. Cromwell's University was for the benefit of the North of England. The University of Durham, which was commenced a few years ago by Act of Parliament, is only for the benefit of members of the Established Church residing in the North of England. His institution would probably have been equal or superior to the new one in a literary and scientific point of view, whilst it would have brought together young men of all sects and parties, uniting them in the most delightful and laudable pursuits, and continually counteracting those prejudices and antipathies, which were in the period of the Civil Wars, and have been ever since, the bane of English society.

In a work published twenty years ago, I referred to several authors who make mention of Cromwell's University.* But I lately had the opportunity of examining some of the original documents on its history, and I now send the following notices as a contribution, which may perhaps be deemed worthy of attention, in addition to the labours of Carlyle, and of other lecturers and authors.

In 1652, a petition was sent to the Protector, a copy of which is in the library of the British Museum, and which bears the following title: "The humble Desires of the Gentlemen, Freholders, &c., of the County and City of Durham, and other of the Northern Counties, for founding a College at Durham."

The result of this application appeared in Cromwell's Writ of Privy Seal, dated May 1657, which is to the following effect. He issues it in consequence of an application made to him from the Justices, Grand Juries, Gentlemen and Inhabitants of the city and county of Durham, of the county of Northumberland, and the town of Newcastle-on-Tyne, petitioning for the establishment of a College in the city of Durham. The petition was referred to the Privy Council, and the Privy Council appointed a Committee, consisting of John Lambert, General Moun-

* Thoughts on the Advancement of Academical Education in England, (London, Baldwin,) pp. 20, 23.

ague, and Francis Rous, who represented that such a College would be of great advantage to the North of England in promoting the Gospel and in the religious and prudent education of young men there. The College, planned in consequence, is to consist of a provost; two preachers or senior fellows; twelve other fellows, who were to fill the offices of professors, tutors and schoolmasters; twenty-four scholars; twelve exhibitioners; and eighteen scholars in the free-school. He then names proper persons to fill all the above-named offices of provost and fellows. He gives to them for the use of the College the cathedral, the free-school, the houses, lands, and all other properties and privileges belonging thereto, in as ample a manner as they had been possessed by the Bishop, Dean and Chapter. He provides for the Library. He appoints a numerous body of Visitors.* He orders a printing-press to be established, with the privilege of printing Bibles; and finally he confers upon the College the usual privileges and immunities of other Colleges and Universities.

Oliver having died in the following year, before this noble and patriotic design could be carried fully into effect, the Universities of Oxford and Cambridge presented a petition to Richard, his son and successor, and sent to him a deputation with a view to its suppression. The Provost and Fellows, on the other hand, who, it appears, had already entered on their offices, petitioned Richard still to favour and protect the scheme, which his father had so warmly cherished. But on the restoration of Charles II., the whole plan was abrogated, and the cathedral, with all its honours, emoluments and appurtenances, was restored to its former uses. Among the tutors of the College was Mr. Frankland,† who afterwards, notwithstanding all the persecutions and discouragements to which he was subjected, educated in his own private academy at different places several hundreds of young men, among whom were many eminent Ministers of the Gospel.

ADAM MARTINDALE.

I have found in the British Museum the two following productions of this author:

1. "Divinity-knots unloosed, or a clear Discovery of Truth by resolving many Doubts according to Scripture, Orthodox Divines, and sound Reason—so as weak Capacities may receive Satisfaction therein. * * * A Treatise intended specially for the Instruction of Young Christians in Rothstorne Parish in Cheshire, but published for a further Extent of the Benefit thereof to the Israel of God. By Adam Martindale, one of the meanest Labourers in the Lord's Harvest. London, 1649." The title is followed by "the Epistle Dedicatory," "to my deare and precious father, Captaine James Jollie, and to my present and quondam hearers at Rothstorne in Cheshire and Gorton in Lancashire." The date at the end is "Strethill, April the 9, 1649."

2. "The Description of a Plain Instrument, that with much Ease and Exactness will discover the Situation of any Vertical Plane, how-

* Among the Visitors I observe the name of Edward Bowles, of the city of York, Minister of the Gospel. He was the author of the Unitarian Catechism mentioned by Lady Hewley in her will.

† See his life in Calamy.

ever inclining, reclining, or declining. * * * And how to draw a Dial upon any such Plane, or upon the Face of any Vertical Body, how irregular soever; together with several Things requisite to the Art of Dyalling. By A. M. London, 1668."

The titles of these two works exhibit to us the interesting contrast of a learned Presbyterian minister sedulously devoted to the edification of his parishioners, and of the same minister ejected by persecuting statutes from the sphere of his usefulness, and employing his leisure in scientific recreations. The circumstance reminds me of Mr. Ray's modest and beautiful remark in the Preface to his "Wisdom of God in the Creation:"—"Being not permitted to serve the Church with my tongue in preaching, I know not but it may be my duty to serve it with my hand by writing." It may be remarked, that the art of constructing sun-dials appears to have been a very favourite pursuit among accomplished and ingenious men in the latter half of the 17th century. Many of the dials which we find in churchyards and about the country-seats of the older English gentry were probably erected during this period.

JOHN SMITH.

I have found copies of the original edition of the "Designed End to the Socinian Controversy," London, 1695, in the British Museum and in the Library of the Royal Society. It is without any license, and without any printer's or publisher's name. The publication being illegal by the well-known Blasphemy Act of William and Mary, no "Imprimatur" could be obtained, and it must have been equally difficult to find a bookseller who would sell it or allow his name to appear on the title. Probably the author printed it at his own expense and for private circulation among his friends and acquaintances. He must have been well known in the city of London, and it appears probable that at an early age he attracted the notice of many eminent men by his knowledge and skill as a mechanic and a manufacturer of barometers and other philosophical instruments. For among the MSS. belonging to the Royal Society is the extract of a letter, dated "Binfield in Berkshire, Sept. 5th, 1676," in which he expresses a wish that the Society would notice a book called "The Shepherd's Legacy;" he then gives an account of the "baroscope," or barometer, which he used, and adds, "It were to be wished that by the directions of the R. S. we might have an exact standard for the dimensions of those fore-mentioned instruments, that so all persons agreeing in the size of their instruments and manner of noting their observations may, by communicating the agreement of their several registers, be at last able to reduce them to a rule for the good of posterity." Here is perhaps the first suggestion of a plan, which men of science have only recently begun to carry systematically into effect. Besides his "Designed End," John Smith published works, all brief in their extent, upon different subjects connected with his trade, as well as one which proves him to have anticipated to no small extent the doctrines of the modern hydropathists. In drawing up an account of these works, I have been careful to distinguish our author from several other John Smiths, who were also authors and his contemporaries, viz.

1. John Smith, Fellow of Queen's College, Cambridge, whose "Select Discourses," first published in 1660, have been often reprinted.

2. John Smith, "Philo-Accomptant," author of "Stereometrie; or the Art of Practical Gauging," &c.; London, 1673; and of "The Mysteries of Rhetorick Unveiled," with the same date.

3. John Smith, M. D., author of "King Solomon's Portraiture of Old Age;" London, 1676.

4. John Smith, of Walworth, co. Durham, author of a "Narrative of the Popish Plot;" London, 1679; and "No Faith to be given to Papists;" London, 1681.

The following works are by our author:

1. Horological Dialogues, in Three Parts, shewing the Nature, Use, and right Managing of Clocks and Watches; with an Appendix containing Mr. Oughtred's Method for calculating Numbers. The whole being a Work very necessary for all that make use of these kind of Movements. By J. S., Clock-maker. London, printed for Jonathan Edwin, at the Three Roses in Ludgate Street. 1675. Pp. 120.

This is a pleasantly written book. The introduction of Oughtred's name in the title and afterwards in the appendix sufficiently refutes the charge brought by Derham* against the author, of having copied Oughtred's tables without acknowledgment.

2. Of the Inequality of Natural Time, with its Reasons and Causes; together with a Table of the True *Æ*quation of Natural Dayes. Drawn up chiefly for the Use of the Gentry, in order to their more true Adjusting and right Managing of Clocks and Watches. By John Smith, C. M. London, 1686. Pp. 42.

3. Horological Disquisitions concerning the Nature of Time, and the Reasons why all Days from Moon to Moon are not alike Twenty-four Hours long: in which appears the Impossibility of a Clock's being always kept exactly True to the Sun: with Tables of Equation, and newer and better Rules than any yet extant, how thereby precisely to adjust Royal Pendulums, and keep them afterwards as near as possible to the apparent Time. With a Table of Pendulums, shewing the Beats that any Length makes in an Hour. A Work very necessary for all that would understand the true Way of rightly managing Clocks and Watches. By John Smith, C. M. To which is added, The best Rules for the ordering and use both of the Quicksilver and Spirit Weather-glasses, and Mr. S. Watson's Rules for adjusting a Clock by the Fixed Stars. London, 1694. Pp. 92.

He says he means by "*Royal Pendulums*," those invented by "that eminent and well-known artist, Mr. William Clement;" and to this statement an allusion is made by the writer of the article on Clock-making in Rees's Cyclopaedia. These three works appear to have been superseded and nearly consigned to oblivion in consequence of the publication of "The Artificial Clock-maker," by W. Derham, F. R. S. It is amusing to observe how in this instance a justly celebrated divine of the Church of England has committed the same error, if it be an error, with the author, upon whom both he and another clergyman of the same communion severely animadvert. The Rev. Dr. Francis Gregory concludes his answer to John Smith by advising him, in the most insolent language, to write no more theology, but to go back to the noise of his hammers and the use of his pincers. We do not find that the

* Preface to "The Artificial Clock-maker."

ecclesiastic (Derham) was ever blamed for assuming the pincers as the hammer, although the reverse step was an intolerable offence in clock-maker who ventured to differ from the doctrines of the Church.

4. A complete Discourse of the Nature, Use and right Managing that wonderful Instrument, the Baroscope, or Quicksilver Weather glass. In 4 Parts. By John Smith, C. M. To which is added, The True Equation of Natural Days; drawn up for the use of the Gentry in order to their more true Adjusting and right Managing of Pendulum Clocks and Watches. London, 1688. Pp. 96.

5. The Art of Painting, wherein is included the whole Art of vulgar Painting, &c. &c. Composed by John Smith, Philomath. London, 1676. Pp. 84.

6. The Art of Painting in Oyl, &c. &c. By John Smith, C. M. Second Edition. London, 1687.

This is a second edition of No. 5. The third edition I have not seen.

7. The Art of Painting in Oyl, &c. Fourth Edition. London, 1704.

This fourth edition contains much that is new, especially at the end "The whole Art and Mystery of colouring Maps and other Prints in Water Colours."

8. A short Introduction to the Art of Painting and Varnishing London, 1685.

9. A short and direct Method of Painting in Water Colours, written by the late ingenious Mr. Smith. London, printed for and sold by Max Smith, at the Fan and Flower-de-luce over against Somerset House in the Strand, and no where else. 1730. 4to.

The title of this tract shews that John Smith died either in 1730, or before that year. Another work, which I shall quote presently, proves that he was born before A.D. 1650. When he died, he must have been 80 years old, or perhaps more. These works relate entirely to what the author calls "the art of vulgar painting;" they do not concern painting as one of the Fine Arts. The author appears at first to have studied the use of oil and water colours, and also the art of varnishing, merely in connection with his business. The running title of the first edition of his "Art of Painting" is, "The Art of Painting Sun-dials." In all his treatises, his desire to publish whatever would be useful is very conspicuous.

10. The Curiositys of Common Water; or the Advantages therein Preventing and Curing many Distempers, gather'd from the Writings of several eminent Physicians, and also from more than Forty Years Experience. By John Smith, C. M. To which are added, Some Rules for preserving Health by Diet. The Second Edition, corrected. London, 1723. Pp. 80.

This book contains a great collection of very curious passages and facts from various authors, shewing the advantages of drinking water and applying it externally to the body. The author says he began himself to practise the use of it at 30 years of age, and went on to do so (pp. 4, 53). He regards water as "a universal remedy." This work appears to have been extremely popular. The tenth edition, dated "Edinburgh, 1740," contains "Additions communicated by Mr. Ralph Thoresby, F.R.S., and others:" it has the following motto in the title

"That's the best physick which doth cure our ills
Without the charge of 'Pothecaries pills."

It is probable that other circumstances respecting this author might be ascertained by examining the parish register and church at Binfield, and the records of the Clock-makers' Company in the city of London. I have produced sufficient evidence to shew that he was a man of respectable character and of varied and extensive acquirements. That he should have been forced to recant what he had written, and what he no doubt solemnly believed to be true, is deeply to be lamented: but it should be remembered in his justification, that of all Courts those of the Church are the most cruel and relentless, and that their jurisdiction is rendered the more terrific by the uncertain and indefinite extent of the power which they assume; and likewise that John Smith was openly countenanced in his heresy by not a single individual of rank or influence, and was at that period almost the only Unitarian who ventured to publish with his name.

GENTLE REPROOF.

DEAL gently with the erring one—

You may not know the power
With which the first temptation came,
In some unguarded hour.
You may not know how earnestly
He struggled, or how well,
Until the hour of weakness came,
And sadly thus he fell.

Speak gently to the erring one;
Oh do not thou forget,
However deeply stained by sin,
He is thy brother yet.
Heir of the self-same heritage,
Child of the self-same God,
He hath but stumbled in the path
Thou hast in weakness trod.

Speak gently to the erring one,
For is it not enough
That peace and innocence are gone,
Without thy censure rough?
Oh sure it is a weary lot
That sin-crushed heart to bear,
And they who have a happier lot,
May well their chidings spare.

Speak gently to the erring one,
And thou may'st lead him back,
With holy words and looks of love,
From misery's thorny track.
Forget not, too, that thou hast sinned,
And sinful yet may be:
Deal gently with the erring one,
As God has dealt with thee.

CRITICAL NOTICES.

Georgics of Life: or, Scenes from the Town Life of the Poor. Being the First Part of an intended Poem on that Subject. By J. Johns. 8vo. 120. London—Chapman, Brothers.

No one can have read the very interesting Reports connected with the Domestic Mission in Liverpool, put forth from time to time by Mr. Johns without being struck with the deep and strong tide of philanthropy which gushes from his heart. With him it is no mere fancy-work. It has a deep source. The Missionary whose sphere of labour is in the crowded alleys of a city, needs all the energy which pure Christian benevolence alone can give. Without this, we can scarcely conceive human drudgery more wearisome, or any scene of duty more painful and noisome than his. With the sacred principle in his heart, he will find or he will carry light into the darkest and gloomiest corner into which poverty has retreated to hide its ragged Love will keep alight the gentle flame of hope in the darker dens of misery and crime, where the foul exhalations will extinguish every other light. But in addition to his active sympathy with whatever is and suffers, our readers cannot need to be told that Mr. Johns possesses very many of those intellectual qualities, so rarely seen in this hard-working world of ours, which make the POET. Well is it for him and for his Mission, that, when the appalling miseries and the noisome scenes amidst which he is often called to walk, press so heavily on his soul, he can, with buoyant wing, transport his thoughts to an ideal land, where all is not guilt or woe. How much of his moral and physical energy may not our Mission-bard in Liverpool have drawn from his frequent fancy flights to

“ Dear, distant Devon !”

The very contrast of the squalid scene before him, to that of

“ Nature’s calm eternities,”

where his spirit often flies for refuge and a resting-place, must clothe the banks of his native streams with an unfelt beauty, and endue their flower wild and luxuriant as they are, with new fragrance. But it were a great error to suppose that amidst the beauties or the sublimities of Nature, poetry exclusively or chiefly dwells. No, her chief seat is the heart of man. Where ever are hopes and joys, and fears and sorrows, there are a Poet’s materials. Passed through the alembic of Christian genius, we believe, with our author that “ scenes from the town life of the poor” may be made to produce a distillation of the finest truths of poetry. We rejoice to find that Mr. Johns has prepared his muse for the adventurous flight, and we congratulate him with friendly warmth on the success of this his first, and only too brief, essay. This may be regarded as the beginning of a long—nay, an endless, poem which need not be brought to a close for want of materials, so long as suffering preys on the human heart. It is well remarked in the “ Advertisement” that “ the subject is one of intense and growing interest, and not deficient in the essentials of true and deep poetry. If proceeded with, the work must, in one sense, be original: there can be no copying—except from the life. If poetry must emanate from and depend upon its reality.—The elements of poetic creation are plentiful and ready; they only wait for the Voice of Light to reveal them.”

The Poem opens with an appropriate disclaimer of inspiration from a fable muse, and proceeds to a solemn appeal and prayer to the “ Almighty Spirit”-

— “ to whose knowledge high,

The shadows of the night, the heart, the grave,

The past, the future—all are crystalline

With glory, visible alone to Thee !”

It is the prayer of our Christian Poet that he may send forth

"A voice not heard in vain, that yet may wake
A sympathy divine for human woe,—
A feeling of deficient love, a sense
Of what is due to lost humanity
From those who call thee FATHER, whom thy Christ
Hath taught to see a brother in each form
That holds a soul undying."

"The first steps of Spring" carry him for a moment on one of those flights from the Mersey to which we have alluded. But he soon returns with tired wing, and alights near to "Green-Bank" and "the Dingle,"—sweet spots well known to every one acquainted with Liverpool, as consecrated to intellectual hospitality and benevolence. We must give the close of his passage:

"Not alone
Springs smile on Devon. Here, on Mersey's shore,
She works delightful wonders. Lo, Green-Bank!
(Where Rathbone treads, there cannot but be flowers,)
The crocus blazes where the snowdrop late
Droop'd, to form nosegays for the gathering poor.
Or, turning thence to Mersey's woodland waves,
Wander adown the Dingle, where still live
The hospitalities of olden time:
Wisdom and worth, fine taste and gentle truth,
And charity, that fain would wipe all tears,—
Linger around those homes, and dream pure dreams,
Of love and good beneath the prompting shades.
Follow the windings of those walks, and own,
That Spring smiles not alone where Tamar flows,
But loves her Mersey well."

Thence we are transported into the midst of the bustle and glare and wealth and traffic of a commercial city. With another aim besides that of a happy description of a young mendicant and his arts, our judicious bard exposes the mischief wrought by the kind but heedless almsgiver:

"The equipage whirls flashing by,
And, under Fashion's gorgeous veil, you meet
The thrilling glance of Beauty. Lo! where stops
Yon lovely form, and while the warm tear fills
Her eye with dewier lustre, drops her alms
Into the hat of the sly beggar boy.
His rags have caught her eye, his tones have touch'd
Her gentle heart; and on his tale she hangs,
As Pity listens to poor Misery, when,
Absorb'd and quicken'd by the stinging thought
That one so young should know so much of woe,
She passes. Others come: and, though full oft
Repulsed, and sometimes sternly, he renews
The moving tale, repeats the sob, the moan,
Calls up the practised tear, and, with red hand,
Wipes, or would seem to wipe, the blubber'd cheek;
The while, his wary eye is watching keen
The effect of all this tragi-comedy
On the new passers-by. Well does he know
When there is hope; and oft the dropping coin
Rewards and nerves his patience—still anew
Returning to the charge. But evening falls.
Deepens to brown the purple mountain ridge
Along the Welsh horizon; misty shades
Of leaden grey gather on Mersey's breast;
And the lamps whiten through the ghost of day.
Trace the young beggar to his haunts—his home:—

Long ere that home be gained, be sure he meets
 Brothers or sisters of the trade. He turns
 Yon corner—up the darkling court he glides—
 And there, with one or more, he chuckling counts
 The *earnings* of the day; and, ere he bears
 Those earnings home, takes a large discount off
 For his own privy gains. From these, forthwith,
 He takes his dram, or plays his game, and then
 Returns to his expectant home. And woe
 To him if he returns with smaller gains
 Than his fierce parents from his arts demand!
 Sharp is the scourge, and strong the arm, and hard
 The heart that guides it; but he bears it all
 In hate and fell obduracy; and blows
 Move him no more than summer winds the roots
 Of the stone-pine on thine Atlantic heights,
 Lordly Mount Edgcumbe! or than tempests shake
 Thy granite base, grey Dowerstone! Love is dead
 In his young bosom—love and generous shame,
 Yea, all but coarse and abject selfishness,
 And the vile shrewdness, early train'd to mark
 The weak points of deceived humanity;
 These, like rank nettles, spread a poisonous life
 O'er the untimely ruin."

Next we have a town Sabbath scene:

"Hark! the sound
 Of breeze-borne bells. It is the Day of Prayer.
 Now should the young be gather'd in their flocks,
 Each one beneath his pastor. Is it so?
 Alas, for poor society's nipp'd buds,
 That never bear a flower!"

With painful graphic power, Mr. Johns portrays the Sabbath orgies of the abandoned poor. His heart bleeds for the children trained by every means to

"—farewell'd innocence

And hope forlorn."

And then his oppressed heart seeks for relief by uttering the following terrible dirge:

"Ah, happier far their lot,
 Whom in their early innocence, the effects
 Of harden'd vice and sotted ignorance
 Have gather'd, though through agony, to rest!
 Sights have I seen, and sounds have heard, which still
 Will haunt with that which we cannot forget,
 Yet hatefully remember, to the last;—
 Sights of emaciated innocence,
 And sounds of infant misery that jarr'd
 To mine, a stranger's, heart, though mark'd by those
 Who own'd the little sufferers, with a cold
 Revolting apathy, that shew'd how hard
 Is Nature's channel when her springs are dry.
 'Tis the brook gives the gem-look to the stones
 That pave its bed; and 'tis the gushing flow
 Of the healthy natural feelings that creates
 The Beautiful in things, that lose, *that lost*,
 Their principle of beauty. Even the name
 Of holy motherhood itself (and, oh,
 What name on earth is sweeter?) strikes with pain,
 When you connect it with that harden'd one,
 Giving the lank breast to yon wasted babe,—
 Yon pining, staring, moaning skeleton,—
 With death in all except its eye, and there

A preternatural glare of ghastly life.
 Oh, call not her a mother ! keep the name
 For those who do no murder. In her veins
 The poison runs upon whose work you gaze,
 And every day will the poor infant waste
 And wear away, till death shall end its woes ;
 And she, who bore it, shall perhaps extort
 An eleemosynary coffin, then
 Gaze after it a moment as it parts,
 And gulp a pang of vain compunction down
 With a last funeral dram. The mourner suits
 The mother well."

"Time was when I beheld an infant's corpse
 With a grieved eye ; and when, if haply call'd
 To minister the lowly rites which laid
 The early dust upon the poor man's child,
 I sadden'd as I thought of the young life
 Thus mown at dewy morning. These days were :—
 I now more oft feel gratitude than grief
 When I behold the hard-used innocent
 Laid where no ill is done or suffer'd more."

Much as we have already quoted, we cannot resist transferring to our page the closing incident in this introductory Poem, designed to awaken a wise and just compassion for the pitiable race of juvenile criminals.

"Each door,
 Each casement, and full many a place, before
 Unnoticed, unsuspected, is agape
 With clustering gazers—old, mature and young—
 Grinning full ghastly smiles ; while here and there,
 Some gentler face may wear a look of pain,
 Or let the wan smile die in shades away.
 Whence come they ? And what gaze they on ? Amidst
 Yon shouting ring, a tall policeman leads
 A girl of not ten summers—Whither ? Well
 They know who look upon them. 'Tis her seventh
 Acquaintance with the Bridewell, and its court
 Rings with her mocking laughter as its doors
 Once more receive her. How came this to be—
 The snake untimely Eden'd in the child ?
 She early lost her father, if a loss
 It might be call'd when the fierce drunkard died,
 Who cursed her in that name. A mother's care
 She only knew for evil ; for she taught
 Her child betimes to rob the neighbours round
 Of every thing her little hands could grasp,
 And her poor rags conceal. The teacher *drank*
 The earnings of the pupil, and then sent
 Her forth to steal again ; and when (a thing
 Not rare in this their course) the hand of law
 Fell on the childish culprit, the sole grief
 Of the vile parent was, that one sure source
 Of gain for her bad pleasures was awhile
 Damm'd up and dried. Stranger, who turn'st this page,
 Perhaps thou had'st good parents, who betimes
 Taught thee to love all good, to fear all ill,
 To walk with God in prayer, to love the place
 Where his praise waiteth, to endear thine home
 By daily acts of duty and of love,
 To enjoy the happy present, and to think
 Life the watch'd path, and death the gate to Heaven.
 Were not such parents thine ? If so, then think

Of those who, silent on all this, yet teach
 Their children *something*, and discharge their part
 By training them to evil."

The extracts we have given will, we think, justify our expectation of a Poem, if Mr. Johns is encouraged and strengthened to proceed with his. Some of the descriptions of town scenes remind us of the minute painting home-touches of Crabbe, while the whole is characterized by a lofty and moral end. Believing, as we do, that the poetry of our Bard will aid the cause of the City Missionary and lead to new efforts of philanthropy, we taken this first opportunity of entreating our readers

"—to lend a listening ear,
 And a touch'd heart, to things thus long untold
 In Christian verse."

Memoir of Mrs. Jane Mawson, of Newcastle-on-Tyne, compiled from Diary and Correspondence, shewing the Progressive Influence of upon the Mind of a sincere Inquirer. Carefully compiled and edited an intimate Friend, with occasional Observations by the Author of "J Sacrifices," &c., and Dr. Frederic R. Lees. Pp. 245. London—Chas Brothers. 1846.

THIS little effort of biography is in a style new to Unitarian readers. composed, for the most part, after the fashion of the lives that about orthodox Tract Societies, with this difference—that here we have a p of a mind advancing steadily towards an intelligent and benign the while the heart retains all that is pure and fervent in early religious sions. The story is not very full of incidents, but it is unaffected pleasingly told. Jane Cameron was born at Sunderland in 1814—was b up by her mother amongst the Wesleyan Methodists. Her father she her infancy. She devoted herself from her youth to a religious lif zealously pursued the prescribed Methodist discipline. Her taste and l scenery preserved her from fanaticism. In Mr. Mawson she found a s partner, with whom she passed nearly six happy years. As a moth religious character deepened. In the year 1840, she and her husba moved from Sunderland to Newcastle. This circumstance hastened a c which had been for some time previous going on, in respect to her logical opinions, and soon she was led entirely away from the religiou cates of her youth. The story is best told in her own words, extracte her Diary:

"After much prayer and deliberation, my beloved husband and I united ourselves, we fully believe according to the will of God, to the under the care of Mr. Barker; some of our reasons for taking this step following:—We have received more spiritual benefit from his labours than any other minister. I would not disparage others, for there are many by we have been benefited; but this, from the itinerant constitution of Meth could not be perpetuated; we are constantly subject to changes wh neither pleasing nor profitable. For the last few years, as a family, w been passing through many and great trials, and I do not remember ever the sympathy of one of our ministers."

"When I heard Mr. B. had commenced a class, I ardently desired to in it. I accounted it an exceeding great privilege to sit under his mi but I felt it would be a far greater to share his weekly counsel and ad therefore visited his class a few times, and about the latter end of Sept we enrolled our names with the church. Yesterday I called to see Mrs. was much delighted with her: from all I can hear, she possesses the Cl spirit, and exhibits the Christian graces. I felt much pained on M account when speaking of the bitter persecutions he was experiencing his enemies. 'Every day,' said he, 'do they wrest my words,' &c. B meekness and forbearance I never before saw. May the Lord bless hi the aid of his spirit, that he may be able to stand in the evil day! W

united with a persecuted man, but he is happy : reviled, persecuted, maligned, for righteousness' sake : no stain upon his private life have his enemies dared to fix, yet I should not be surprised if they accuse him of all that's bad, so shamelessly do his enemies speak ; but no wonder : how can that which is equal love that which is spiritual ?"—Pp. 175—177.

The testimony borne by Mrs. Mawson in this passage to the imperfect sympathies of the Circuit ministers, is a strong condemnation of the itinerant system, and an argument for settled ministers, who may become familiar with their people in the gentle interchange of visits, and be prepared from kind and Christian hearts to offer living sympathy with every domestic woe.

The remainder of her brief course is interestingly told. Her religion amply prepared her for approaching trials. It had become less and less a religion of excitement and feeling, and more that of principle and practice. (P. 186.) Within a few days of the completion of her thirtieth year, she was removed to another world. She rejoiced to be able to prove that her new opinions, as they had not diminished her love to God or to Christ, so neither had they deprived her of spiritual consolation and hope in affliction. (P. 213.) This little book, we think, may be usefully distributed amongst those who are adverse to liberal theological views. It will shew them that, in a soil very different from that which they are taught is exclusively watered by God's grace, the fairest flowers of Truth and Love may blow.

The Citizen of Prague. Translated by Mary Howitt. In three vols. Henry Colburn, Great Marlborough Street.

We are anxious to notice this, the last of Mrs. Howitt's translations, not only as a work of uncommon merit in itself, but because it is superior in moral worth and intellectual power to any she has before introduced to us. In fact, we have not cordially approved of many of her choice, and therefore wish to claim credit for great discrimination in recommending the *Citizen of Prague* to our readers.

The scene is laid in Austria—the period, Maria Theresa's reign. In the then unsettled state of Bohemia, the trial for conspiracy, and the sovereign a Queen, a parallel has been found in the circumstances of Great Britain at the present time. We can only regret that the resemblance is not stronger between the Agitator of our sister country and Thomas Thyrnau, the Citizen of Prague, the noble and *disinterested* Patriot of Bohemia. The pleasant doings and stirring events of Maria Theresa's court are so skilfully grouped by the German authoress, that the volumes offer at once entertainment to the novel-reader and satisfaction and delight to the liberal politician.

In the present political degradation of Austria, it is cheering to reflect that the lofty sentiments and noble principles set forth by the *Citizen of Prague*, are in a language and form that will make them popular where they are most wanted. To us they offer an attractive lesson, and we are duly grateful to Mrs. Howitt for her spirited translation of them.

The Aristocracy of England: a History for the People. By John Hampden, Jun. 12mo. Pp. 336. London—Chapman, Brothers. 1846.

THAT the aristocratic elements in the English Constitution are numerous and powerful ; that they are more numerous and powerful in fact, than they are in the theory of the Constitution ; that the welfare of the nation requires that they should be checked and counteracted,—are propositions to which a large portion of our readers will accede. The author who devotes himself to the exposition of the evils of an Aristocracy is a friend of freedom, and is entitled to our gratitude if he execute his task with both spirit and wisdom. The little volume before us seems to be designed as a companion to Mr. Howitt's popular work on Priestcraft. There is much in it worthy of perusal

and commendation. It presents a strong, but very one-sided, argument, the author's object being to prove that an Aristocracy is, in the words of General Foy, a league of those "who wish to consume without producing, to live without working, to occupy all public places without becoming competent to fill them and to seize upon all honours without meriting them." A writer on Liberty should not have forgotten to make the concession, that there have been on junctures of high importance in English history when members of the Aristocracy have been examples of pure and generous patriotism.

We are compelled to notice with disapprobation our author's style. It is wordy, declamatory, and occasionally offensively coarse. He should have remembered his assumed name. Mr. Hampden was a gentleman, and one who spoke pure and idiomatic English. Nothing would have tempted him to indulge in the long and often-recurring series of vulgar epithets—some of them utterly unknown to the English tongue—which disfigure the page of the modern Hampden. These defects may, in the first instance, allure and gratify the uneducated amongst the people; but as readers grow in knowledge and taste, they will require in every History that aims to instruct them, the strength of facts and arguments, rather than of words, and will become increasingly sensible to the charms of a candid spirit and a pure style. It will be chiefly a collection of facts that this work will be read. If these were compressed into half their present space, and illustrated by ample references, a valuable book would be the result.

The Present State and Causes of Unbelief.

THE unpretending little pamphlet to which we ask, for a moment, our readers' attention—one of the fruits of Mr. Barker's press—was, we believe originally delivered as a popular lecture in the Presbyterian chapel at Chestnut by its minister, Rev. Mortimer Maurice. He has, we think, acted advisedly in now issuing it as a popular tract. Unitarian Christians have, as the names of Fleming, Lardner, Priestley, Wakefield, (Thos.) Watson, Belsham, and Channing attest, been long foremost in the defence of the common faith of the disciples of Jesus. They enter the field free from the encumbrances of the popular creed, and against them the champions of infidelity gain no victory. We are therefore, in an important sense, set for the defence of the Gospel—for its historical reality and truth, as well as its simplicity. If a day shall ever arrive when any considerable number of our body shall look with indifference on the department of duty thus committed to our charge in the vineyard of Christ, it will be to our minds a significant sign that our continuance as a separate denomination has ceased to be useful, and that the day of our extinction is deservedly at hand. But we anticipate no such calamity and have a strong conviction that, notwithstanding occasional eccentricities, the mind of the mass of Unitarians is strongly built up in the historical evidences of our most holy faith. If there be any who think otherwise especially, if there be any who desire to see the Unitarian body of England turn aside from the well-defined paths of Christian faith into the wandering mazes of German or Transatlantic infidelity—we commend to their attention publications like the present, as wholesome signs of the times.

Mr. Maurice states with sufficient precision what belief in the truth of the revelation is. He says it

"—implies belief in the divine origin of Judaism, and the divine author of Moses, the Jewish lawgiver; in the peculiar presence of God with the Jewish nation, and the fact of a succession of inspired teachers among them, in ancient times—the divine origin of Christianity—the belief of miracles as parts of necessary and historical evidences both of Judaism and Christianity—and the doctrine of the sufficiency of the Scriptures—and that the revealed will of God may be found in the canonical sacred books. It is possible that some might not embrace the earlier links in this chain of facts, yet hold fast the latter—or might receive some, but reject others not apparently so closely connected.

with Christianity. If such should be the case, I think we should not be justified in regarding them as unbelievers—certainly not according to the proper acception of the term.”—P. 2.

Our author then proceeds to his subject, and analyzes—1. The unbelief in the truth of revelation sometimes found in conjunction with philosophy and science; 2. That grounded on Scripture discrepancies; 3. That which rejects miracles as a means of proof; 4. That form of unbelief which has developed itself under the name of the Socialist principle; 5. The Mythical theory of infidelity. Traversing this wide field, and compressing his remarks into a tract of 12 pages, Mr. Maurice's views are necessarily general and popular. But they are judicious and suggestive. We have only room for one extract. After stating that the Mythical theory has found “little favour” in England, our author adds,—

“In justice, however, it must be observed, that mythism should be distinguished from the utter rejection of Christianity, inasmuch as it recognizes and enforces the spiritual principles of our holy religion. In fact, it leaves nothing for us to contemplate in Christianity but spirituality and great moral and religious ideas, while it rejects or represents as myths (or fables) all the personages and the external modes through which those divine ideas were communicated to us. We must trace the origin of this peculiar view of revelation to the desire of novelty, to the undue influence of the imagination, and to dissatisfaction with the ordinary methods by which the religious life is fostered. It is more allied to the spiritual activity of orthodoxy, than to the historical soberness of Unitarianism. In the freedom of its inquiries, it might seem indeed to be an offset from those who insist upon interpreting the Bible for themselves, fearless of consequences; but it is guided by different principles, and assimilates in spirit to the wildest extravagancies of unreasoning faith.” P. 10.

Questions on the History and Grammar of the English Language; with an Index of Reference, adapted to Latham's Elementary English Grammar.
By Henry Green, A. M. London—Taylor and Walton. Pp. 78.

TIME was when a knowledge of the principles of Grammar could be learned in this country only through the medium of the Latin tongue. But, thanks to the labours of that elegant scholar, Bishop Lowth—the first edition of whose Grammar, handsomely printed in 8vo, A. D. 1762, with several succeeding editions, lies before us—to Harris, author of *Hermes*, Priestley, Horne Tooke, Murray, and other cultivators of this field, the English Grammar has now been introduced into all our schools, and made accessible to the meanest capacity, and the fruits of this improvement cannot but be observed in the state of our literature for the last eighty years. Still, however, after the various laudable methods resorted to by ingenious men, lovers of the English tongue, with a view to bring this subject more satisfactorily before the public, there was need for some writer of greater research into the history of our language, to illustrate its derivation from its Saxon source, and more elaborately and acutely to explain its principles in a manner suited to the requirements of a philosophic age. This, we suppose, will be admitted to have been done by a late Professor of English Literature in University College, now returned to the most useful labours of the healing art.

The little work before us is designed and extremely well fitted to extend the usefulness of the important treatises which have proceeded from Professor Latham, and especially of his later work, the *Elementary English Grammar*, a closely-printed book of 212 pages, requiring for its appropriate employment by young persons such an aid and accompaniment as we find Mr. Green has here provided. We are not the less inclined, it may be assumed, to examine and to think favourably of this little treatise because its compiler is an ardent friend and active fellow-labourer in the cause which we have at heart, as well as a laborious and successful educator of respectable youth. We sincerely

think that this treatise will prove to those who examine it, how well entitled he is to have that important trust reposed in him, and we cannot doubt that it will add to his well-earned reputation. And, without detaining the reader any longer with remarks of our own, we will introduce him to two short extracts from the *Questions* themselves, from which he will be able to form his own judgment of their value.

- “1. Name the chief points in the Syntax of verbs.
2. With respect to number, what agreement is there between the subject, or nominative, and the verb?
3. Illustrate the concord of person between the subject and the verb.
4. Exclusive of the verb substantive, how many sorts of verbs are there?
5. Why are some verbs called *transitive*, others *intransitive*?
6. Of the three sorts of verbs, which governs the substantive in the nominative? which in the objective? and which governs no case at all?
7. Give examples in which the same word is used with two meanings,—one constituting it a transitive verb, the other an intransitive.”—P. 38.
- “1. What are the three kinds of government among words?
2. Is the governing word always expressed? If not, give examples to the contrary, and supply the omission.
3. When is a noun said to stand *absolutely*?
4. How may nouns standing absolutely be classed?
5. In expressing *distance* or *duration*, *time* or *space*, how is the noun used? and in what case was it originally?
6. When is it of practical importance to inquire in what case the noun used absolutely should be put?
7. How are we to decide which is the correct expression, “*He made as good proverbs as any one*, him only excepted;” or, “*He made as good proverbs as any one*, he only excepted?”
8. Out of what case, then, did such expressions originate? and of the two phrases, *him excepted* and *he excepted*, which is the correct one?”—Pp. 45, 46.

Two Orations against taking away Human Life, under any Circumstances; and in Explanation and Defence of the misrepresented Doctrine of Non-resistance, &c. By Thomas Cooper, the Chartist. Pp. 56. London—Chapman, Brothers. 1846.

In these certainly able and very striking Orations, Mr. Cooper professes his “mental state to be much altered by three years’ reflection.” He was three years ago a notorious Chartist leader, of the “physical-force” order. Reflection, during the intervening years, during two of which he was expiating in a prison the punishment of his offences against social order, has brought him to the conclusion, “the clear and conscientious conclusion, that all fightings and wars are wrong—that all taking of human life is wrong—even the taking of human life in self-defence.” Mr. Cooper is entitled, both by his candour and his abilities, to a respectful attention. We heartily wish him success in his benevolent efforts to detach the working class from plans of violence. We are not always convinced by his reasonings. They are, however, evidently sincere. Our wishes and feelings tend, in some degree, to the conclusion which he has so satisfactorily to himself attained; but we frankly confess, if our country were invaded, we should think it right to seek some other martyrdom than that which, on such an emergency, he holds up for acceptance, and would rather perish in resisting an invader than fall by the hands of our fellow-citizens for a very silly act, in choosing such a time to assert Peace principles.

PERIODICALS.

The Dublin University Magazine, No. CLIX.—From this Irish organ of High-church principles and ultra-Tory politics, it is not often that we can extract any thing that our readers would regard as worthy of their attention. In the

March No., however, is an article, written on the whole ably and fairly, on the subject of the modern German Reformer. It is entitled, "A Day with Rongé." The writer was at Heidelberg last summer, when Rongé visited the city and was called upon to open a new church.

"Having duly provided myself with a ticket, I repaired at an early hour to the cathedral of the 'Heiliges Gheist,' which had been lent by the Lutheran Church for the occasion; service had, however, already commenced when I arrived. I shall not easily forget the scene which met my eye upon entering the gallery of this cathedral; it was filled to overflowing—the very aisles were crowded, and the eager and devoted looks of the congregation, as they bent forward to gaze upon the simple and unpretending figure of the priest, who, clothed in a black robe, and with his hands meekly folded before him, stood in front of the altar, was (were) most impressive. Wreathed from pillar to pillar, and around the pulpit and altar, were garlands of beautiful flowers, to which the morning sun, struggling through the thick painted windows, imparted a tinge of gold; and when the vast congregation, rising, began to chant a hymn, the full and solemn strain of music pealing from the organ, the magnificent chorus swelled by a thousand voices—all were calculated to inspire the casual spectator with feelings not easily described. But when the music ceased, when the prayer was over, and when, amid breathless silence, the man whose fame had already filled Europe, in clear and silver tones, and with language full of fervid energy, began to detail, in a short discourse, the principles of his religion, the air of wrapt attention which pervaded the assembly was as remarkable as the scene was impressive.

"The service was performed in strict accordance with the rules which I have subjoined; and as I remained until its conclusion, I had an opportunity of observing the administration of the sacrament of the Lord's Supper, which was performed in a manner almost similar to that in our own Church.

"In principle, Rongé appears to be a rationalist of the lowest school, professing principles widely different from Czerski, who is at the head of another section of the movement party, professing an orthodox Christian creed.

"The religious principle is much more strongly developed in the latter than in the former of these two great leaders. While Rongé complains in nervous strains of the load which Rome has laid upon his spirit, of the weariness he feels under her yoke, Czerski dwells entirely upon the degradation which falls upon him as a Christian, and the absolute incompatibility of the maxims enjoined by the Romish Church with the pure and unadulterated word of God."

After some remarks on Rongé's tendency to the "Arian schism," and a recommendation of the liturgy and discipline of the Church of England as a cure for the evils of the German Catholic Church, the writer proceeds in his narrative, and describes a banquet given two days after the opening of the church by the citizens to Rongé:

"I went to the hotel about half an hour before the appointed time, and found the apartment already quite full. Two immense tables were ranged down the principal room, at which upwards of three hundred guests were seated, in anxious expectation of the arrival of Rongé. I obtained a place very near the head of the table, and just opposite the seat of honour which the guest was to occupy. After various arrivals of different personages, each of whom the assembly had confident expectation was the great man, and after as many disappointments, the door was at length opened, and in he came; the whole company rising to receive him with the most rapturous enthusiasm. I was seated very nearly opposite M. Rongé, and had, consequently, a fair opportunity of making my observations upon his outward man. In person he is of the middle stature, with handsome countenance, dark piercing eyes, and a fine head of long black hair; but I searched his face in vain for any of those lines of thought produced by severe study and reflection. The expression was intelligent, but certainly not characterized by that earnest seriousness which might have been expected. The Chairman, rising, proposed to the company the health of their guest, and at the conclusion of his speech placed upon his head a garland of flowers. Rongé then replied. He returned thanks for the enthusiastic reception he had met with, gave a detailed account of his progress through the various towns he had

recently visited, complimented the company assembled upon its repast and numbers, and said a good deal, the purport of which I could not moment catch, as he spoke with great rapidity and considerable gesticulation. When he had concluded, dinner was served up, of which he seemed to partake with great avidity, the crown of flowers remaining all the time upon his head. When the soup had been served, and the banquet was approaching its close, I saw his next neighbour directing the attention of M. Rongé to me, and I heard him whisper the name of my country. I could instantly observe a sharp, quick glance of the eye directed towards me; but no further observation was made until towards the conclusion of the repast; when, after the portion of the assembly had dispersed, M. Rongé directed his conversation to me, and made many inquiries as to the exact condition of the Roman Catholics in this country, which I answered according to the best of my information. He carried on the conversation exclusively in French, which he spoke with the same facility as German; and before we parted he presented me with a volume of songs, composed by himself, one or two of which I have endeavoured to render into English, and also with a copy of the rules of his Church, of which a literal translation is here given. This collection of songs has little poetical merit, but the preface is an important document, establishing as it does that this movement, as far as Rongé has been engaged in it, has been the result of long deliberation and mature reflection. But it will, perhaps, be the plan to let the reader have it in the author's own words.

"Preface to Catholic Poems by Johannes Rongé. 1845.

"The following poems were, for the most part, ready for the press at the beginning of the year 1843; but a friend kept them back, contrary to my intention, from an anxiety lest at that juncture they should prove more chievious than useful.

"Many of these poems will perhaps appear too late; but they will nevertheless serve for this purpose—to convince my opponents, who, for the sake of lessening my influence with my fellow-citizens, seek to insinuate that I have attempted what I have done without consideration and without time for reflection, or that I have followed a blind impulse. I have undertaken it with consideration, and as far back as the beginning of the year 1842 my determination was adopted. I knew the reform must begin—I knew also that Rome could last much longer—I knew that she must fall."

"A CONFESSION.

"Wand'ring upon the mountain side,
My heart beat free and brave,
But Rome's yoke soon pursued me there,
And I became a slave.

"A coat of sorrow I must wear,
All feeble is my tread—
Thou knowest, oh God, what load of care
Bows down my weary head!

"For daily they have tortured me
With many an artful wile;
Cruelty lurks in their heart,
Concealed by holy smile.

"Fearless alike in word and deed
When once their crimes begin,
For while God's name is in their mouth,
They are the slaves of sin.

"Deprived alike of worth and shame,
On their darkened road
They go, beneath a slavish yoke,
And have no fear of God.

"I must not love my fatherland,
But still a slave remain;
So base a thought my heart repelled,
And I was free again.

"At length aroused from thralldom vile,
My spirit spurned the yoke so blind,
And love has gained the victory—
Love which prizes all mankind."

"UPON COMPLETING MY THIRTIETH BIRTH-DAY.

"My life has reached its mid career,
But still an anchor binds me down,
And though the wish within me burns,
The fight must yet be fought and won.

"My glowing soul, with ardour fired,
Her wonted rest can nowhere find;
Away! away! she goads me on,
And leaves the slumbering earth behind.

"Amid high heaven a beacon flames—
I see its golden light afar—
It cheers my sinking spirit on,
I hail it as fair Freedom's star."

"Definitions concerning the Doctrines of Faith.—November, 1846.

"1. The Holy Scripture shall be our *one* and *only* foundation of Christian faith; the conception and exposition of which is freely given to reason, penetrated and influenced by Christian idea.

"2. As general tenets of our faith, we give the following symbol:—'I believe in God the Father, who by his almighty word created the world, and rules it in wisdom, justice and love. I believe in Jesus Christ, our Saviour. I believe in the Holy Ghost, a holy universal Church, forgiveness of sins, and eternal life.—Amen.'

"3. We reject the supremacy of the Pope, release ourselves from hierarchy, and determine, above all, to reject all concessions which might be made by the hierarchy, and in any possible manner tend to bring the free church again under its yoke.

"4. We reject auricular confession.

"5. We reject celibacy (obligatory celibacy).

"6. We reject the invocation of saints, the reverencing of relics and images.

"7. We reject indulgences, prescribed fasts, pilgrimages, and all such heretofore standing church regulations, which can only lead to a senseless religion of forms.

"8. We give to the church and to individuals, the task of vivifying the substance of our doctrines; and to the spirit of the times, to produce a corresponding acknowledgment.

"9. But we allow full liberty of conscience, free inquiry and exposition of the Holy Scriptures, restricted by no external authority; we rather abhor all compulsion, hypocrisy and falsehood—therefore, in the variety of apprehension and explanation of the doctrines of our faith, we find no grounds for separation or condemnation.

"10. We acknowledge only two sacraments, Baptism and the Supper of the Lord, without, at the same time, wishing to limit other congregations in the continuance of Christian usages.

"11. Baptism shall be administered to children, with the proviso of the confirmation of their faith when they shall attain mature understanding.

"12. The Lord's Supper shall be received by the congregation, according to Christ's institution, in both kinds.

"13. We recognize matrimony as an institution to be considered sacred, and require the blessing of the church on it, but recognize no other conditions or restrictions than those prescribed by the state.

"14. We believe and confess that it is the first duty of a Christian to confirm his faith by works of Christian love."

For the other Definitions we cannot now find room.

In conclusion, the writer states that the Grand Duke of Baden stopped by the police an intended demonstration, on the day after the banquet, of all the members of the German Catholic Church. Rongé was required to leave the

town immediately. The Duke, it chanced, passed on that day through Heidelberg on his way home from a grand festival of the Farming Society, held at Mosbach, on the Neckar. A couple of carriages and a few soldiers for an escort formed the whole cortege of the Duke.

"Few turned their heads as he passed by, and none bade 'God speed him.' An hour or two afterwards, the great Reformer went on his way, and every street and every house poured forth its inhabitants. Men and women, youth and age, the professor and the student, men of all ranks and classes, streamed forth in a mighty tide to hail him ere he went. It was more like the triumphal procession of a conqueror than any thing else. Wreaths were flung down from the windows as he passed; acclamations rent the air: while the Grand Duke of Baden, in his own dominion, passed unregarded by, the whole city rose like one man to thunder forth their applause and to bid farewell to the 'slechte falsche priester' of Germany."

We have only space to add, that the writer regards the movement to be as much *political* as religious. He traces much of the deep popular feeling to the conduct of the King of Prussia, who in the year 1815 promised a Constitution to his people in reward of their struggles against Napoleon, but who has never fulfilled his promise, contenting himself, instead of a Constitution, with presenting to them an Established Church, which they did not desire.

The Eclectic Review, April, 1846.—The first article is in condemnation of "Endowed Presbyterianism in Ireland." The Unitarians of that country are not noticed in the article, beyond an intimation that on some future occasion they shall receive the writer's attention. A candid review of the true workings of endowed Presbyterianism in Ireland would be a useful and interesting work, and would help us to solve some difficult questions in ecclesiastics. But the tone of the *Eclectic* is not dispassionate. The reviewer confesses at the outset that the motive which has drawn him to the subject is *the recent conduct of the endowed Presbyterians of Ireland in regard to the Maynooth question*. In the second article, the American Professor Bush's work on the Resurrection is very unsparingly condemned, the reviewer making it his aim to shew that the Professor's pretensions are unfounded, his philosophy shallow, his logic unsound, his exegesis based on *faul* and *fatal* principles. The reviewer appears more anxious to maintain intact the orthodox system than to follow truth. That we do not censure him without reason, let the following passage shew:

"The profoundest student of the Bible has something yet to learn. But the great outline of truth may be understood by a child. And could any one fundamental doctrine (and such the resurrection has ever been deemed) be shewn to be so stated in the Scriptures as to be *inevitably misunderstood* by the mass of readers, this would go far to destroy all confidence in the Bible as the rule of faith. We freely confess, could we be convinced of the truth of Mr. Bush's philosophy, we would sooner abandon the inspiration of the New Testament than adopt his exegesis."

Interpreted into plain English, this means—The popular doctrine alone is right—at least, it is the only doctrine we will receive; disprove it, and we reject the authority of revelation; if we may not keep our darling orthodoxy, we will fly to infidelity.—"Cromwell's Letters and Speeches" is a fine article, in the *Eclectic's* best style. In the last article, the *Eclectic* tears aside, though with a very gentle hand, the flimsy veils of the projected *Evangelical Alliance*. The sole results of the Alliance, so far, have been a series of maudlin speeches in praise of the Christian spirit of love and union. The projectors have not yet got beyond the *sentimental* objects of the Alliance, and it is our reviewer's opinion that they will never sufficiently combine to effect the *practical* objects. He is successful in shewing that the union now proposed between Churchmen and Dissenters is hollow and delusive. Both appear to "use a set of words in one sense when they use them in another, and neither use them in the

Well may he add, "Rome's union is far more sound and real than his." The reviewer dwells on the utter incompatibility of the Voluntary the Establishment principle.

Limit State-Churchmen degrades the whole into a farce. What might expose, becomes burlesque: or if consideration of the general character should repress the ludicrous, their self-delusion, approaching to a delirium, would excite the pitiful within us, till pain, in our inability to help would constrain us to avert our gaze. Declaring his brotherly equality, asserting a system which declares his vast superiority; invoking public recognition of his union with others in a spiritual faith, while taking a part in; the same brethren from joining in his spiritual worship; trumpeting war, his forbearance, his joy in our prosperity, yet openly or tacitly those whose theory, exemplified as often as opportunity is given, displays, annoys us, persecutes us, or, in its best displays, but tolerates us; Churchman acting thus—and thus acts each State-Church pleader for gelical Alliance—presents, in our esteem, a spectacle, we say not so far we wish not to excite mere human feelings, but so totally unchristian; we can find one more type only of the Christian character where suits assume a still worse aspect. That type, we hardly need to specify man who, dissenting from the State-Church principle, abhorring its end and policy, and more willing infinitely to endure its persecutions than to pay, yet listens with admiring and greedy ears to all his allied brother State-Church says, extols him for his liberality and candour, deems him an exemplar of all Christian graces, and, that we may quickly know, is pleased with and feels honoured by his commendations."

generally see men are very awkward, and say many foolish things, they have a concealed end in view. These Evangelicals, who are so Alliance and so eager in their professions of Christian love, are chiefly driven by hatred of Popery and its shadow, Puseyism. Unless the scheme ceases at once, we shall probably have some amusement in watching the guile and contradictions of these loving haters.

Monthly Religious Magazine (Boston).—This excellent periodical continues useful and pleasing character. We wish it devoted a larger portion to religious intelligence. The present No. contains an account of the new house of worship at Rowe, Massachusetts, to "God Christ." We are both amused and pleased with the account given of the society to complete and furnish the chapel.

ladies and children were by no means idle lookers-on, but *young and old* *ever once a fortnight to braid and knit and sew*; social meetings kept alive and love of all, and in six months their eyes and hearts were gladdened by sight of a goodly house, worthy the united and devoted spirit of the little * * * The house cost about 1650 dollars. * * * It is 35 feet by 44, small and odious, with a well-proportioned steeple, loudly inviting to itself some used bell. The internal arrangement is very appropriate; the pulpit is well neat, in which is a sofa, presented to the society; and before the pulpit organ chairs and a table, obtained by the labours of the ladies and

Two solar lamps suspended over the choir, and a new exterior to the organ, are also the fruits of female industry. Two solar lamps for the and a beautiful Bible, with four side lights, and carpeting for the aisles and the gifts of friends interested in this outpost of our Zion. The arrangement the gallery is peculiar; it, being designed for the choir only, extends to the body of the house, so that the singers are not lifted up out of the tion. Under the gallery are two closets suitable for libraries. Behind it there is painted in fresco a recess very appropriate, which gives a fine the house, and preserves the internal proportions. On the whole, our retired spot among the hills of Western Franklin have every thing to cheer their hearts and encourage them to perseverance."

INTELLIGENCE

AMERICA.

Condition of Unitarianism.—Evidences multiply upon us of the spread of Unitarian opinions, and of the increased ability and stability of our religious societies. Besides the gathering of new churches, we hear of the renunciation of Trinitarianism by ministers who have formerly been its public teachers. Several of our old houses of worship have been remodelled, or replaced by new and more convenient edifices. We especially rejoice to see that our congregations are taking advantage of the prosperous condition of the country, to relieve themselves of the embarrassment or inconvenience of debt.—The church at St. Louis, Mo., under the care of Rev. Mr. Eliot, have within the last year freed themselves from debt by a voluntary subscription of more than 8000 dollars for this single purpose.—The society in Montreal, Canada, of which Rev. Mr. Cordner is minister, have just raised by subscription from their own members 1000 dollars, by which they have cancelled all their liabilities, except for the land on which their house stands, to extinguish which a sinking fund has been established, that will amount to a sum sufficient for this purpose when the prescribed time of payment arrives.—The Unitarian congregations in and about Salem, Mass., have united themselves for the purpose of sustaining missionary operations in Essex county, and have, in reference to this object, adopted the name of the "Fraternity of Unitarian Churches in Salem and Vicinity." It includes the four congregations in Salem, and those in Beverly, Danvers, Lynn, Marblehead, and Gloucester. We understand that Rev. Mr. Stone, of North Beverly, will be employed by them as a preacher in that neighbourhood.—An Association of a somewhat similar character has been formed in the cities of New York and Brooklyn, the design and plan of which give promise of much usefulness. It has taken the name of the "Unitarian Association of the State of New York," and is meant to include not only the members of the congregations in those two cities, but the Unitarians of Fishkill, Albany, Troy, Trenton, Syracuse, Vernon, Rochester, and Buffalo, where regular societies exist, and any others of our faith in any part of

the State. Zebedee Cook, Esq., has been chosen *President*; Moses H. Grinnell, Esq., *Vice-President*; Messrs. P. M. Irving, George Ireland, S. J. Beals, Richard Warren, Seth Low, and W. H. Carey, *Directors*; William B. Allen, *Treasurer*; and James A. Cleveland, *Secretary*. The object of the Association is, in general, to promote the interests of Unitarian Christianity within the limits of the State; and the suggestions made in an "Address" which they have put forth, respecting the methods to be pursued for this end, shew that the plan originated with wise and energetic men.—The first annual Catalogue of the Meadville Theological School justifies the officers of the institution in "congratulating its friends upon its flourishing condition." The three classes contain twenty-three students, of whom fourteen have entered this year. The Library "has been increased the past year by an addition of 900 volumes—making in the whole 1400 volumes;" besides "800 volumes of text-books; the use of which is given to the students during their connection with the School." The plan of studies is comprehensive, and the Professors are indefatigable in their attention to the classes.—The rapid sale which Unitarian books obtain is a circumstance to which we can also refer with pleasure. The first edition of Mrs. Dana's *Letters on the Trinity* published last September and consisting of 1250 copies, has been sold, and the work is now in process of being stereotyped. The whole of the first edition of the *Memoir of Henry Ware Jun.*, by his Brother, consisting of 1500 copies, has been exhausted in two months, and a stereotype edition of larger type is now in press.

Ministerial Engagements.—The *Christian Examiner* gives us a list of twelve ordinations and installations, and of three dedications of houses of prayer, and intimates that in May they will have a further list to report. The Editor goes on to observe, "It is plain, that if in these days the pastoral connection is too easily dissolved, our congregations are disposed to re-establish the ministry among them as soon as possible. We cannot but hope that the evil of brief terms of professional life arising from frequent changes in the

parochial relations of ministers, has reached its height, and that we may soon witness a return towards the old ways. We have been glad to notice that in one or two recent instances the ecclesiastical council, called to introduce a minister to his charge by solemn religious services, have prefixed to the usual vote that they would proceed to such services, an expression of their regret that a condition had been included in the terms of settlement, by which the connection between the minister and the people might be terminated by a simple notice to that effect given by either of the parties. A similar course pursued by other councils convened for the same purpose might check a practice which has been permitted to grow up among us, we are confident, without due consideration of its probable effects.—The last two months have brought fewer *removals* than usual within our knowledge.—The Rev. Mr. Kingsley, of Stow, has resigned his connection with the church in that place. Rev. Mr. Barry, who, as we stated in our last No., was on the point of removing to Lowell to become the minister of the second Unitarian society in that city, has been obliged, by a return of serious physical indisposition, to relinquish all purpose of pursuing the labours of the ministry at present.—Rev. Andrew Bigelow, D.D., and Rev. S. B. Cruft, have become the successors of Rev. Messrs. Waterston and Sargent in the ministry-at-large, in connection with the Pitts-Street and Suffolk-Street chapels in this city.—The congregation at East Boston which has been for some time attending on the instructions of Rev. C. A. Farley, has been legally organized, under the title of the "Unitarian Society of East Boston."—A new society has been formed at Mattapoisett, a sea-port village in the town of Rochester, Mass.—A third Unitarian society has been gathered in the city of New York, under the ministry of Rev. Mr. Wellington, of the commencement of whose labours there we spoke in our last No. They hold their meetings, as we understand, in Grand Street, in the Eastern part of the city.

Harvard College.—The election of Mr. Everett as President has been confirmed by an *unanimous* vote of the Board of Overseers. That so many votes as 64 should have been given, and that all should be affirmative, was no less honourable to Mr. Everett than it was an omen of the future prosperity

of the institution. The remarks of the *Christian Examiner* are very cheering:—"We know not whether Mr. Everett or the public has more occasion to rejoice in the favourable circumstances under which he will commence his Presidency. In respect to its financial and literary interests, the College was never in a better position, and the discipline of the institution was never better maintained than it has been during the Presidency, *pro temp.*, of Dr. Walker. The Law school has found in the redoubled exertions of Professor Greenleaf all the compensation which it was possible to afford for the loss of Judge Story, while the Divinity and Medical schools have continued to enjoy the usual measure of public favour."—The report of the Committee appointed to consider the expediency of separating the Theological department from the College (the object of so much bitter sectarian clamour amongst the united orthodox hosts of New England), has, for the present at least, settled that question entirely. The decision is, that the College officers "have no power, in law or equity, to transfer the property and confide these trusts to any other person or corporation." The orthodox assailants of the Theological department of the College appear subdued, for "the Report was accepted without debate." The *Christian Examiner* closes its remarks thus:—"Rather less than a year ago, we spoke of the College as 'passing through a trial,'—such, however, as it had often encountered before. We congratulate its friends that it has passed through this trial with an increased security against future assaults upon the liberal principles on which it has long been conducted. The attempt to introduce a change has met with a defeat, which we regard with the more satisfaction, because it has been brought about by the clear expression of public sentiment, in rebuke of those who, whether for political or religious ends, would have removed the institution from the control of its present guardians."

DOMESTIC.

Cheshire Presbyterian Association.

The 19th half-yearly meeting was held, for the first time, at Dean Row, on Good Friday, April 10. The Cheshire ministers were on this occasion joined by Rev. J. G. Robberds, of Manchester; Rev. J. Taylor, of Newton-

Hoath; Mr. Palmer, of Manchester; and in the evening, by Rev. W. Vidler, of London. There was a fair attendance of lay friends from Manchester, Dukinfield, London, Knutsford, Stockport, Macclesfield, and other places. The day was very propitious to this rural gathering, being bright and warm, although on the distant hills many streaks of unmelted snow, the remains of the recent storm, were to be seen. On entering the neat chapel-ground, a pleasing sight struck the eye,—a garland arch spanning the entrance gateway. This, and a profuse adorning of the same kind in the interior of the chapel, had been the spontaneous tribute of affection by the scholars of the Dean-Row chapel, on the occasion, a few days previous, of the marriage there of a gentleman who has been the principal lay conductor of the Sunday-school. The devotional service was conducted by Rev. D. Davis, of Stockport. The sermon was, by the appointment of the Committee, preached by Rev. William Fillingham, of Congleton. From the words of Jude 20, "Building up yourselves in your most holy faith," the preacher took occasion to give a cursory view of the great religious movements going on in our own and other countries, accompanied by a series of judicious and very happy reflections. The sermon was listened to throughout with marked interest and satisfaction. It happily combined zeal for the diffusion of pure religious sentiments, exposure of the inconsistencies of some professors of orthodoxy, and the maintenance of a charitable and catholic spirit.—A handsome collection was made in aid of the funds of the Society.

After the service, the Rev. John Colston presided at the business meeting. The reading of the minutes * re-

minded the members of the loss which, since the last meeting, they had sustained by the death of their valued associate, the late Rev. William Johns, of Cross Street.

The services of the preacher and supporter were acknowledged by a vote of thanks. The resignation by Mr. G. V. Smith of the office of Assistant Secretary to the Tract Society was accepted, and a resolution passed congratulating him on being called to the important and honourable post of Professor of Theology in Manchester New College. Mr. Davis was elected Assistant Secretary.

It having been stated that the absence from the meeting of Rev. Jas. Hawkes, of Nantwich, was occasioned by illness, the following resolution was passed thereupon:—"That the members of the Association desire to express their deep sympathy with their old friend and associate, the Rev. James Hawkes, of Nantwich, in his present withdrawal from his public duties by sickness and the infirmities of age. That they earnestly pray that he may experience in his decline all the consolations and inspiring hopes which, in the spirit of Christian love, he has delighted to carry to the hearts of others."

The meeting next proceeded to offer a tribute of respect to the memory of the late Rev. Robert Aspland, of Hackney. The resolution in which it was embodied was proposed by Rev. William Fillingham and seconded by Rev. Mortimer Maurice—"That, in common with other friends of civil and religious liberty throughout the United Kingdom, this meeting testify their deep sense of the eminent services rendered by the Rev. Robert Aspland, of Hackney, to the cause of Christian Truth and Freedom during an active and faithful ministry; and to those in whose affections his worth must ever live, offer the expression of regard for his memory, and of sympathy with them in their loss."

Before they separated, the ministers and other friends from a distance tendered to Mr. Colston and his flock their hearty congratulations on the restoration of the ancient and interesting chapel at Dean Row, and on the successful issue, so far, of the exertions of

* At a meeting of the Committee held at Macclesfield, Dec. 23, 1845, the following resolution was adopted, on the motion of Mr. Aspland, seconded by Mr. Green:—"That we cannot meet on this occasion without sorrowfully calling to mind the loss we have sustained by the death of the late Rev. William Johns, minister of Cross Street, in this county. That we hold in affectionate remembrance his sterling qualities as a man and a friend, and that we desire to record our admiration of his exact scholarship, his ardent love of truth, and his devotion to the sacred Scriptures as the only source of divine truth. That our Secretary communi-

cate this resolution to the widow and daughter of our departed friend, with the expression of our deep sympathy with their sorrow under their painful bereavement."

both pastor and people to restore not only the walls, but the Christian usefulness, of their House of Prayer.

Many of the friends now walked to the neighbouring village of Wilmslow, where a hospitable dinner was provided. But they returned at a very early hour to attend the tea-meeting held in the new school-room of the chapel. There was a large attendance, and the proceedings afterwards in the chapel were protracted, under the presidency of Mr. Colston, until long after the sun had set. Speeches on the usual topics were delivered by the Chairman and his friends; and thus ended the proceedings of a very agreeable, and we may believe not unprofitable, day.

Strangeways Chapel, Manchester.

In the large room below the above-mentioned place of worship, a tea-party was held on the evening of Monday, the 30th of March, on a very interesting occasion—the final liquidation of the debt which has for some time past somewhat hindered the efforts of the congregation. As the society is, comparatively speaking, a new one, it may be interesting to give some account of its formation and gradual increase in numbers and usefulness.

About the years 1823 and 24, it was thought by some of the zealous Unitarians of Manchester that an effort might be made with advantage to establish a society in Salford. A room was accordingly taken, and meetings held in it, with success so encouraging, that in the year 1825 a chapel was built, and the Rev. J. R. Beard, a student of Manchester College, York, invited to become the minister of the congregation. Mr. Beard accepted the invitation, and has never since removed.

The legitimate members of the congregation at the beginning of his ministry did not number more than between 30 and 40 adults, but by the year 1836 they had increased so much, that it was thought advisable to erect a new chapel. A site was fixed upon not many yards from the old one, but on the opposite side of the river Irwell, and the first stone laid in September of that year. But before the new chapel was ready for occupation, disagreements unfortunately broke out in the congregation, it was taken possession of by a part only of the society, and the minister and the majority of his people remained in their old place of worship. Here they were saddled

with a heavy rent, as the old chapel had been sold to assist in defraying the expense of building the new one. But they still steadily persevered, and when, in the latter end of the year 1842, the new chapel was offered to them for £2400, it was resolved to attempt the purchase. By a vigorous effort on the part of the congregation and the kind assistance of friends, £1400 was raised and paid in the short space of three weeks, and on the third Sunday in January 1843, they opened the chapel. They always found the debt, of £1000, however, under which they yet laboured, a serious impediment, and at Whitsuntide 1844 held a juvenile bazaar in the school-room, which realized about £200; and when, at the beginning of the present year, the mortgagee demanded the payment of the money, they resolved that they would contract no new obligations, but pay off the debt at once. The members of the congregation again contributed liberally, and with the kind assistance of Unitarian friends in London, Liverpool, Birmingham, &c., and especially in Manchester itself, their object was accomplished; and at the tea-party, the Treasurer announced that the Committee hoped to have a sufficient surplus from the subscriptions and the collection the day before, to paint and decorate the chapel.

On Sunday, the 28th of March, two sermons were preached in the chapel by the Rev. G. Harris, of Newcastle-upon-Tyne, and collections, which amounted to about £47, made in aid of the subscription. The tea-party took place on the following evening, when about 350 persons sat down to tea in the school-room beneath the chapel. Dr. Beard, the minister of the congregation, was in the chair, supported by Mr. Harris, the eloquent preacher of the day before; and among other gentlemen present, we observed the Revds. J. G. Robberds, J. J. Tayler, W. Gaskell, W. Harrison, W. Whitelegge, of Manchester; F. Howorth, of Bury; R. B. Aspland, of Dukinfield; D. Davis, of Stockport, &c. Our limits will not permit us to give a detailed report of the speeches on this interesting occasion: we will merely state, therefore, that the meeting was addressed by Dr. Beard, Messrs. Robberds, Aspland, Gaskell, Harris, Tayler and Howorth, Mr. J. Woolley, Mr. Brittain and Mr. C. Grundy, and that the greatest cheerfulness and good feeling pervaded the whole evening. Thanks

were voted to Mr. Harris, who responded in an able and energetic speech; and the proceedings of the meeting were closed with prayer from Mr. Robberds.

Unitarianism at Huddersfield.

On Sunday, April 4th, a large room, capable of holding 150 persons, was opened for public worship by the Unitarians at Huddersfield, who have engaged the Rev. George Heap, late of Lydgate, to be their minister. Though the weather was unfavourable, yet there was an excellent attendance in the morning, and in the evening every seat was filled, and several were standing for want of room. Rev. G. Heap was most happy in his discourse in the morning, the subject being taken from Mark xii. 29, "Hear, O Israel, the Lord thy God is one Lord." After dwelling upon the more elevating influences of such belief upon character, over those of the popular doctrine, in which were many beautiful and soul-stirring passages, he concluded his sermon by a quotation from Channing's discourse upon the dedication of the second Unitarian Church in New York, beginning with—"We have erected this church amid our homes as a memorial of God." In the evening, the Rev. C. Wicksteed, of Leeds, preached from the Epistle of Jude, 3rd verse. After speaking of religion as having a foundation in our nature, and having manifested itself in all ages in the history of the world, amongst the most barbarous as well as the most enlightened and civilized nations, he observed, it still continued to shew itself in the present day, and impelled those who met on the present occasion, who were not satisfied with the views of those around them, as being so derogatory to the character of their Heavenly Father, to open a room where they might meet together and offer Him a more pure and spiritual worship. This they were compelled to do from conscientious motives, and a wish to spread the truth as it is in Jesus. He then drew a sketch of the popular doctrines, and shewed how degrading and unspiritual such views were, contrasting them with the more simple and beautiful faith of Unitarian Christianity. The audience were deeply interested in both services, and felt grateful that at length their wishes had been accomplished, though through much conflict and difficulty, and that they were allowed the privilege of wor-

shipping God according to the dictates of their own consciences. It was altogether a most gratifying day, and will long be remembered with heartfelt emotion. As considerable expenses have been incurred in the fitting-up of this place of religious worship, any donations towards the object will be thankfully received by Mr. S. C. Kell, or Mr. W. Hornblower, Huddersfield.

Southern Unitarian Society.

The annual meeting of the Southern Unitarian and Southern Unitarian Fund Societies took place on Good Friday, at High-Street chapel, Portsmouth. The Rev. Porter Orr, of Ringwood, introduced the service, and the Rev. E. Tagart preached the annual sermon, from Matthew xxvii. 46, "My God, my God! why hast thou forsaken me?" The object of the preacher was to shew the greatness of Christ's character, as eminently manifested towards the close of his ministry, and particularly in all the incidents connected with the crucifixion. He shewed that we were not to infer from these words any mistrust by Christ of his Heavenly Father. They were the opening part of the 22nd Psalm, the final portions of which were of a devout and triumphant character, and were probably present to his mind. He observed that they were utterly inconsistent with the idea of his being the Supreme Being whom he was addressing. Whilst the orthodox view rendered unintelligible and mysterious all his sentiments and conduct, the Unitarian sees the scriptural, impressive, practical view expressed in the Gospels and the Epistles—"that it became Him for whom are all things, and by whom are all things, to make the Captain of their salvation perfect through suffering."

At the business meeting of the Societies, A. Clarke, Esq., in the chair, the Rev. E. Kell read the annual report, which contained interesting accounts of the congregational proceedings of Chichester, High-Street and Thomas-Street, Portsmouth, Newport, Southampton, Poole, Wareham, and the Isles of Jersey and Guernsey. A considerable number of tracts from the Society's stock had been distributed during the past year. The room lately used by the Philosophical Society at Southampton had been engaged for public worship, and was to be opened on April 19th, by the first of a course of lectures from Rev. E. Chapman. A

resolution was also passed requesting the ministers to make renewed exertions in their congregations to obtain additional subscribers, with a view to promote the greater efficiency of these Societies, and provide for the support of public worship at Southampton. At the close of the business meeting, between 50 and 60 persons partook of a cold collation in the Sunday-school, B. Adams, Esq., in the chair, and much interesting discussion took place as to the best modes of advancing the cause of religious truth. At five o'clock, nearly 400 persons sat down to tea at the Queen's Rooms. The Rev. J. Fullagar presided, and the assembly was addressed by the Revs. E. Tagart, E. Kell, E. Chapman, Porter Orr, Messrs. Adams, Sheppard, &c. Among other sentiments was one in reference to a lady, who as a witness at the assizes at Lewes refused to take an oath—"Miss Ashby and all those who, even in the face of fine and imprisonment, give proof of their Christian sincerity—may her noble conduct on a late trial tend to the abolition of oaths in the civil and ecclesiastical administration of justice." Between the delivery of the various addresses, which were characterized by an ardent zeal to promote the diffusion of the faith once delivered to the saints, some excellent pieces of music were sung by the chapel choir.

Manchester District Sunday-School Association.

This useful Society, which grew out of a friendly meeting of the Unitarian Sunday-school teachers of Manchester which took place two years ago, (see C. R., N. S., I. 262,) held its annual meeting on Monday, April 13, at Dukinfield,—this being an experimental meeting, to ascertain the practicability of holding the meetings alternately in Manchester and the neighbouring villages and towns. Notwithstanding the showery and uncertain weather, a large company assembled about five o'clock in the spacious upper room of the old chapel Sunday-school. There were present representatives from the Manchester, Miles-Platting, Bury, Stand, Gee-Cross, Boston Mills (Hyde), Oldham, Platt, Dob-Lane, Mottram, Mossley, Dukinfield, and other Sunday-schools. There were present the following Unitarian ministers: Revs. J. G. Robberds, J. J. Tayler, Dr. Beard, F. Howorth, J. Taylor, P. P. Carpenter,

J. Brooks, W. Whitelegge, J. Layhe. There were also present many of the ministers and friends belonging to the lately-formed *Christian* societies of Dukinfield, Ashton, Stalybridge, Mottram and Mossley, who appeared to take a deep interest in the proceedings, and whose schools will probably be hereafter enrolled in the Association. Another interesting feature of the meeting was the presence of the Rev. W. Vidler, of London, the Secretary of the Sunday-school Association, who came at the earnest invitation of the Sunday-school teachers of Dukinfield, and was deputed to represent the Society of which he is the zealous and efficient officer. About 300 persons partook of tea and coffee. The chair was taken by the Rev. R. Brook Aspland, as minister of the place. After a few words of welcome, he called on Mr. E. P. Lamport, one of the Secretaries, to read the first part of the Report.

The Rev. J. G. Robberds, in an able speech, proposed the 1st resolution: "That the members of the Manchester District Sunday-School Association desire most cordially to co-operate with the Sunday-School Association, and have great pleasure in welcoming amongst them the Rev. William Vidler as the representative of that body."

To this resolution, which was immediately seconded and carried by acclamation, Mr. Vidler made a suitable and interesting reply, giving a history of the proceedings of the London Committee, and exhibiting the various publications of the Association, designed to promote sound and religious instruction in Sunday-schools. He made an urgent appeal to the friends of education present to strengthen the hands of the Committee by donations and subscriptions. At a later part of the evening, at the suggestion of Rev. P. P. Carpenter, a collection was made in the room in aid of the Central Society's funds. The Chairman called on Mr. Curtis, the other Secretary, to read the second part of the Report.*

Rev. Dr. Beard, in proposing to the meeting the adoption of the very interesting reports of the Secretaries, offered to give, for the benefit of the Association, a series of Lectures at Manchester on the Geography of the New Testament, which he would entitle "The

* Both these interesting documents were intended for insertion this month, but we cannot find room for them. They shall appear in our next No.

Travels of our Lord and Saviour Jesus Christ."

Mr. Charles Beard proposed—"That the following gentlemen be appointed the officers for the ensuing year: *President*, Samuel Robinson, Esq. *Vice-Presidents*, S. D. Darbishire, Esq., J. Heywood, Esq., Martin Schunck, Esq., J. A. Turner, Esq. *General and Corresponding Committee*, Revds. J. G. Robberds, J. J. Taylor, William Gaskell, Dr. Beard, Manchester; R. B. Aspland, Dukinfield; F. Howorth, Bury; David Davis, Stockport; W. S. Scholefield, Oldham; R. Smethurst, Monton; Dr. Harrison, Chowbent; P. P. Carpenter, Stand; J. Colston, Styal; J. Brooks, Hyde; F. Baker, Bolton; H. Green, Knutsford; G. V. Smith, Macclesfield; Mr. Robert Cousins, Boston Mills, Hyde; Mr. Edward Knight, Altrincham; Mr. Charles Lampport, Dean Row; Mr. William Robson, Warrington; with power to add to their number. *Executive Committee*, Mr. J. O. Curtis, Mr. Edward P. Lampport, Mr. Thomas Duffield, Lower Mosley Street, Manchester; Mr. J. Glossop, Mr. T. Brittain, Mr. Palmer, Strangeways; Rev. J. H. Layhe, Mr. D. Winstanley, Miles-Platting. *Honorary Secretaries*, Mr. J. O. Curtis, 42, Oswald Street, Stretford New Road, Manchester; Mr. E. P. Lampport, 95, Loyd Street, Manchester."

Mr. Palmer proposed, and the Rev. F. Howorth in a brief but animated speech seconded, the following resolution: "That this meeting regards the improvement of the heart and the elevation of the whole character by the inculcation of moral and religious principles, as the grand object of Sunday-schools, and would look upon all other instruction as merely subservient to this noble end."

Rev. J. J. Taylor, after some interesting remarks, proposed the 5th resolution: "That the amount of good now effected by our Sunday-schools is highly encouraging, and demands from their friends and supporters increased efforts to improve their efficiency and extend their usefulness."

It being now time for the Manchester friends to prepare for returning, Mr. Curtis briefly proposed the 6th resolution: "That the nature, importance and advantages of the work of Sunday-school Teachers require of them the utmost regularity and punctuality of attendance, the most untiring devotion, and an unwearied progress in mental and moral excellence."

On the motion of Dr. Beard, a vote of thanks was given to the Chairman for his services, and to the Dukinfield friends for their kind and hospitable reception of the members of the Association. Before the teachers separated, the Rev. P. P. Carpenter proposed, and Rev. F. Howorth seconded, each in a very earnest and interesting speech, the adoption of an Address to the Sunday-school Teachers of the United States of North America, deprecating war between the two nations. Without at all entering into the merits of the dispute respecting the Oregon territory, the Address contained a "Christian protest against attempting the settlement of the question by a resort to arms." In conclusion, it called upon Transatlantic Teachers "to instil into the youthful mind a horror of war and all its accompaniments; to teach the young to look beneath the glittering exterior of the soldier's profession, and the dazzling parade of military glory; and to train them to look upon the inhabitants of all countries as brothers, to reverence the claims of humanity, the sacredness of life, and the great principles of that Gospel which teaches that it is better to suffer than to inflict injury, to die than to kill."

The Chairman having put to the persons present, in their individual capacity as Teachers, (for the meeting of the Sunday-School Association was previously dissolved,) the acceptance of this beautiful Address, it was adopted by an unanimous vote.

A hymn was sung and the proceedings closed with prayer.

In closing this brief outline of the proceedings, we remark with satisfaction that all the hints we ventured to throw out a year ago (*C. R., N. S., I.* 263) have been already effectually carried into operation. We rejoice that the District Association promises to confer much future benefit on the Sunday-school system in Lancashire and Cheshire, where perhaps it is carried out as completely as in any part of the kingdom.

Ministry to the Poor in Manchester.

The annual meeting of the friends and subscribers to this institution (which is supported by the three Unitarian congregations) was held in the boys' school-room, Lower Mosley Street, on Monday, April 20th. There were present, the Revds. Hugh Hutton, of Birmingham, John Kenrick, J. G. Rob-

berds, J. J. Tayler, Dr. Beard, and John Layhe, the minister to the poor; Messrs. J. B. Smith, James A. Turner, &c. Mr. Robert Nicholson was called to the chair. The Rev. J. J. Tayler, in the unavoidable absence of the secretary (the Rev. William Gaskell), read the missionary's report. While protesting against the number of visits being any test of the result of the mission, he stated that he had paid last year about 3500 visits, and that in the mission school there were an average number of 375 teachers and scholars on the books, and an average attendance of 260. Service was regularly conducted in a room in Miles-Platting Mechanics' Institution; but the want of a building entirely set apart for divine worship, is very sensibly felt. The missionary stated, in accordance with what he believed to be the views of the supporters of the mission, that no efforts had been made at proselytism: but he never shrunk from the maintenance, on all proper occasions, of what he believed to be the truth. The condition of the working classes throughout the year had been generally favourable, and he had been particularly gratified to observe a better feeling towards the higher classes than he had ever before remembered; and this he had attributed to the efforts that had recently been made to promote the welfare of the working classes, by the establishment of public parks, &c. The meeting was addressed, and resolutions were moved, by Mr. Benjamin Syddall, the Rev. J. G. Robberds, Dr. Beard, Rev. J. A. Turner, Mr. E. Shawcross, and the Rev. Hugh Hutton, of Birmingham, who gave a very interesting account of the results of the mission in that town. Besides the usual resolutions, it was determined to make arrangements for a tea-party, to be held, probably, at Miles-Platting; by means of which the supporters of the mission might be brought into contact with the poor people there. The proceedings terminated shortly before ten o'clock.

Mode of celebrating the Lord's Supper at the Unitarian Chapel at Bottle.

SIR, — When, a few months ago, I undertook the charge of the Unitarian congregation at Bottle, (which place, however, I am only enabled to visit weekly from London,) I found that the celebration of the deeply-affecting ordinance of the Lord's Supper had

been very thinly attended, and that for some months it had been entirely discontinued. I have so great a respect for established forms as to wish to preserve them, so long as they are found to answer the ends for which they were at first adopted. But here was a case in which it was obviously desirable that some new method should be tried, that, by way of experiment, some change should take place either in the period of its recurrence, or the mode of celebrating this rite, or both. Meetings of the church were held to take into consideration a proposal for adopting the practice of the Kirk of Scotland, which has been found in general to be attended with favourable results, of celebrating this ordinance only twice in the year. This proposal met with unanimous approbation, and it was further agreed that there should be no other service on these occasions, with the view of obviating the two difficulties, of the fatigued state of mind in which a second service is entered upon, and the opportunity it affords for a separation between communicants and non-communicants. Sunday, the 16th of March, having been fixed on, much pains were taken by the minister during the four previous Sundays to impress upon his hearers the social character of the ordinance, the equal obligation and privilege of all the disciples of Christ to partake of it, and the edifying and instructive example it would set if it were made the common act of the whole church. This plan was attended with complete success. All were present (with two or three exceptions), all partook of the ordinance, and all agreed that they had commemorated their dying Lord with greater interest than ever they had done before. The society, however, still consider this as an experiment, and are prepared to return to the old method, if after repeated trials the new one should not be found to be attended with the advantages of an increased number of communicants and an increased interest in the celebration of this too much neglected rite.

I have taken the liberty of laying before your readers a plain statement of these facts, in the hope that ministers and congregations may, in cases where the evil referred to has been long felt, be induced, laying aside all prejudice, to take into their impartial consideration whether any, and what, change would be likely to promote the design of the Great Head of the Church in his

injunction to "shew forth his death until he come."

GEORGE KENRICK.

Regent Square, April 15.

The Barker Steam-Press.—The Committee announce with grateful acknowledgments, that the subscriptions are now sufficient to purchase a Printing-Machine and Steam-Engine; the sum in the hands of the Treasurer, on the 8th April, being £509. 1s. 10d. They have, therefore, contracted for one of Napier's Machines, with all the new improvements, the cost of which will be about £400; and they have authorized Mr. Barker to order a Steam-Engine, which he has in view, the expense of which will be about £100. Should any sum remain, after paying for the Steam-Press and Steam-Engine, it will be applied towards the purchase of fittings for the Press and extra type, which the Steam-Engine will render necessary. And for this purpose, and in order to render the gift as complete as possible, the subscription will remain open until the day of meeting for presenting the Press, when the accounts will be finally audited and closed.—The presentation will take place in Whitsun-week, when Dr.

Bowring will attend and lay on the first sheet, and also take the chair at an evening meeting, for which preparations are now being made by Rev. C. Wicksteed and a local committee. The precise day is not fixed, but it is believed it will be on Saturday, the 6th June.

General Baptist Assembly.—The General Assembly of the General Baptist Churches will be held, as usual, in Worship-Street Meeting-house, near Finsbury Square, London, on Whit-Tuesday, June 2. Business will commence at 9 o'clock in the morning, and the public service at 11. The Rev. Dr. Sadler, late of Hackney, will preach.

CONGREGATIONAL.

The Rev. JOHN OWEN, of Warminster, in consequence of having accepted a cordial and unanimous invitation from the congregation at Lydgate, near Huddersfield, has announced his intention of resigning the pastoral charge of the Presbyterian congregation at the former place at Midsummer next. The vacancy thus created it is desirable immediately to supply. References may be made to Henry Wansey, Esq., Warminster, Wilts.

MARRIAGES.

1846. March 21, at the Unitarian church, St. Peter's Square, Stockport, JOSHUA DAVIES to JANE BOWDEN.

March 26, at the Dissenting chapel, Market Place, Kendal, by the Rev. Ed. Hawkes, M.A., HERBERT BROOM, Esq., of the Inner Temple, Barrister-at-law, to ELLEN THORNTWHAITE, eldest daughter of the late John Thomson, Esq., M.D., of Leeds.

March 30, at the Unitarian church, Cheltenham, by the Rev. Wm. Bankhead, Mr. THOMAS DAVIS, of Swansea, to Miss ANNE ALLEN LEE, of Cheltenham.

April 2, at the Presbyterian chapel, Dean Row, by the Rev. J. J. Tayler, B. A., CHAS. LANFORD, Esq., to CHARLOTTE, eldest daughter of Lea Birch, Esq., of Catrick, near Manchester.

April 6, at Shaw's-Lane chapel, Altrincham, by the Rev. Chas. Wallace, A.M., JAMES WARREN, Esq., Merchant, of Philadelphia, to Miss MARGARET

WEBB, daughter of Mr. Matthias Webb, of Bowdon Downs, near Altrincham.

April 7, at the Unitarian chapel, Mead Row, Godalming, by the Rev. Maxwell Davidson, JOHN, eldest son of Mr. Isaac ELLIS, of Artington, to ELIZA, only daughter of Mr. James ELLIS, of Littleton, Guildford.

April 9, at the Old chapel, Dukinfield, by the Rev. R. Brook Aspland, M.A., Mr. SAMUEL NEWTON, of Line Edge, to Miss PHEBE ANN DAWSON, of Dukinfield.

April 16, at the Unitarian chapel, Chowbent, by the Rev. Dr. Harrison, WALTER MADERLY, fifth son of the late STEPHEN CURTIS, Esq., of London, to LOUISA, youngest daughter of T. B. W. SANDERSON, Esq., of Laburnum House, Atherton, Lancashire.

April 16, at Bolton, by the Rev. F. Baker, M.A., Mr. WILLIAM PRAT to MARY ANN, daughter of Mr. John PEARSON, of Boston, Lincolnshire.

OBITUARY.

An old and attached friend of mine, and, what is of more importance, a sincere, a devoted, a consistent professor and advocate of Unitarian Christianity, Mr. FRANCIS JOHNS, of Falmouth, having recently paid the debt of nature, I am anxious to pay a small tribute to his memory. Mr. Johns, with myself, was for many years a member of the Wesleyan Methodist connection; we were class-leaders at Falmouth when our separation from that body took place. We were not, indeed, expelled from the society for our supposed errors, but we were not permitted to hold our official situations, and were otherwise made so uncomfortable by the conduct of the Wesleyan inquisitor, (the then superintendent of the circuit,) that we deemed it prudent to withdraw.

Previous to our separation from the Methodist society, six of its most respectable members at Flushing, persons whose characters would have graced any religious body, were expelled from that society simply for refusing to answer in the affirmative questions that were put to them on certain doctrines which their interrogator deemed orthodox, not because they were Scriptural, but because they were Wesleyan. In conjunction with these friends and others, we immediately commenced religious worship on Unitarian principles at my own house, October 25th, 1812. We afterwards hired a school-room for our Sunday exercises, then engaged it for our sole use, and ultimately obtained a building which had been a theatre, and converted it into a chapel. In all these and subsequent proceedings, my highly-esteemed friend Johns took a deep interest and an active part. His energetic mind was fearless in the pursuit of truth, honest in the avowal of his convictions, and fully prepared to abide by the consequences of uniting with a sect every where spoken against; and these consequences were frequently of a painful nature, and, as to pecuniary matters, of a costly character; yet none of these things moved him; he went forward, cherishing his warm-hearted zeal and indulging his sanguine expectations as to the rapid spread and final triumph of that view of Christianity which he had embraced, and which his growing experience satisfied him was the truth "as it is in Christ Jesus."

I have heard little of him lately, but

learn that he retained his steadfastness and earnestness to the last, and died under the pleasing influence of the genuine Christian faith. Mr. Johns' death took place on the 29th December. If "an honest man's the noblest work of God," then the man whom I have called my friend, and who sustained that character for nearly half a century, although comparatively in the humbler walks of life, was one of "Heaven's true nobility."

I look back with peculiar pleasure to that portion of my life when I was engaged, with other inquiring minds at Falmouth and Flushing, in the ardent struggle with error, superstition and bigotry. I gratefully recollect those who dared to be free and honest, several of whom made a good confession in their lives and at their decease, affording a complete refutation of that unjust insinuation, so frequently made, that Unitarianism is not calculated to render its professors happy, especially at the hour of death.

I have ever regretted the necessity for discontinuing public religious worship at Falmouth, from the want of funds to provide a suitable minister; but I rejoice that my old friends, few as they are, continue to hold meetings for social worship in a private room; nor have they yet abandoned the hope that a place may be provided, a minister obtained, and a congregation established, for which they have my best wishes.

Feb. 13, 1846. R. K. PHILP.

1846. Jan. 2, in his 69th year, PETER LOMAX, Esq., of Lever House, near Bolton. He was the last surviving representative of an ancient and respectable family, one of whom married a sister of the celebrated Oliver Heywood, the ejected Nonconformist minister: and at the death of his father-in-law, Mr. Richard Heywood came into possession of his house and estate in Little Lever, where the family have continued to reside through many successive generations, and to maintain to the last those principles of civil and religious freedom which distinguished their pious forefathers.

March 4, at Liverpool, in his 81st year, WILLIAM LEWTHWAITE, Esq., of that place.

March 20, at his residence, 28, Westbourne Grove, Bayswater, Mr. JOHN WILLIAM PEACH, aged 49.

March 21, aged 27, JAMES HORN, Esq., of Dublin, M.D., "an honest man—the noblest work of God." Educated by Dr. Shepherd, of Gateacre, he entered Dublin University as an Unitarian. Pursuing the medical profession, he was particularly attached to the science of Natural History. He was a member of the College of Surgeons and of the New Manchester College. An Unitarian on principle, he dreaded, notwithstanding, the tenets of the Rationalists, fearing their views might lead to unbelief, no less certainly than the preposterous creeds of Orthodoxy, so called. He considered the New Testament a well-authenticated history, which it concerned the laity, not less than the clergy, to study critically. He rejoiced in the increasing knowledge of the age, and looked forward with benevolent pleasure to the growing union and brotherhood of man. He was the son of Joseph Hone, of Harcourt Street, Dublin, with whom he travelled to meet the British Association for the Promotion of Science many years. He was interred in the family tomb at Mount Jerome Cemetery, Dr. Ledlie performing the funeral service.

April 3, at Chowbent, aged 13, ELIZABETTA HORSFIELD, youngest daughter

of the Rev. T. W. Horsfield, F.A.S., formerly minister at that place. Her sufferings, which towards the last were severe, were borne with Christian patience and resignation, and her closing moments were brightened by a deep trust in the hopes and promises of the religion of Jesus.

April 11, at Newton Lodge, in her 68th year, ELIZABETH, relict of JAMES ASHTON, Esq., of Newton, Cheshire.

April 12, at Altrincham, aged 84 years, BENJAMIN NAYLOR, Esq.

April 12, aged 42, ELIZABETH, wife of Mr. James GITTINS, of Birmingham, formerly of Shrewsbury.

April 12, at Newcastle-on-Tyne, aged 41, the Rev. JOSEPH M'ALISTER, late pastor of the congregation assembling at the Hanover-Square chapel in that town. Of this lamented gentleman we hope in a future number to give a short memoir.

April 18, in his 67th year, JOHN ASHTON, Esq., of Newton Bank, Hyde, Cheshire, younger brother of the late Thomas Ashton, Esq., of Flowery-field.

Lately, at Havre, CAROLINE, wife of Ralph KEMMERSON, Esq., merchant, of that place, and youngest daughter of the late Rev. Israel Worsley.

NOTICES TO CORRESPONDENTS.

We have received some interesting reports of the Domestic Missions of London, Liverpool and Birmingham, and propose calling the attention of our readers to them in an early No.

Received for review, Theodore Parker's "Discourse of Matters pertaining to Religion;" "Margaret, a Tale of the Real and Ideal;" Mr. Green's "Efforts at Christian Culture;" Mr. Harris's "Christian Unitarianism," &c. &c.

Mr. Knowles has favoured us with a copy of his pamphlet entitled "The Unitarian Press and Trinitarian Idolatry." We must refer such of our readers as are desirous of reading Mr. K.'s censures of ourselves and other Unitarian Editors for not appreciating his labours, to the pamphlet itself.

We thank our friend W. R. W. for the *Charitable Trusts' Bill*, which shall have our early attention.

Under the head "Congregational," we ought to have stated that the Rev. F. FISHER proposes at Midsummer to remove from Dorchester to Lincoln, and that the former congregation will then need a minister.

Our correspondents are requested to send all communications, however brief, if practicable, by the 15th, and in no case later than the 20th of the month, to Dukinfield, near Ashton-under-Lyne. Except by timely and special arrangement, we cannot undertake to insert long obituary notices.

THE CHRISTIAN REFORMER.

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[VOL. II.]

ANCESTRY OF DR. SAMUEL CLARK, OF ST. ALBAN'S.

— Primo avulso, non deficit alter
Aureus —

VIRG.

SUCCESSIVE members of a family often resemble each other, even in qualities of the mind and heart: and it is pleasing to mark the likeness where great excellences present themselves. A common observer might imagine that there was a sort of *entail* of knowledge, worth and parts. In strict propriety, this cannot be affirmed. It is no matter of course that the father's wisdom and goodness—his desire as well as capacity of being useful—are recognized in his son. They do not go, of necessity, with the estate and name. A long, not to call it an uninterrupted, continuance of this moral lineage, would fail of impressing us, were it an every-day spectacle. At the same time, it is not accidental. The effect must have a cause. Means and instruments exist for appointed ends, however frequently they are rendered unavailing by circumstances beyond our control. Transmitted virtues, tastes and studies, imply EDUCATION. Exposure to similar influences is the antecedent of similar habits; and the recollection of distinguished ancestors, may guide and animate their descendants. If we advert, particularly, to families associated, from the first, with an office which supposes qualifications of the highest kind, we shall not wonder that the same unfeigned faith has dwelt, for years, nay centuries, in the Sires and the Children.

Let these observations introduce my notices of a family of this class—one most honourably connected with the Religious Life of England.

I do not find it easy—nor is it of importance—to carry back the pedigree of *Dr. Samuel Clark, of St. Alban's*, beyond his Great Great Grandfather; after whom, the representatives of this house, in an almost unbroken line, have exercised and adorned the Christian Ministry.

HUGH CLARK was born* at Burton-upon-Trent. He received his academical education first at Cambridge, then at Oxford.† On taking orders, he settled near Oundle, in Northamptonshire; afterwards at Woolston, in the county of Warwick, where he fell under the displeasure of his Diocesan,‡ who could not prevail on him to vacate that living, in favour of a chaplain of the Bishop's. As the issue, Mr. Clark was suspended and excommunicated: but, on applying to the Primate, he obtained absolution; an act of justice which inflamed Overton's rage, by whose contrivance this exemplary parish priest was soon committed

* 1663.

† He removed hither on account of his state of health.

‡ Bishop Overton [of Litchfield and Coventry].

to prison, for alleged seditious and treasonable practices. When the trial came on, the charge was solemnly adjudged to be groundless.* At last, Whitgift enjoined the Prelate to ask public forgiveness of the man whom he had so much wronged: and Overton did this, and is said to have been the cordial friend of Mr. Clark through the remainder of his life.

In parochial labours, Hugh Clark was untiring. But he did not neglect the religious education of his children: and here, too, he had great success. He closed his signally active and useful life in the forty-fifth year† of his ministry at Woolston.

This individual's biography was penned by one of his sons, whose career and services I shall next sketch.

SAMUEL CLARK was born in Oct. 1559, and soon lost his mother. At the age of thirteen, he went to school in Coventry. Thence he removed to Emanuel College, Cambridge. After taking his first degree, he left the University, and became tutor in a private family near Knowle, the incumbent of which parish he assisted. But this situation did not altogether suit him; and he quitted it for Thornton, in Cheshire, where likewise he was assistant minister. Here a new discouragement awaited him. Being presented, in the Chancellor's Court, for the omission of some ceremonies, he thought of going to London, and had even prepared for the journey, when, at the urgent request of many inhabitants of the neighbourhood, who had been his frequent hearers, he consented to remain among them.‡ It was a wide and promising field of service; and he gratefully records the benefits that flowed from his intercourse with the people, especially at their stated meetings for religious conference, "at the richer men's houses." "Hereby," he says, "knowledge was wonderfully increased, so that I was never acquainted with more understanding Christians in all my life, though the best of them went but in russet coats, and followed husbandry."§ We may judge of his own habits, and of the perils which he was exposed to, when he subjoins—"Under the pretence of these meetings we enjoyed the opportunities, as occasion was offered, of private fast and days of thanksgiving, which otherwise would quickly have been taken notice of and suppressed."

Notwithstanding his "abundance of comfort," in the success of his labours and the affection of his hearers, he was, after five years, driven away by renewed prosecution in the Church Courts. About the time of his being thus harassed, the Corporation of Coventry offered him Lectureship among them. This "call" he resolved on accepting. ¶ It was an invitation to his native county, from which he had married, not long before, "a worthy minister's daughter."|| These considerations probably, had some weight with him: however, there can be no que-

* I suppose that the Grand Inquest did not find the Bill. Mr. C.'s well-known exemplary character refuted the accusation: and it would be easily perceived that a civil or political offence was the *pretext* of this indictment, and the Bishop's vindictiveness the *motive* of it.

† In Nov. 1634.

‡ Memoirs of himself. The spot was *Shotwick*.

§ *Ib.*

|| Catharine, daughter of Valentine Overton, Rector of Bedworth.

tion that, in his removals from place to place, he was governed by the highest principles.

He did not reside long at Coventry: "if they persecute you in one city, go ye to another," is advice which he was often under the necessity of obeying. Ecclesiastical suits continued to annoy him. His disuse of ceremonies was again complained of: and he resigned his Lectureship. But he did not leave Warwickshire. His character, his pious and benevolent labours, and, not improbably, his actual and menaced persecutions, took the notice of Lord Brook, who gave him the Rectory of Alcester, in addition to other proofs of friendship.

Mr. Clark acknowledges that it pleased God to bless his efforts here, nor least his private efforts for the reformation of the parishioners. Still, obstacles arose: nor was he permitted to carry out his measures in peace. The *Book of Sports** came forth; and he was enjoined to read it in church, and threatened for his refusal, in which he stood alone. At Alcester he continued nine years. The epithet *drunken*, had previously branded it: now, however, it was exemplary for Religion all over the country; and the Pastor could say of his people, that "when public works of mercy were called for, their zeal and forwardness provoked many others." This was the bright side of the picture: other things were less cheering. The *Et-Cetera* Oath,† overclouded Mr. Clark's prospects. His brother ministers of the diocese agreed on a petition against it: and this was presented to Charles I., then at York; Mr. Clark and another clergyman going thither for the purpose. The King told the petitioners that they should not be troubled by him for declining the Oath; but that they must await the meeting of Parliament for any thing further. Application was made, accordingly, to that body, through the same parties.

On visiting London, Mr. Clark heard of a vacancy in the parish of Bennet-Fink. This was to be filled up by the votes of the parishioners; and many candidates were before them. Their choice fell upon Mr. Clark, who consented to be Incumbent; with an understanding, nevertheless, that he was to return and visit Alcester, when the war was over.

In Alcester he found an altered state of things. Painful changes had taken place. "Many of the younger inhabitants," he writes, falling into the company of Anabaptists and other sectaries, were avenged with their errors." He complains that these sectaries "undermined and wrought against him, and grew higher in the ways of separation." This fact decided his movements: he now resolved on going back to London.

On the "fatal Bartholomew-day," Mr. Clark was ejected from Bennet-Fink‡ by the Act of Uniformity. His regular ministry had lasted for forty years. Nor was he inactive during the time between the end of it and his death. He pursued his private studies with

* In 1618. It was confirmed and re-issued in the ninth year of Charles I.

† Ann. 1640. This Oath took its name from an *et cetera* at the end of one among its clauses: "— nor will I ever give my consent to alter the government of this Church by archbishops, bishops, deans and archdeacons, &c."

‡ A small church and parish. The church, which stood near the Royal Exchange, and derived the appendage of *Fink* from the surname of the individual by whom it was rebuilt, has been recently taken down.

unabated diligence, and occupied himself in reading and writing—in enlarging the books which he formerly printed, and in composing new ones. Though cast out of the Church, he durst not be a separatist from her: for he was not satisfied as to gathering a private church out of a true church, such as he deemed that of England.

He died December 25, 1682, after a very few days' illness, in the neighbourhood of London.

Two of his sons also were ejected ministers.

Samuel, the elder of them, after his course of school and university education, became Fellow of Pembroke Hall, Cambridge; but was deprived of this fellowship, on his refusing to take the *Engagement*.* His life does not seem to have been marked by many or important changes. It was a life, however, of eminent usefulness and honour: and in his intellectual powers, his Scriptural pursuits, and his literary taste and attainments, he rose above many of his contemporaries. He settled at Grendon-Underwood, in Buckinghamshire; and, on his ejection thence, at High Wycomb.†

John Clark, his younger brother, had likewise been Fellow of Pembroke Hall. By Calamy he is described as a good scholar, and a sound, profitable preacher. The Marquis of Dorset presented him to the living of Cotgrave, in Nottinghamshire; whence he was ejected. He died in his thirty-ninth year.‡

The grandfather, Hugh Clark, was a doctrinal and conformable Puritan; and his son and two grandsons were of the same body, previously to the operation of the Act of Uniformity.

With rare exceptions, the Puritans belonged to the Church of England. The name—not the class—has its date about the time of the Reformation. Public Law was then armed with severe penalties against any kind or degree of Nonconformity. The Puritans, of course, were a proscribed race. But their principles and spirit had acquired great ascendancy before the reign of Elizabeth. A strict adherence to Scripture, as the rule of faith and conduct, and the profession—for the most part, a well-sustained profession—of greater holiness of heart and life, entitled them to the name of *Puritans*, which their enemies, however, employed in derision. To ceremonies they were less attached than to doctrines; and hence they became obnoxious to many of the Prelates.

The impartial verdict of History is in favour of the Puritans. Their good qualities predominated. What man of right thought and feeling does not admire their zeal for their own and others' salvation, their undaunted and indefatigable services, their ready sacrifices at the voice of Duty, their personal and their domestic virtues? If their theological creed, or their combats with civil and ecclesiastical tyranny, gave any sternness to their manners and temper, at *Home*, nevertheless, they cherished the affections of Husband, "Father, Son and

* Imposed by the Rump Parliament.

† It is not said that he had any ministerial charge there; yet he survived the Act of Toleration.

‡ According to Calamy, "he had no strong constitution, but was subject to a cough, and did sometimes spit blood; yet was free of his pains, where he could have liberty to preach in private."

Brother," vigorously and effectually. At the family altar, the feelings which become these relations gained warmth and power.

"I shall not enlarge, at present, upon our obligations to the Puritans for the recovery and maintenance of our civil liberties.* My object now is to look back upon an *ancestry* distinguished by their exertions in a yet holier, though a kindred cause. We venerate *Puritanism* for its supreme regard to the *Scriptures*. At the same time, to its frequent misapplication of a principle intrinsically sound, we trace some unpleasant peculiarities of the Puritan character—some of its blemishes and defects. These, indeed, were chiefly errors of judgment; but then they not seldom gave birth to yet more serious mistakes.

The Bible was not *discriminately* interpreted by the Puritans. They too often satisfied themselves with its mere *sound* and *letter*, and looked at it in its detached sentences, rather than in its scope and tenor, and in the relation of its several parts to each other and the whole. The result was, that they did not sufficiently mark the difference between the Law of Moses and the Law of Christ. Their religion, therefore, had a strong mixture of JUDAISM, especially in respect of *sabbatical observances*. Hence, again, they were prone to behold *special providences* in events which really took place within the ordinary rules of the Divine Government, and to speak of individual and public calamities that fell out in the like way, and were the evident issues of a previous and accompanying state of things, as the *immediate* judgments of Heaven. They would have been more forbearing, had they been less Judaical.

Much of what must be deemed exceptionable in certain of their habits of thought and language, and in those of their first descendants, we shall find to have been modified by Time. We shall perceive, indeed, Scriptural authority still appealed to on all points of religious belief and practice. The appeal, nevertheless, was less dependant on a disposition to interpret the Bible, as it is set forth in creeds and articles of Man's device. The Book was compared with itself: it was the more valued, for its being better studied and understood. An enlightened succeeded to a superstitious veneration of it. The *record* was not so much as formerly mistaken for the *revelation*; and worthier sentiments of God and of his works had a corresponding influence on the character of a second race of Nonconformists.

We shall hardly meet with a better example of Puritanism than in HUGH CLARK. He received an University education, was episcopally ordained, and regularly inducted to a living, and was in all respects a member and minister of the Established Church. But his obedience to Diocesan Authority had limits. He would not comply with his Bishop's desire, when he judged compliance to be illegal and sinful: he valued conformity as a means, not as an end. Supremely intent on usefulness, he fearlessly disregarded opposition, threats and

* If we may take Hume's opinion [Eliz., 1571], we owe these *entirely* to the Puritans. But his statement is erroneous, in point both of fact and inference. Our Constitutional liberties are really of *ancient* date: and the *effect* of what the Puritans did, has been to *restore*, not *create*, them. In writing the sentence which I have in view, the Historian indulged his well-known prejudices: he at once directed a sneer against a *sort* whom he affected to despise, and repeated his strange notion that our country's Freedom is new and accidental.

dangers. Love to God, to Christ, and to the souls of his fellow-men, was his ruling principle. To a man of his zeal for the *sabbatical* observance of the Lord's-day, we may conceive how revolting *the Book of Sports* must have been; and we shall not wonder at his "denouncing God's judgments against Sabbath-breakers," or at his classing under the head of *special providences* evils which befel *them*, together with his escapes from the violence or treachery of some whom his faithfulness had made his enemies. It is with feelings of another kind that we notice the good influence of his instructions in his parish and his family. His preaching was constant and effectual; so was his domestic instruction: "he lived to see, to his great comfort, the work of grace wrought in the hearts of all his seven children; and his next care was to train them up in learning, and to honest callings." We may fairly conclude that the life of this excellent man was far more a life of active labour than of study. His talents and attainments (he seems not to have been wanting in either) had the sublimest aims. It is recorded of him that, when at the University, "he was a good logician and a very acute disputant." He ranks among the Puritans of the age of Elizabeth and James I., and exhibited their characteristic features.

Those lineaments were reflected in his son, with some little variety, arising out of their different circumstances. In the first *Samuel Clark* we see his father's zeal, intrepidity and decision. But the son's life was diversified and eventful: his trials were numerous; his changes of scene and labour frequent. He gained distinction, too, as a writer; in which capacity we hear nothing of the father, who, probably, had little or no leisure for that employment.

The ministerial services of SAMUEL CLARK were not confined, like his parent's, to two or three spots. He lived in agitating times, and removed from one place to another, until he fixed, at last, in the Metropolis. Part of his public career must be referred to his settlements, respectively, in the country and in London, before Aug. 24, 1662; and the rest of it to the space between that period and his decease. Even in the midst of his pastoral activity, he seems to have found time for writing books: on becoming a silenced minister, he had more leisure, as well as disposition, for being an author; in which character he was very diligent and voluminous. Martyrology and Ecclesiastical Biography were his favourite subjects; and his works of this class still obtain readers; nor undeservedly. Though he is far more of a compiler* than of an original memorialist; though his style is often quaint; though he gives proofs of a homely taste—nor seldom of a credulousness—ill suited to modern habits of thought and feeling; he communicates, however, much curious and valuable information: and the student of Puritan and Nonconformist History, who altogether neglects this good man's writings in the same department, will neglect them to his loss. It is further evident that the elder S. Clark possessed talents for public business. This appears from the lead which he took among his clerical brethren, at important junctures, both previously to his ejection and afterwards; nor least from his station as President, during a series of years, of Sion College. His name

* See Granger's judgment of the two Samuel Clarks, in his *Biog. Hist.*, &c.

occurs honourably and often in the *Reliquæ Baxterianæ*: and we may well presume that the individual to one of whose volumes of Lives *Baxter* wrote the Preface, was not a man of ordinary talents and consideration.*

A perusal of his Memoir of himself enables us to judge of the nature of the trials by which our Puritan and Nonconformist ancestors were assailed. Violence was employed, when it could be employed with advantage. More commonly, snares were laid; and it was attempted to entrap and bind the Conscience. Injunctions of canonical obedience, *books of sports, engagements, covenants, et cetera*, and *Oxford* and other oaths, were put forth for this purpose. It is pleasing to observe that in respect to Hugh Clark and his son, they were put forth in vain. S. Clark's prevailing desire of usefulness induced him, I am aware, to take the *Oxford* oath. With this exception, he was firm and consistent in his resistance to every thing of the kind. In the dislike of these worthy men to *Subscription*,—in their aversion from human tests,—in their preference of individual principle to supposed expediency,—I think that I see the germ of *Non-subscription* among the section of Protestant Dissenters who venerate them as their forefathers.

It is with rather an intolerant and bitter spirit that S. Clark and numbers of his ejected and Presbyterian brethren mention the *sectaries* of the day. Quakers, Baptists, nay Independents, are so designated. I can account for the fact: but I cannot justify it. Even Toleration was in that age most imperfectly understood: the equal claim of the various Professors of Religion, not at all. The Presbyterians of those times, let us honestly admit, were desirous of being themselves *established*. Persecution had not rendered them forbearing; and civil differences heightened theological and ecclesiastical animosities.

Were this a fit time or place for the inquiry, we might ask, Whence comes it that Presbyterianism, once so intolerant, has cast aside this *stigma*; and how shall we explain the narrow terms of communion, and the pretensions to infallibility, which disgrace our *Congregationalists*, formerly so clamorous for Toleration? The question might be investigated historically and philosophically; and the true answer, I presume, is this—In troublous seasons, Enthusiasts and Fanatics entreat a *toleration* for all the whimsies of the mind. When incorporated, however, in separate societies, these very men lay such a stress on their favourite opinions, as to make them a Standard of Truth and a Passport to Salvation: and they who had before talked of *universal* liberty and forbearance, are, when quiet times arrive, foremost in exclusiveness.

I turn with satisfaction to a better part of the Puritan and Nonconformist character, as we behold it exemplified in the Clarks, and especially in S. Clark's notices of himself and his family—I mean, their domestic piety, wisdom and affection. Besides the Memoir of the Father, and the writer's Autobiography, his notices of *Mrs. Cutharine Clark*, whom he survived, give us a picture of the Puritan's HOME—of its neatness, order, and reciprocal love and duty—a picture which cannot be viewed without delight and warm approbation. I speak of it in substance, because its minuteness of detail may, possibly, offend the eyes (shall I say the refined or the fastidious eyes?) of modern readers.

* Baxter was married at Bennet-Fink by S. Clark.

It were to be desired that we knew more of Samuel Clark, of Grendon.* Little has been recorded of him: however, that little is in the highest degree creditable to his character and memory; and I fear that we possess no means of further information. In addition to his usefulness as a parish minister, he did much good by his writings: his *Annotations on the Scriptures* are circulated and greatly estimated, even at the present day; and they gained the unreserved approbation of eminent men, of conflicting tastes and sentiments, in his own age.† He died in Feb. 1706, when seventy-five years old. In this individual, the harsher features of Puritanism seem to have been considerably softened down. Calamy says of him that he was “a great enemy of Superstition and Bigotry, yet zealous for unaffected piety and extensive charity.”‡

The Biography of John Clark§ is yet scantier than that of his brother Samuel; and death removed him much sooner from the world. An affecting passage in his Mother's Diary thus notices him: “In the year 1669, there came to us the sad news of the death|| of my second son, Mr. John Clark, a godly, faithful, and painful minister; sometimes before ejected out of the Rectory of Cotgrave, in Nottinghamshire, who died the 18th of September.—This caused my grief and sorrows to take the greater hold on me, upon the loss of one who was so useful to me: yet hereby I do not derogate from my elder son, from whom I have the like help and comfort.”—We are told by Calamy that Mr. J. Clark “had an insight into the Physician's art, though he never undertook the practice of Physick for gain.” So accomplished were many of the Puritan Ministers; so disinterestedly useful!

“These all died,” as they had lived, “in Faith.” With *them*, RELIGIOUS PRINCIPLE was every thing. They were not indifferent to Revealed Truth, or unjust to their personal convictions. May all who, in any way, descend from them, make at least some approaches to their fortitude!

May, 1846.

N.

* He is sometimes mentioned as *Mr. S. Clark, of Aylesbury*. See Doddridge's Sermon upon the death of the Grandson, Dr. S. Clark. The second S. Clark edited Dr. Manton's Sermons.

† First among them were R. Baxter and Dr. Owen.

‡ His truly catholic temper is the rather memorable, when we think on what he and the family sacrificed, as Nonconformist ministers. “The loss,” says Calamy, of the father and the two sons, “upon their quitting their livings, amounts together to £600 a-year.” How supremely the second S. Clark valued practical and personal religion, we learn from part of a letter which he wrote, in his advanced years: “I received the token of your kindness, but have not leisure to peruse it thoroughly, being engaged in reviewing and correcting Dr. Manton's Sermons for the press. And the truth is, I find little savour or relish in dry crabbed notions, which have no influence upon practice.”

§ The Editor of the “Nonconformists' Memorial” had mistaken this individual for the ejected minister of *Hungerford*, in Berks. As the name of *Clark* is common enough, and as that of *John Clark* occurs more than once in Calamy's *Account*, &c., the error might the less astonish us, were it not that Mr. Palmer must be presumed to have read Dr. Doddridge's Sermon for Dr. S. Clark, and also Mrs. C. Clark's Diary in her Life.

|| This event took place at Basford, in Notts.

EXTRACTS FROM MY JOURNAL.—SWITZERLAND.

No. IV.—GRAND ST. BERNARD.*

Our party thus increased, and forming a circle around the fire, we began our first evening within the walls of the Grand St. Bernard. In the centre of us sat the burser, whose office it was to receive the guests; and though there was something in his singular habit to fix our attention, and in his bland and polite manners to win our confidence, yet a higher interest attached to him from his character. To me, and I doubt not to all, he seemed to be the shadow of Divine Love; and treating with him and his brethren, it was scarcely possible to resist the feeling that we were treating with angels. On such a height might those aerial existences well alight from the fleecy clouds which continually swept over them; and such sacrifices, such offices of love as here were made, were well worthy of celestial beings. What vanity could these generous monks gratify—what interest promote—what passion indulge, by a voluntary exile amidst the clouds? I have had much intercourse with the members of monastic orders in different parts of Europe. I have visited the Cappucini at Messina; but their dwelling on those sunny heights looked down upon a range of smiling, undulating hills, and the fair city, and the blue, blue waters of the Straits and Reggio in the distance. I have visited the Benedictines of Santo Martino, near Palermo; but their marble halls and flights of stairs might have been a fit palace for kings, and the lovely dreamy valley in which the monastery lies might have been the Paradise of Rasselas. I have visited, too, the Benedictine monastery of Catania, whose inmates are nobles, and whose funds are princely; but imagination has never painted any thing more elegant and seductive than their gardens, clothed with the golden treasures of the Hesperides, and their marble fountains and their splendid halls; and though at Rome and elsewhere I may have seen Cappucini and Francescani less splendidly clad and housed and making professions of abject poverty, yet, raised from the dust, they had become princes in comparison of their former state, and, fattening on the very blood and sinews of their fellows, I have seen them indulging and corrupting in an ignoble indolence. But what a contrast do these holy monks of St. Bernard present! What have they, I repeat, to gain by a retirement from the world? What sinister motive can actuate them in their choice of such a dwelling? In the purple bloom of youth, when life has most attractions, and pleasures dance like a fairy band before the eyes, and every sense drinks in delight and acquires fresh appetite by indulgence, they leave their native valleys of Piedmont, and, in obedience to a high Christian principle, dedicate themselves amidst these repulsive solitudes to the great cause of Christian Benevolence. I have often since that day sat and painted in the glowing colours of my fancy the progress of one of these holy martyrs, as he leaves his native valley for the last time, and I remember nothing in saintly legend which has more touched me. I have fancied the feelings of the son, or brother, or of yet a tenderer tie, which Nature has formed and man has broken,

* Continued from p. 280.

as the whitewashed cottage, so full of pleasant memories, and the spire of his native valley, have grown dimmer and dimmer upon his sight, and the evening bells floating upon the breeze announced to the inmates of his abandoned home the hour of prayer. Tell ye of martyrdom. What can surpass the agonies of this moral martyrdom? The weakness of my nature could not endure them; I should writhe under their infliction; and I dwell on the progress of one of these holy monks as though it were surrounded with a halo of saintly glory. Pleasure, interest, vanity and youth, all are sacrificed; and amidst eternal snows and ice they dedicate themselves, not to a life of querulous seclusion, but to one of the most active and perilous benevolence. I gazed, then, upon our host with almost a sentiment of awe, which, however, his bland and affable manners soon rendered a feeling of a more familiar kind. Yet it rather destroyed the illusion to witness the interest which he seemed to take in the political contentions of Swiss republics, and the correct information which he possessed of all that was going on in the world below; for, in spite of common sense, the question arose naturally enough, What has a dweller amongst the clouds in common with the earth? Happy, however, is it that the solitude of the brethren is relieved by journals and periodicals, which are sent to them from all directions, and every traveller who passes by contributes to the common stock of knowledge. Varied as was the conversation of our kind friend, I do not remember—and this was a beautiful feature in his self-sacrifice—I do not remember a single allusion to the horrors of his dwelling; no desire was manifested to detail hair-breadth escapes and descant upon his personal dangers; all was quiet and resigned and modest, as if the sacrifice had been fairly calculated and willingly made, in obedience to a principle which soundeth not its praises before men. As may readily be imagined, however, we were anxious to hear something of the effects of the climate, amongst other particulars, and I asked our priest if as yet he had perceived any change in his health. To which he answered, No; though he had been there seven years, he was not aware of any variation: but it was easy to discover in his short and wheezy breathing that the enemy had already commenced his insidious work. As soon as any of the brethren became positively ill, he said, they were removed to some monastery below and placed under medical care; but it was generally too late; the destroyer had set his mark upon them, and a premature death soon released them from their trials. Thus chatting as we sat before a blazing fire, roasted in front and frozen icy cold behind, we passed our two or three hours after dinner pleasantly enough. Our priest was learning English, and that was another tie between us; and then he ordered in tea for us, which, being a wonderful attention to our national tastes, won the hearts of more than one amongst us.

It is time, however, to retire for the night; and after walking through one or two long passages, we were at length conducted to our room. Our room I say; for that which, under ordinary circumstances, is not generally preferred, proved to us a blessing—I mean that we were four of us accommodated in the same room. And willingly would we have taken in four more; for so chilly an atmosphere as seemed to mantle and freeze around us, I never felt. We literally trembled and chattered with our teeth; for as to chattering in any other manner, it was out of

the question ; and it required not a little of the love of the sublime to encourage and support us in the prospect of the coming night. Sweet Nature's kind restorer did, however, pay us a visit, though a tardy one ; and had it not been for the summons of our attendant at five o'clock, we might have slept till noon. Peering around me, between sleeping and awaking, I was astonished to find it was nearly dark. What can be the matter ? thought I. The Hospice is an isolated building ; surely the windows must be made of ground glass ; but on examining them, I found them to be covered with a thick coat of ice, which I was compelled to scrape away in order to look around me—and then what a view presented itself ! Snow, snow—nothing but snow, far as our eye could reach—nothing to break the dread monotony of the scene—not a tree dressed out in the white and feathery plumage of the skies—not a stone or post or patch of earth on which the dazzled eye might repose. And there was snow above as well as below : lazily came down the feathery flakes, as though reluctant to touch the bosom of our mother Earth ; for the wind had fallen, and we began to fear that we might be detained some days. The glass, too, in our room stood but a degree or so above freezing point, promising us but little comfort in a more lengthened sejour. Whilst we were calculating these melancholy chances, the bell rang for mass, and, though neither courtesy nor the custom of the house required us to attend it, still we determined to do so, to shew how deeply we sympathized with the religious emotions, if not with the religious opinions, of those who on these savage heights were so heroically performing the last, best command of the Saviour. There are many, doubtless, by whom such an act would be regarded as indicating a laxity of principle ; but I have so long endeavoured to enter rather into the spirit than into the details of worship—to regard rather the emotions of the heart than the vacillating and varying decisions of the intellect—and to consider all varieties of faith as tending to one and the same eternal Fountain of Love, that wherever I have met with a body of humble and sincere worshipers, I have not separated myself from them in a dogmatic spirit, but knelt amongst them and participated in sentiments which are common to the whole family of God. If, said I, He maketh His sun to shine on all the nations of the earth, let me, in the beautiful spirit of the Eastern legend, sympathize with him whom I may deem in error, as far as I can, and not, like Abraham, refuse to entertain him or to hold intercourse with him. And, thus feeling and believing, I have knelt in the gorgeous duomo of the Catholic and the more solemn and chastened cathedral of the Protestant, in the church of the Greek and the synagogue of the Jew, and paid my homage to the God and Father of us all, in company and in sympathy with my brethren around me. How much more disposed was I this morning to worship with these holy monks in spirit and in truth ! Down in the valleys 8000 feet below us, men were violating all the charities of life in the name of Jesus Christ, and refusing to acknowledge the many bonds of thought and feeling which united them ; but in these sublime and awful regions, God was revealed to me in the immensity of his power, so unencumbered by verbal and metaphysical distinctions, and the religion of Jesus Christ shone so lovely in the actions of these devoted monks, that decisions of councils and bishops, controversies which have spread over centuries, dwindled into very littleness. I felt that I had every thing

in common with the spirit of these men, and perhaps I never prayed more devoutly than in the little gallery of the church in the Hospice of the Grand St. Bernard. The service had already commenced when, from the corridor of the monastery, we entered a small gallery, in which were kneeling some of the domestics ; whilst below were scattered, here and there, herdsmen who had come up from the mountain-side, or some travelling pedlars from Piedmont. Round the choir, each in his narrow niche, stood the brethren, so sad and worn, so lifeless and expressionless in their appearance, that, but for the occasional response, I might have fancied them statues or patron saints whom Catholic reverence and devotion had set up. Muffled up in their canons' capes, they had placed their folded hands beneath, upon their bosom—a slight incident, perhaps, but indicating the severity of the cold. There was another circumstance, too, which told the same tale, and harmonized wonderfully with the scene, and that was the discord of the organ, and its discord with the voices ; for I have been told, whether right or wrong I know not, that in extreme temperatures nothing is so difficult as to maintain an instrument in harmony. The service concluded, we descended into the body of the building. Here hung a painting of St. Augustin, and there another of St. Bernard accompanied by a dog. Near the chief entrance is the monument of Dessaix, consisting of a marble slab and representing the General falling, whilst underneath is the inscription—“à Dessaix mort à la bataille de Marengo.” On one side, attached to the wall, is a box for the poor ; and as no demand is made for the hospitality rendered by the monks, every one who can drops his offering in.

Leaving the church, we returned to the *salle*, where a plentiful breakfast was provided for us, and our host soon after joined us and conducted us to the several lions of the monastery. First we visited the Museum, which has a small and interesting collection of coins—some pleasing geological specimens and objects of the natural history of the mountain. From the Museum we adjourned to the Library, and thence we descended to the lower parts of the building, which were now a busy scene. Here the brethren were preparing the morning meal for themselves, as well as for the poor travellers from the valleys, who have always a soup and a bed at their disposal. One of the attendants then came to conduct us to the Morgue. It lies about a stone's-throw from the Hospice, half buried in ice and snow ; and as we walked to it, we were nearly blinded by the heavy fall of snow which came beating in our faces. The scene was more desolate than I can well describe, according but too well with the melancholy history of the interior of the building we were approaching ; for here are deposited the bodies of those who perished in the snow, and have not as yet been recognized by their friends. I looked through an open window, and there, reposing against the walls or on the ground, I saw what might have been the Court of Death. In many places have I seen great numbers of the dead assembled—as at Palermo, beneath the monastery of the Cappucini, where 6000 human bodies, dressed out in festive dresses, may be seen reposing upon their biers ; but I looked upon them rather as a disgusting work of art. They might have been a collection of wax-works, tricked out with silks and satins and kid gloves and all the elegancies of the ball-room ; whereas the bodies of those

who perished on St. Bernard have all the natural expression of life; they bear in their protruding eyes and half-opened mouths the frightful energy of suffering and despair. They are living!—what is it they would say? I exclaimed. And thus it is that death came upon them, not slowly and by degrees extinguishing one faculty after another, but in one fell swoop arresting the unhappy sufferers at the very moment in which they were writhing under the agony of the intensest and bitterest emotions. There was a mother who stood just opposite me with her babe folded to her bosom; her glazed eye-balls were protruding, and her head, half turned round, bent eagerly towards me, as if she would speak to me—entreat me by all a mother's love to aid her. Oh, how graphic and how frightful was that image of despair! In that circling close embrace I recognized all the strength of a mother's love; and those eyes—those eyes—what terror they expressed! Near her stood a man half clothed, silent and lifeless companion of her wretchedness; whilst scattered here and there in this chamber of death, against the walls or on the cold, cold rock, were many others who had perished on the mountain. How often do we work up our imagination to paint unreal forms of wretchedness, whilst around us there are subjects for tragedy more harrowing than the imagination has ever conceived! Often since that day have I sat and recalled to mind that little square chamber, with its ghastly tenants. There was a story in every attitude and expression, which any one who has a heart may read, and must read with tears. For myself, I have often in my fancy worked up all the terrible and affecting details, till those visages have haunted me. I never can forget them—I wish I could. We were looking upon this melancholy scene, when out came bounding six fine dogs, the remnants of those noble animals who seem to have been endowed with almost human intelligence. It was a striking contrast which their animated movements made with the House of Death, as they came leaping through the snow. The very cold which froze us to the marrow, seemed to render them more agile, and burying their heads in the snow, and rolling and bounding and jumping up till they placed their great paws on our breasts, they rendered yet more palpable the terrible circumstances we had been contemplating. Life and death were thus placed in as striking an opposition as they could be. For us, however, there was no enduring the intensity of the cold; so we returned to the monastery as best we could. Our conductor, a fine young fellow, who, alas! has since met the fate he so graphically described, was very communicative. For meat and other provisions, he told us, a party go down once a fortnight to Aosta, and often are exposed to imminent danger: he, with two companions, had been buried beneath an avalanche last winter, but by dint of great exertion they had effected their escape from their living tomb.

The morning was now advanced, and it was time to leave; for though the ascent was of course more difficult and wearisome than the descent, yet it was a long journey we had to make before we could arrive at Martigny. As I stood trembling and waiting at the gate for some of the party—who, like most ladies, have always something to do at the very last moment—I had my doubts whether I should ever get down alive, such was the intensity of the cold, and such the effect it had produced upon me: however, wrapping up myself as well as I could, and covering up my mouth, I set off with the gentlemen of our

party, followed by the ladies, their guides and the mules, at a short distance. Together with us was a Piedmontese workman, who came up at the commencement of the summer, he told us, to work a Geneva, and returned at the beginning of the winter. Running, trembling, floundering and sliding (for walking was out of the question) we soon put ourselves d'abri of the blast, which on the heights cut us nearly in two. Sometimes stopping for the party in the rear, we took shelter in one of those open buildings called houses of refuge, and then off again we ran, but too glad to be in motion. One of the first indications, I remember, we had of our having escaped from the regions of eternal snow and storm, was, that instead of being enveloped in an obscure and misty atmosphere, we now could see the swelling, fleecy clouds above our heads chasing one another with the varying rapidity of the wind. Then we came upon patches of dirty snow and sodden grass, or the Alpine rose, putting forth its vivid hues in contrast with the snowy scenes around; and then near some straggling trees, affording shelter at once and fuel, we found the wild hut of some herdsman tending the herds of the monastery. Thus gradually we emerged from the clouds, and, leaving those savage scenes behind us, we soon arrived at Liddes. Who could resist its luxuries, after such a morning! Half an hour's repose, and once again we set out on foot—that is, my brother and I—leaving the rest of the party to follow in the charrabancs, which we had left here the preceding day. There was a glorious sun above us, shining down so warm and cheering, as if to console us for our long privation of its beams. All nature seemed to have put on fresh charms since yesterday. The birds sang more sweetly, and the trees wore a brighter green—in short, we had passed from winter to summer in a morning, and had found in that short space of time that elasticity of life and limb which the same joyous change in nature never fails to give. Nor must I omit to say that we had relieved ourselves of a burthen of intentions, and accomplished what had become to us a mighty object. Wonder not, then, if our self-gratulation and the remembrance of what we had passed through, and the bright and smiling prospect—nay, even the menacing clouds which, rolled upon one upon the other, hung like a growling savage animal around the heights of St. Bernard, but on which we now looked back with more of defiance than of terror, as the school-boy, who has escaped his tyrant and shut the door, insults him from the window—wonder not I say, if all these circumstances combined put us in mighty good temper, and disposed us to discover beauty on every side. Yes, dear Reynell, that was one of the many happy mornings, and one of the many happy walks, we have enjoyed together. Distant from thee as I am alone, I cannot tell with what pleasure I now recal its delightful incidents. How many aerial castles did we build, for we both are master hands at that imaginative work, many of which, alas! have since toppled down from their baseless elevation! How many a sweet and pleasant confidence did we both receive and give! And then the many incidents of the road—trifling in themselves, but to us buoyant with enjoyment, sufficiently diverting, and chasing away all sensations of fatigue! How many are they I could now enumerate which called forth our merry laugh, or awakened our tenderer sensibilities, or prompted the sober moral! And thus it was that, laughing and confiding and moralizing and sentimentalizing—was it not so?—

arrived at Martigny. Intentions long cherished were fulfilled, and another picture, perhaps the sublimest in the collection, was suspended in the galleries of the Memory; though (to transform my picture) I had paid dear for my whistle, as poor Richard says; for from that time to this, the slightest ascent has more than usually inconvenienced me, and this winter has at times not very pleasantly awakened reminiscences of the trip. Happy had it been, however, if a little personal suffering had been the only circumstance which had awakened reminiscences of that day; but as I was looking over the "*Giornale delle due Sicilie*," some time since, the following extract from a Vallesse paper called my attention: "On the afternoon of November 12th, three domestics of the Hospice of St. Bernard, whose courageous inmates have saved the lives of so many unfortunate travellers, were out upon that mountain, together with a priest, to meet some travellers and shew them the direction of the road. When distant about ten minutes' walk from the Hospice, they were all suddenly buried beneath an avalanche of snow. Every attempt was made that same day to disinter the bodies of these unhappy victims of Christian charity, but they could not be found till the next day. Mons. Curt, the priest, and one of the domestics, lay beneath a mass of snow 14 feet in depth. Immediately after, the bodies of the other unhappy sufferers were found." And thus their love was finished, nor had they any more a portion for ever in any thing that is done under the sun. With what painful interest I read this short statement, I cannot tell you. A few short weeks before, and this good priest had been my host, and I had received from him those attentions which his Christian charity had so often rendered to many others. Another of the unhappy victims, too, was he who had conducted me to the Morgue—had told me his tale of danger—his escape during the preceding winter, and a variety of interesting particulars of this tremendous dwelling-place in the clouds. And now the same fate which they had so often been instrumental in averting from others, had overtaken and overwhelmed them. Amidst the cutting blasts and the driving snows of those awful heights, they sleep their last sleep. No friend was there to smooth their dying pillow, or whisper to them in tones of love the consolations of friendship and religion—no funeral pomp accompanied them to the grave—nor did the pealing organ breathe forth its sad and touching requiem above their frozen limbs; but if there be any praise or reward for whatsoever things are pure and lovely, the songs of angels welcomed them to the abodes of bliss, and God, the God of Love, received these good and faithful servants of Jesus Christ, his Son. Traveller over the wide world's waste, go thou and do likewise! Thy destiny has not cast thee on the heights of St. Bernard, but every footstep of thy way presents thee with opportunities of exercising exalted Charity. Amidst the highways and byways of life, there are wilds as desolate, and there are miseries as harrowing, as any which can be found amidst those regions of eternal snow. Waste not thy sensibilities on sufferings which it cometh not within thy province to relieve. Look round about thee on thy neighbour and thy brother—fulfil those offices of love which thy station indicates, secure of receiving, with the monk of St. Bernard, the rewards of thy Christian Charity.

HENRY W——.

A DREAM.

I DREAMED a dream of a fairer clime,
 Far, far away !
 Where spring never ceased from her golden prime,
 And no envious cloud obscured the day :
 But the sun shed on me a milder light,
 And the moon besilvered a starlit night,
 With purer ray.
 Chrystal-like rivers aye murmured along,
 O'er sands of gold :
 Deep were the woods where the nightingale's song
 Ever her story of true love told :
 Clear was the sea that girded those isles
 And dimpled o'er with a thousand smiles,
 As it heaved and rolled.
 Death might not enter those happy bowers,
 Nor biting care :
 Sin might not sadden the laughing hours,
 Nor Shame lay her hand on the dwellers there :
 And I looked on the forms of the long-since dead
 As they passed around me, with noiseless tread,
 But aspect fair.
 And *She* was there with her poor pale brow,
 So sadly wise—
 She, the fair one who died but now,
 And left us nought but weeping eyes :
 And her sweet lips murmured a brother's name,
 And a gush of love from her warm heart came
 For glad surprise.
 And she flung her arms about my neck
 And spake of love,
 That earth's chill vapours did but check,
 And earthly sorrows sorely prove ;
 For love, *she* said, is renewed in heaven,
 And hearts that on earth death's hand hath riven,
 Are joined above !
 Hath the circling earth no happy bowers,
 As bright and fair ?
 Doth grief aye sadden the sweet wood-flowers,
 And sorrow lurk in the summer air ?
 Is the mounting lark's full matin song
 A tale of sin and shame and wrong
 And cankering care ?
 Have youth's full heart, and woman's love,
 And manhood's worth,
 Left our poor world for the stars above,
 Or perished away from the saddened earth ?
 Has the step of youth lost its joyous bound ?
 Do the blooming fields no more resound
 With childhood's mirth ?

Ah no!—glad Nature laughs to scorn
 The heresy!
 Childhood is still a golden morn,
 And the voice of youth hath not lost its glee,
 The fields yet echo with Nature's mirth,
 And Love hath changed the once sorrowing earth
 To heaven for me!

SUNDAY-SCHOOL EDUCATION.

FIRST ANNUAL REPORT OF THE MANCHESTER DISTRICT SUNDAY-SCHOOL ASSOCIATION.*

FIRST PART—presented and read by Mr. E. P. LAMPORT.

In the first Report of the Manchester District Sunday-School Association, it may not be out of place briefly to glance at the circumstances under which it was originated, and to enter, somewhat in detail, into a statement of its character and objects. Two years ago, an aggregate meeting of teachers connected with the three Sunday-schools in Manchester was held in the large room, Lower Mosley Street, and attended by upwards of one hundred teachers. The object of this meeting was to promote a more friendly intercourse among the teachers, and to discuss subjects connected with Sunday-school education. The success of this first effort was such as to induce a further carrying out of the same plan the following year, teachers from other schools in the neighbourhood being also invited. The second meeting was held in the large room under the Strangeways chapel, and was attended by between three and four hundred teachers and friends. All the arrangements of the tea-party were kindly undertaken by the teachers and members of that congregation. The proceedings were of a highly interesting character; and it being the general wish that such meetings should be held regularly and their influence extended, it was resolved that a District Sunday-School Association should be formed. A Committee was appointed to make the necessary arrangements, consisting of the following gentlemen: Messrs. J. O. Curtis, E. P. Lamport, Travers Madge, Brittain, Palmer, Winstanley and Rev. J. H. Layhe. This Committee met, and drew up the following Rules as the basis of the Association:

1. That this Society be named "The Manchester District Sunday-School Association."
2. That the objects of this Association be, the promotion of Sunday-school education by the holding of aggregate meetings of teachers and friends,—the visiting of Schools in the district,—and the collecting and diffusing of information on all subjects connected with Sunday-schools.
3. That all Schools in the district can join the Association by signifying their desire to the Secretaries.
4. That all Schools in the Association send a Report to the Secretaries previous to the Annual Meeting.
5. That the management of the Association shall be vested in a Committee

* See C. R., pp. 315, 316.

to be appointed at the Annual General Meeting, and that the following gentlemen be the officers pro tem.: Mr. Curtis, Mr. Edward Lamp and Mr. Travers Madge, of Lower Mosley Street; Mr. Brittain and Mr. Palmer, of Bridge Street; and the Rev. J. H. Layhe and Mr. Winstanley, of Miles-Platting.

6. That Mr. Curtis be requested to act as Treasurer, and Mr. Curtis and Mr. Lampport as joint Secretaries.

This District Association is not intended in any way to supersede to interfere with the Sunday-School Association, but rather cordia to co-operate with it, to assist in forwarding its objects in this neighbourhood, and to carry out some other modes of operation, which cannot be included in its more extended sphere of action. There is not the slightest desire to dictate to, or in any way to interfere with the management of, any school in connection with the Association. While this Association will naturally be chiefly composed of schools in connection with Unitarian congregations, it is by no means intended necessarily to confine it to such; it is in its character and principle essentially unsectarian, and will gladly include in its ranks any school conducted on unsectarian Christian principles.

With respect to the funds, there was a surplus of £2. 6s. 6d. from the last tea-party; the sum of 6s. 3d. has defrayed the incidental expenses during the past year, leaving a balance in hand of £2. 0s. The objects contemplated, however, cannot be properly carried out without some expenditure for printing, postages, travelling expenses &c.; and it will be for this meeting to determine how these funds are to be raised. If the resources of the Association admit of it, the Committee would also be glad to make small grants of lesson-books, particularly of books suitable for teachers, to some of the less flourishing schools. In this and in other ways, a small expenditure would like seed sown on good ground, and might bring forth much fruit.*

That the first of the objects contemplated has been duly carried out the present meeting is an evidence. With respect to the second, your Secretaries have to report, that they have already visited the schools at Dukinfield, Strangeways, Bury and Stockport, where they have been most kindly and courteously received. They hope in the course of the ensuing year to be able to see all the schools in the district, and meet their respective bodies of teachers at some one of their regular meetings, should they be invited to do so; also, to secure further aid in carrying out this part of the plan. The chief ends proposed to be gained are, to ascertain the actual state of the schools by personal inspection, to gain many particulars which could not be stated in a report, to learn if there are any peculiarities of management which may be adopted in other schools with advantage, to offer such suggestions as may appear to be most useful; in short, both to *learn* and *communicate*. They wish to make this Association a centre of information on all points connected with Sunday-school education, and to be glad to enter into correspondence with any school desiring information. With this view, they have asked for reports and other particulars from all schools in connection with the Association, and desire also

* As the funds of the Association depend entirely on voluntary contributions, subscriptions and donations will be gladly received by the Secretaries or any member of the Committee.

receive copies of their rules and regulations, the details of their auxiliary institutions, and suggestions from their managers and teachers. In many cases, particular plans may have worked well, and be deserving of imitation in other quarters; in some cases, may have failed from unforeseen objections and obstacles, from a knowledge of which other schools may be spared similar unsuccessful experiments; thus making the experience of *each*, available for *all*.

Regarding the cultivation of habits of self-improvement, and of innocent and improving recreations among the young, as of the utmost consequence, your Committee are disposed to consider a good Library as one of the most important and essential auxiliary institutions in connection with a Sunday-school, and would urge upon its promoters a constant and liberal attention to this branch. Lists of suitable books, and catalogues of some of the most complete libraries, will be kept for reference, and your Secretaries will be glad to furnish lists or give any other information. Your Committee would especially urge the importance of no school being without a competent Library for the use of the teachers, to include the most approved manuals for teachers, works of reference, and commentaries. The success of any school mainly depends upon having good teachers, who should consider it an imperative duty to prepare themselves for their work, and to seize every opportunity of self-improvement. Nor is it enough to be acquainted with any branch of knowledge; we must also know *how* best to communicate it. Teaching is an *art*, and should be studied as such. Meetings for mutual improvement and the study of the Scriptures should also be encouraged. Although it is the duty, and should be the desire, of the better-educated members of our congregations to enrol themselves as teachers in their Sunday-schools, yet as most schools derive many of their teachers from among the scholars who have been brought up in the school, and such frequently make the most valuable teachers, a class to prepare and train such young men and elder scholars as may feel disposed to become teachers for their important work, is highly desirable. It would be in conducting such a class that the minister of the congregation, or some of the better-educated and influential members, could render most essential service to the cause. Periodical tea-meetings of teachers, for the promotion of social intercourse and the discussion of plans and questions relating to Sunday-school education, are a powerful means of improvement, and should form an essential feature in every well-conducted Sunday-school. It is here that the influence of the minister can be brought to bear upon the teachers. To prevent the whole time being occupied in desultory conversation, it is often of advantage for some one of the teachers previously to prepare a short paper, or to undertake to introduce a question to be afterwards discussed by those present.

Among other useful auxiliary institutions may be mentioned,

1. A Savings' Fund, to encourage habits of economy and forethought.

2. A Clothing Fund. Two modes of operation may be mentioned. That in connection with the Lower Mosley-Street schools is intended to supply useful articles of clothing to such scholars as stand greatly in need of assistance, and is chiefly supported by quarterly collections of one penny each from the scholars. At Bury, there is a flourishing

society on a different footing. It combines a Savings' Fund and Clothing Society, and according to the report, "The number of subscribers is 270 (the whole number of scholars being 294), and the amount of subscriptions £250 per annum. The interest, together with many donations from the congregation, is annually added to the principal, and the gross amount returned to the children on the first Sunday in November. Thus, by inducing the children to save what little can be saved by their parents, a sufficient sum is accumulated to provide them with comfortable winter clothing; and their general appearance in school is considerably improved."

3. A Benefit Society, which, by means of small weekly payments, affords assistance to its members during sickness, and a sum for burial expenses in case of death.

4. A Class for Singing.

5. Weekly Evening Classes.

6. A Reading Room, which in the case of Oldham is open three nights a week, and is well attended.

7. A Natural-History Class.

8. Social Tea-parties.

It is hoped that these details, though possessing little novelty, will not be considered *very* tedious, the wish being to present a tolerably complete summary of what may be done in connection with a Sunday-school. Some of our associated schools are defective in many of these particulars; and it will be for their promoters to endeavour to increase their usefulness by adopting such of these auxiliaries as circumstances will allow of.

One other subject may be mentioned, which has not hitherto received that attention which its importance demands, and that is, the *ventilation* of schools. It is well known that fresh air is necessary for health and comfort, and yet this truth is too often practically disregarded. In every building where numbers are assembled for a length of time, it is absolutely necessary that there should be proper provision for effective ventilation. Doors and windows are alone ineffectual and create dangerous draughts. There ought to be in all cases a regulated admission of fresh air, and a proper outlet for the impure air. In addition to considerations of health, proper ventilation is important in another point of view. Much of the restlessness, dulness and inattention observable towards the close of the school-hours, may be attributed to the close and impure atmosphere, which creates headache, languor, oppression and exhaustion, deadening the exertions of the teacher, and increasing the dulness and inattention of his class. The evil is, however, remediable, if *proper* means are adopted; and you Secretaries will be glad to afford any assistance in their power to those who may desire to remedy this defect. Whilst on this subject, one word may be added upon physical comfort. During the reading lessons the class should, if practicable, be comfortably *seated* round the teacher and backs to the seats will be found to add greatly to the comfort of the class, and to prevent much restlessness. This may appear a small matter, but such an alteration would be attended with good results.

It now only remains to notice the proceedings in connection with the present meeting. As will be known to most present, a circular *directing* attention to the objects of the Association, has been exten-

sively circulated, and reports have been received from eighteen schools which have joined the Association. The following statistical table exhibits the chief particulars :

	<i>No. on the Books.</i>			<i>Average Attendance</i>			<i>Teachers.</i>		
	Boys	Girls	Total	Boys	Girls	Total	Male	Fem.	Total
Lower Mosley Street ..	325	274	599	214	186	400			70
Strangeways			154			120			32
Miles-Platting	210	133	343	147	92	239	18	13	31
Dukinfield	290	178	468	221	122	343	32	28	60
Bury	145	149	294	111	128	239	82	25	57
Oldham	82	64	146	65	60	115	8	4	12
Boston Mills, Hyde	83	118	201	80	110	190	32	24	56
Geç-Cross	120	120	240			200	16	22	38
Stockport	55	49	104			65	10	8	18
Altrincham	25	20	45	19	15	34	5	3	8
Monston	60	60	120	48	45	93	18	18	36
Chowbent	74	108	182						35
Stand	92	73	165			133	18	17	35
Styal	31	56	87	22	43	65	10	7	17
Dean-Row	40	50	90	30	40	70	3	6	9
Bolton	89	107	196				16	18	34
Warrington			120			100	7	7	14
Knutsford	25	20	45				4	6	10
			3599						572

It will be seen from this statement, that the Association already includes 18 schools, numbering 3599 children, and 572 teachers. There are other schools in the district which have not yet joined us, which we hope will do so during the present year. This is a wide field of usefulness. The Association is yet but in its infancy; but with the cordial co-operation of its members, it is hoped that something may be done to improve the character and extend the usefulness of Sunday-school education.

SECOND PART—presented and read by Mr J. O. CURTIS.

The success of Sunday-schools must depend upon a variety of circumstances, some of which are under the direct control of the Teacher. Amongst these, his own progress in knowledge and virtue is demanded as an indispensable condition. Indeed, the very name of Teacher implies that the individual is in advance of his pupils,—the name of *Sunday-school Teacher* implies not merely the preceptor, but the pattern of whatsoever things are true, honest, lovely and of good report.

On the qualifications necessary to form a good teacher, many mistakes exist, and even the well-intentioned and active sometimes allow their zeal to outstrip their prudence. For example, how often are we led practically to adopt the error which our better judgment condemns—that of admitting the mere possession of knowledge to be the most important trait in the character of a good teacher, and to give those the preference whose acquirements are greatest! A not less common mistake, though certainly a less serious one, is to suppose that for a person to be earnest, warm-hearted and devoted, is all that is requisite. Now the truth undoubtedly is, that a combination of the mental and moral, of learning and piety, of the knowledge which raises man

above the lower animals, and of the piety which unites him to God and to goodness,—a union of these qualities of the head and of the heart is indispensable in forming a good teacher. Let it be also remembered that the continued exercise of these qualities is the only certain road to excellence and increasing usefulness.

It is surely hazarding nothing to say, that so long as a teacher maintains this position, he may calculate upon the prosperity of his work—but that if he fail herein, he will find much of his time and labour to be in vain.

Another subject very closely connected with the above, and one perhaps as little understood, is that of the proper management of children in school, and the right method of imparting instruction to them, or, in other words, *the art of teaching*. Were we asked, why there is so much listlessness and disorder observable in schools—why such irregularity in attendance—why such vast numbers leave our schools without any satisfactory reason—and why a disgust to religion and religious institutions is often fastened in the minds of the young, instead of an earnest desire to know and love the truth,—we should be compelled to answer, that the fault lies not so much in the scholars, the materials on which we operate, nor perhaps in the means we use, as in the agents to whom the work is intrusted—to the want of a better knowledge of human nature—of sympathy with childhood, and consequent ability to impart instruction in a pleasing and attractive form, in order to win over the intellect and the heart to knowledge and virtue. Let no one, however, who is engaged in the great work of education be discouraged, nor any prevented from engaging in it who may be disposed, as it is in the power of all to improve the one talent, and a duty to remember that to him who improves what he has, shall more be given.

There are surely none amongst us, whether parents or teachers, who would think of applying to the ordinary business of life the same want of judgment and common sense which is constantly practised in the training of children. Who, for instance, would think of employing persons to build his house, to make his furniture, or even his clothes, who had never studied or practised these different trades? Who would be surprised at the loss and ruin of him who was hardy enough to make the experiment? It will not surely be denied that the moulding the character, the forming the habits, the training the intellect and heart, are matters of greater moment. The apathy of parents on this subject is not less surprising than lamentable, and can only be accounted for by the fact, that the grossest ignorance prevails on the subject of education. Let us only use the same amount of application and diligence which the commonest mechanic or artizan employs to become thoroughly acquainted with his trade, and the result will be equally satisfactory. In every school, it is important to know what subject shall be taught, and how the time shall be divided: perhaps this can only be determined by the condition of the children. If a knowledge of reading, writing and accounts has been previously acquired, the whole time may be devoted to moral and religious instruction, which is much to be desired; but if it be found that the arts just mentioned have not been learned, it becomes necessary to devote some time to them: they are not knowledge, but the keys of knowledge. On

opens the door to the accumulated wealth of all time locked up in books ; another bestows the power of communication, and connects us with the future as well as the present ; whilst the last gives us the means of doing perfect justice in our dealings to ourselves and others. Most desirable is it, therefore, that every child be made acquainted with these subjects. But the wisdom which directs to the right use of every acquirement, is beyond all price ; the principles of morality and religion *must be inculcated*. It will usually be found that the morning is the most favourable time for this kind of instruction, and that what is called secular learning may be imparted in the after-part of the day. It is impossible to lay down rules or plans to suit all schools, or to furnish a complete list of books used in teaching ; the following appear to your Secretaries to be the most suitable with which they are acquainted :—The First, Second, and Third Books of the Sunday-School Association ; Chapman's Life of the Saviour ; Ware's Life of the Saviour ; Bowring's Natural Theology ; Chambers' Moral Class-book ; Sullivan's Moral Class-book ; Bowring's Footsteps to Sacred Geography ; Wood's Bible Story-book ; and Abbott's Reader.

It is in the power of ministers and influential members of congregations materially to aid in carrying out the objects proposed. It is not the occasional pleading the cause of Sunday-schools, nor the supplying pecuniary means, that is sufficient to meet existing wants ; there needs the exertion of personal interest and influence, in the way of visiting the school, attending teachers' meetings, suggesting improvements, affording encouragements, recommending suitable books both to the teachers and to the library, and thus infusing life and energy into institutions which, for want of such aids, are continually languishing and inefficient. It is in this way, we presume, that the wealthier and better-educated classes can aid in forwarding the objects of these institutions. Nor would such efforts fail of their reward. The interest manifested by such persons would be communicated to their homes ; the younger members of their families would have their sympathies awakened and exercised on benevolent objects, and be early enlisted in the noble and sacred cause of educating their poorer brethren.

Regarding the moral and religious education of our scholars as of primary importance, the question as to the best means of imparting it was proposed for discussion. It was hoped that many friends engaged in the work would have contributed the results of their experience. In this we have been somewhat disappointed. It will, however, be gratifying to the meeting to know, that our old and valued friends, the Rev. John Wright, of York, and Mr. Travers Madge, of Norwich, have kindly responded to the call. Their observations will form the basis of the following remarks. The question proposed is, "What are the best means of communicating moral and religious instruction in Sunday-schools?"

In considering the subject, we must remember the shortness of the time allowed for instruction, and indeed the shortness of life itself, during which the foundation is laid of the character of the future man and of the immortal being ; also the paramount importance of moral and religious instruction over every other, and the necessity that the teacher himself be imbued with a truly Christian spirit in order to give effect to his instructions. There can be no doubt that children

are taught in an equal, if not in a greater degree, by the example of their teacher, than by mere lessons; hence the importance of the greatest consistency between the example and instruction of the teacher. His object must always be, to cultivate a kindly feeling between himself and scholars—to prove himself their friend, not the taskmaster: this he will find no difficulty in doing, if he have a work at heart. To lead his scholars to *think*—to feel an interest in their own improvement, in the school and its various institutions—to make the school duties as little irksome as possible, and mix the agreeable with the useful, as far as consistent with the objects proposed—must always be kept in mind. It is of the highest importance to make use of books suited to the capacities and comprehension of children—to encourage them to make remarks, ask questions, and to give him their thoughts; then is the time to gain access to the mind and heart, to explain, correct and guide to truth and rectitude. The teacher will find it useful to store his mind with anecdotes, illustrating the power of moral principle and of a truly religious spirit, and occasionally to read to his scholars, or allow them to read to him the lives of eminent men, either from Scripture or general history, always taking care to speak of religion with reverence, and never expressing any thing but abhorrence towards vice and immorality. The plan of committing hymns and suitable passages of Scripture to memory has its advantages, in storing the mind with beautiful thoughts which are afterwards remembered during the daily employment, and when lying on a sick bed. In connection with this subject may be mentioned the desirableness of avoiding, in the amusements and festivities of the school, every thing that has a tendency to weaken the influence of previous religious instruction, or to strengthen feeling and habits which it is the business of the Sunday-school to correct and remove. Mr. Madge's opinion is expressed in the following words: "There must be something very wrong in that view of religion which would banish the hymn and prayer from all scenes of pleasure, and something very wrong in that kind of pleasure, in the midst of which it is felt to be harsh and improper to raise the thoughts to God. Such a view of religion will turn the hearts of all scholars away from it; and such amusements, while they may keep many from amusements of a lower kind, yet do no actual good, and are no pleasure to look back upon." Mr. Madge also urges the necessity of a weekly meeting of teachers and elder scholars for the purpose of reading the Scriptures, religious conversation and prayer, regarding such meetings, when judiciously conducted, as highly conducive to mental and spiritual culture.

REVEALED TRUTH INTELLIGIBLE.

IN all truths relating to God, there is much which we cannot understand; but what is revealed truth concerning Him, must, by the very force of the terms, be capable of being understood, or else it cannot be called "revealed;" and not only of being understood, but of being *used for our soul's benefit*.—*Dr. Arnold's Sermons*, III. p. 140.

THE PRESENT POSITION OF UNITARIANS, AND "THE RELIGIOUS WORLD."

We live in an age of great religious excitement. The period of a dull indifference has passed away, and all men are now inquiring, What is truth? or, Which is the true Church? This has produced increase of liberality in some, and increase of bigotry in others:—of liberality in statesmen, in men taking wide and comprehensive views of society, its wants, its capabilities and its tendencies; as is evidenced in the passing of the Dissenters' Chapels Bill, and the Bill for the increased grant to Maynooth College:—of bigotry in those who imagine that religious truth has but one outward form, that the deep inward sentiment must be embodied in one only set of dogmas, and that their form, their dogmas, are they only which can be genuine, and that all others are infallibly false, heretical and damnable. But the very upholders of this narrow notion, so incompatible with the nature and history of the human mind, are themselves furnishing the proofs of its unsoundness; for they divide into parties, jealous, violent and bitter; and only unite their forces when they think they can run down a "Socinian," or prevent some act of grace towards "idolatrous Papists," as some of them, at least, call the believers in an ancient faith that, if tradition could claim our reverence, is far more worthy of our homage than an eclectic creed, pretending only to lean upon tradition, or to admit nothing that hath not the certain warrant of Holy Scripture.

The religious elements of society are in a great ferment, not only in England, but on the continent of Europe and in America. By the great mass of orthodox Protestantism, Unitarianism is regarded with a hatred that would be satisfied with nothing short of its complete annihilation, and is denounced with a proportionate virulence. But we stand unmoved from our place. We utter no voice of dread. We shew no indications of terror. We make no preparations for deserting our standard; but, with erect mien, with hopeful eyes, with a calm expression of trust in our countenance, we appear as if a charmed circle were around us, within which our opponents cannot come, and into which they cannot reach to harm us. Nay, if any one from those who stand around comes within that circle, it is to defend our outward and social rights, or our inward and individual liberties. And, so long as we present our face to the world, our charmed circle will remain, around which superstition will jabber, and theological hatred gnash its teeth in vain: not until we turn our backs and prepare for flight will the foe rush in; and then they will crush us at our very altars.

How is it that we, a small, firm, but not too closely united band, not only maintain our ground, but exercise much influence, and bring to our rescue, when threatened to be oppressed by unjust laws, the zeal of the statesman and the calm learning of the lawyer? It is not affirmed that we, but that the principles which we maintain, are the salt of the earth, which cannot be trodden under foot of men until it have lost its saltness. It is not affirmed that we, but that the principles which we maintain, are the light of the world, which there is no bushel of bigotry large enough to hide, and which there must be no bed of sloth to smother, with its curtained, downy dreams of "Great is truth and will prevail," while we slumber on in careless forgetfulness,

or criminal indifference to the stewardship committed to our trust. The salt must yet savour the whole earth—the light must yet shine to all that are in the house. And it is because of this necessity that we stand calm and fearless amid the commotions which stir the religious world, at present, to its very depths. We are so maintained in our position for high and holy purposes. Or if, from our unworthiness, we be not, we are maintained until other instruments shall be ready to carry on, with greater zeal, vigour and success, the work of God. This latter view often forces itself upon the mind when we encounter apathy, witness and are chilled by cold indifference, or are tempted to yield to the pressure of adverse circumstances. It is sometimes strongly impressed upon our thoughts that, as the Israelites of old were made the depositaries of the truth until the nations were ripe for change, prepared to receive the glorious gospel of the blessed God, so we are made the depositaries of those true principles of liberty, those few, simple, scriptural doctrines which compose our creed, and of that glorious teaching concerning the infinite and eternal love of the Father, which, with impious folly, the world brands as heretical, only till other men shall come, with heartier shouts of “Hosanna! Glory to God in the highest!”—and shall carry those principles, doctrines and teaching forward, with a nobler song of trust and confidence to a surer triumph! God grant it may not be so; but that we may reap the harvest that we have sowed, that we may carry home our sheaves rejoicing, and may lay up the wheat, with humble gladness and thankfulness, in our Heavenly Father’s garner.

In order to see our position truly, we must look out of ourselves, of our denominational interests, even of the holy principles which we cherish as the life-blood of genuine Christianity. We must inquire how the present zealous, excited, divided, antagonistic state of religious parties has arisen. Its history traces from towards the middle of the last century, and it has gone on increasing, changing, deepening, unto the present day.

The religious parties, at and after the Reformation in this country, formed as much by the operation of political as of religious causes, when the fierce strife was over, and especially when, at the Revolution, the country sunk down into internal peace under William and Mary, scarcely broken by the attempts of the exiled family to regain the throne—these religious parties, when they had composed themselves in their respective places, upon such national ecclesiastical revenues, or private endowments, or annual subscriptions, as their several circumstances gave them, gradually sunk from outward peace to inward dulness and inactivity, from the subdued rancour of religious warfare to apathy and indifference, from a remitted watchfulness, that once had challenged, as a sentinel, every passer-by, to a slumbering upon their posts: they not only cultivated the vineyard less diligently, but seemed ready to leave not only the care of the seasons to Divine Providence, but that labour also which is man’s appointed share in all the great works done upon the face of the earth, which have human advancement and happiness for their object.

Then came the age of huge folios, of curious disquisitions in theology, religion and morals, which satisfied the zeal of learned men, who felt that they, at least, were worthily discharging the duties of their sacred

office, and bearing their testimony against error and iniquity: but it was also the age of pleasure-loving and pleasure-seeking priests, sleek men of the world, who did duty for a living, or rather neglected it for the fox-chase and the deep potations which succeeded—for the ball-room when young, and for the card-table when idle luxury had made strong exertion distasteful, or the advance of years had rendered cupidity a stronger motive than mingling of hands, the gains of fortune more tempting than the flatteries and smiles of gallantry. A deep sleep seemed to overpower the Church universal, pervading Episcopalians and Presbyterians, Independents and Baptists alike; or, if any were awake and earnest, they saw not the direction in which their labours would be of the greatest avail, but were directing their aims against each other, instead of against that vast mass of ignorance, sin, corruption and impiety, which lay sweltering and festering around them.

But it could not remain thus for ever. The spirit of the gospel is too vital always to be subdued beneath a worldly spirit, on the one hand, and a spirit of learned self-complacency, on the other. Methodism sprung up in the very bosom of England—in Oxford, at once the seat of its learning and the centre of its profligacy. It sent forth a light which flashed from one end of England to the other, roused apathy at first to opposition and then to emulation, created the Evangelical party in the Established Church, stirred up to renewed and better-directed exertions the orthodox Dissenters, extended its own borders and numbers, until it became too mighty to remain an irregular and unacknowledged off-shoot of the Church of England, and, denied admittance there, made its Conference, in all respects, an independent sovereign power, wielding a wide sway and a wider influence, and animated the friends of rational religion, Presbyterians and General Baptists, to a well-fought contest for Scriptural truth and Christian liberty.

The great principle embodied in Methodism is, that religion is a vital, personal and practical concern—a matter not so much of abstract truth as of conversion to God, redemption from the sins, follies and impieties of the world to a life in God, in Christ, in heaven begun on earth—to a life of love reaching upwards to the Eternal, and downward to the lowliest of his creatures—of love which banishes all doubt, all fear, all impurity of heart and all iniquity of life, which is one constant feeling, borne in, impressed upon the mind, filling it with unspeakable joy, of entire union with the Father, and with Jesus Christ, his only-begotten Son.

It is easily seen how such a view of the gospel, up to a certain point perfectly in agreement with sound reason and rightly-interpreted Scripture, in the hands of such a man as John Wesley, should shake old apathy to its very centre, warm and invigorate the religious principle in innumerable hearts, and even where it did not convince of ecclesiastical or theological errors, of wrong modes of acting or thinking, should give a true direction to the noble zeal and emulation which it aroused, should point men to the victims of gross darkness, foul lusts, and impious rebellion against God, as those lost ones whom Christ came into the world to seek and to save.

Such was Methodism in its best days, while it was establishing itself,

while it was reforming the clergy of the Episcopal Church, while it was guiding to its true aim the renovated zeal of the old bodies of Dissenters. But the principle that religion is a vital, personal and practical concern, leads necessarily to the doctrine of free inquiry, of individual examination of the Scriptures, their genuineness and authenticity, of the comparative indifference of outward forms and ecclesiastical government, so that the gospel be preached: and there was a time when the Evangelical party in the Church were almost ready to unite in an endeavour to free the Establishment from the bondage of the State and of lay, unevangelical patronage, and to place her in a condition to undertake the large and searching reformatory measures which they deemed she needed. Again, the principle that religion is a vital, personal and practical concern, leads also, by easy, upward steps, to an individual and rational interpretation of the Scriptures, to the casting aside of tradition, authority, common consent of all Christians in all ages, and any other extra-scriptural supports of commonly-received doctrines, until there must be a safe landing in liberal theology, far from Athanasian Creeds, Assembly Catechisms, or John Wesley's Sermons.

The High-Church party took alarm at this double tendency of Evangelical principle, and the stronger-minded, clearer-headed, more learned and more bold among them trod their way back firmly, decidedly, and with large strides towards the traditions of the first few centuries of the Christian era, and now sympathize with Rome far more than with Geneva, stigmatize the Reformation as a great evil, contend for the independent existence of the English Church, and desire to be known as Anglo-Catholics, or the English portion of the Universal Church. It is a strong position which they have taken, the only position which is tenable, short of unlimited individual inquiry and responsibility,—a position which they can make good against all who set up “the peculiar doctrines of the Gospel” as a bar against freedom, but a position which they must hold by and for themselves—the multitude have, and can have, no sympathy with them. These Tractarian leaders—nothing need be said of the motley tribe of aspirants to priestly authority who babble in their train—these Tractarian leaders have spoken out too plainly, too forcibly, too candidly, of what the Scriptures do teach, and of what they do not teach, unless they be interpreted by tradition, not to alarm the Evangelical portion of the clergy of the Established Church, who, for the most part, have lately held back from intercourse with Dissenters, and have become more loud than ever in their denunciation of rational theology, in order to shew that their principle of the individuality of religious faith and practice does not lead to Socinianism. Their outcry is echoed back by orthodox Dissenters, angry at being deserted by their former allies and “dear friends,” and at the imputation cast upon them that the voluntarism, their independency, their doctrine of a purely personal conversion, acceptance and justification, leads by ever quickening steps, if duly followed out, to the much-dreaded regions of Heterodoxy.

We see, then, how it is that High-Church and Low-Church, Episcopalian and Dissenter, are more divided than ever against each other, are full of contention and bitterness, are struggling for the ascendancy in all directions, and each and all direct the envenomed arrows of the odium theologicum against our small, but, we trust, firm band. The

arians boldly say—"Not Scripture alone, but Scripture and Tradition!" The others, equally resolved to maintain "the peculiar views," contend indeed for the Scriptures as the only rule of faith, say that they must be interpreted by the Holy Spirit; that is, men are perverse and carnal reasoners if they do not come to orthodox conclusions.

Thus, then, Methodism gave the modern impulse to individual religion. Tractarianism sees clearly its natural and necessary tendency; when the latter shews to the former the upward bearing of its light, do we wonder or complain that it should not at once be able to follow? Having had its eyes bandaged by mystery, when the veil is removed by a hostile hand, on purpose that it may be led by the glowing sun, do we express astonishment that it should shut in shutting its eyes, and prefer, at present, to grope on in darkness? We are only in the crisis of a great change, and no crisis is less pleasant, especially for those who stand between opposing forces, seem to be, if they are not truly so, the main cause of their angry agitation and fierce opposition. When, under such circumstances, we are smitten on the one cheek, without turning the other, we must expect to be smitten on that also. But patience—let patience have its perfect work. Let us have courage, trust, charity, and all will be well—if not in our time, in the time of those who shall succeed us. Our part is to stand firm in the day of tribulation. "Wherefore lay on unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." Our position is, to maintain the standard of free inquiry, to defend it against all assaults, to prevent it from being mutilated by false friends, to invite, to persuade men to it, and to warn them against trooping after merely sectarian banners, with the narrow restrictions, the unchristian jealousies, and the unholy fears by which they are ever accompanied—to show that our freedom is not freedom from the law of Christ, from the demands of duty, from the requirements of conscience, from the love of that charity which is so beautifully and affectingly described by the apostle Paul; but that it leads directly to the feet of our Divine Master, into whatever path is straight before our steps, to that active, earnest, practical love which finds objects for its exercise in all the varied interests of humanity.

INDIFFERENCE OF SOME PATRIOTS TO RELIGION.

It is startling to observe the indifference of such men as Romilly, and Brougham, and Mackintosh, to the religious questions of their day, and, though conformed to the established worship, the cold reserve with which they shunned from closely identifying themselves with any great religious interest. It must, one would think, have been something deficient or repulsive in the contemporaneous theology, to account for the alienation of pure and noble minds from a subject, which its close affinity with morals and jurisprudence must else have rendered attractive. Perhaps a clergy that, like the Sydney Smith, would have expounded the truth of Christianity in a spirit of plain wisdom, and benevolent application to the actual wants of society, without enthusiasm, priestly pretension, or doctrinal refinements, would have been most acceptable to the feelings and have best fulfilled the wishes of this age of minds.—*Rev. J. J. Tayler's Religious Life of England*, pp. 450, 451.

PEN-AND-INK SKETCHES.*

THIS is a very readable volume of gossip, written by a good-temper and tolerably attentive observer, who has had opportunities of talk with some of the *dei minores* of the age, and of hearing its great oralists. The principal subjects of our author's sketches are, Robert Hall, J. Foster, Southey, Wordsworth, Coleridge and Montgomery. None of the sketches display remarkable intellectual discrimination, but descriptions of person, style of address, and other little matters, which are interesting when they relate to remarkable men, are graphic and clear, and, where our personal knowledge enables us to judge, sufficiently accurate. The sketcher appears to be an habitual *bon-hunter*, and puts himself in the way of seeing and hearing every thing that will furnish him a subject for his Note-book—whether it be the first fiddler or the first preacher of the day, a temperance lecturer at Philadelphia, a fashionable preacher at a London chapel, or a walk at midnight in Wordsworth by Esthwaite-water. In taste and spirit he is equally catholic, listening on the Sunday night with rapt attention to Baillie Noel or Mr. Sherman, and a night or two afterwards to Sergt. Talfourd's new tragedy; equally delighted to stumble by accident on Percy Bysshe Shelley on Hampstead Heath, vainly pleading for admission of a fainting or dying woman into an aristocratic man and to offer an arm to a lame clerical stranger, who proves to be Lord Richmond, on his way to preach at the Temple Church at Bristol.

Of Robert Hall, our author tells nothing good which has not often been told before in print. The anecdote concerning his courtship would have been better left in the undisturbed possession of the *ecclesiastical* gossips. Anticipating by a few weeks the publication of the memoirs of Mr. Foster, he is able to give some less threadbare stories respecting this able essayist and worthy but eccentric person. Passing them over, however, we will offer to our readers a sketch, of the accuracy of which they will be able to form their own opinion. At all events, they will not find fault with the spirit in which it is penned.

"Another noted Bristol contemporary of Hall's was Dr. Lant Carpenter, a man of extraordinary abilities. It must be now nearly sixteen years since we first heard him; but not then as a preacher; it was on the occasion of his delivering a series of lectures in the theatre of the Bristol Philosophical Institution. We remember, as if it were but a thing of yesterday, the crowded lecture-room, the delighted audience, and the person of the lecturer. All intellect that Bristol could muster was there, but the greater portion consisted of members of Dr. Carpenter's own religious community, for among those worshipping at other churches in Bristol would have ventured to listen to an Unitarian, although only poetry was his theme; but it was said, by way of excuse for such, that poetry then was, as it is now, considered to be an unprofitable thing, which does not possess any remarkable real value.

"The reader must imagine the lecturer; he was what might be called 'little man,' by which I mean, one rather under the middle size, as it is termed. His frame was so remarkably slender and attenuated, that at the first glance his head seemed to be strangely disproportioned to it in size; and seldom any eye looked upon a more splendid cranium, or one which, phrenologically

* Pen-and-Ink Sketches of Poets, Preachers and Politicians. Pp. London—Bogue.

ing, indicated a more accurately-balanced mental organization. The head was singularly high and expansive, bald, or nearly so, on its upper part, and the temples were thinly covered with lightish hair. His eyes were grey in colour, and possessed an inexpressible calmness and sweetness in expression. The nose was very, nay, remarkably long, but not by any means aquiline, and the mouth was benevolently formed. So very remarkable was the breadth of the forehead on the summit, that the whole face somewhat resembled, when seen in full, a pyramid in shape, the apex being formed by the point of the long chin, just the reverse, in fact, of the facial appearance of Napoleon Bonaparte, Louis Philippe, whose pear-shaped head and face, the stem part of which has afforded such abundant and ludicrous material to caricaturists. A white cravat encircled his collarless neck, and, of course, the Doctor's coat consisted of plain, clerical, sober black.

The voice of Dr. Carpenter was remarkably striking and beautiful, and, as a son, in a Memoir of his father, 'from its peculiar qualities he was able, to a remarkable degree, to combine solemnity with the cheerfulness of confidence in his addresses to the Deity. In his reading of the Scriptures and the hymns, he often conveyed thoughts which were not before connected with the words.' We can bear willing testimony to the truth of these remarks, for never have we heard hymns 'given out' as they were by Dr. Carpenter. We remember hearing him recite that beautiful hymn of Chatterton's, ending with—

O God! whose thunder shakes the sky,
Whose eye the atom-globe surveys,
To thee, my only rock, I fly,
Thy mercy in thy justice praise.

Distinctly, too, do we recollect the repetition of an admirable prose which we shall presently allude to. It was said that, as a boy, he was distinguished as a beautiful reader: and the deafness of his adopted mother led him to cultivate the important habit of speaking clearly. 'None who listened to him, are likely,' says a friend, 'to forget his reading of poetry: one of his hearers remarked, that the manner in which he read the poems inspired in him emotions, and called up thoughts, which a whole lecture from another often failed to excite.' In the lecture to which we have already referred, Dr. Carpenter read some of Wordsworth's noble Sonnets, and poems have ever since seemed to us to be the most beautiful ever uttered by the bard of Rydal Mount. * * * Dr. Carpenter

lectured on scientific subjects at the Bristol Institution, for he was a man of almost universal attainments; and, as might be supposed, his courses were extremely popular. These exercises, however, did not interfere with his pulpit or pastoral labours, in both of which he was unceasing.

The last time we ever heard Dr. Carpenter preach, was on the occasion of his delivering a sermon on the duration of future punishment, which he held to be eternal. This discourse attracted much attention, and, from those who were opposed to him in doctrine, great censure. One of the ministers (the Rev. Mr. Clark) announced a sermon on the following sabbath evening, when we attended the Castle-Green Chapel. We had been in our pew but a few minutes, when we observed a stir in the chapel, and presently what should appear but the noble and shining head of Dr. Carpenter, who had come to bat his arguments might be adduced against his doctrine. His presence immediately proved that candour for which he was ever distinguished; for, never before, by narrow prejudices, he was a Liberal in opinion, to the very fullest extent of that much-abused term."—Pp. 43—50.

We will next extract our sketcher's account of his visit to "Percy Street," to hear the popular declaimer known to the public by the name of *Satan* Montgomery, to distinguish him from the poet. As Robert Montgomery has achieved some portion of his pulpit

popularity by his denunciations of "Socinians," our readers may wish to know something of his pulpit performances, without encountering his Athanasian declamation.

"Percy Chapel is one of the metropolitan fashionable places of worship. There was a very pompous beadle at the door, who bustled about prodigiously whenever a carriage drew up, and who drove away from the house of the Lord every one who had a poverty-stricken appearance, with most exemplary vigilance. On entering the body of the chapel, this functionary hinted to me that I had better go into the gallery; so I mounted the stairs, and in a trice found myself amongst a company of Lillyputian grandmothers, who are called charity-girls. It was rather a chilly morning, and I quite pitied the poor little creatures as they sat in their cold corner, with blue noses and purple arms, on either side of the organ, and thought that a cloak would have been no very great breach of charity-school etiquette. People passed by me to their seats, but no one offered me one; so at last I applied to one of the pew-openers, a pinched-up looking widow, as she hurried past me. It was no use, however; for although there were plenty of seats vacant, she paid me no more attention than if I had been a block of stone. At last, when tired of standing, I remembered that I was in a fashionable church, where piety must be paid for; so, when the old lady next approached me, I put my hand in my pocket, and immediately perceived that the action had the effect of relaxing the muscles of her grim countenance * * * Before long (oh! potent shilling!) I was snugly ensconced in a comfortable pew directly fronting the pulpit. * * * This same pulpit was a very well-padded one, and the cushion was so much stuffed, that it appeared plethoric and ready to burst with pride, as a fashionable church's pulpit cushion should. * * * A curate read the prayers; and when they had terminated, and whilst a Psalm was being sung, the Rev. Robert Montgomery ascended the pulpit stairs. * * * He stood so high in the pulpit, that two-thirds of his figure were visible above the aforementioned well-stuffed cushion. He was what one would call a 'pretty-looking parson;' his hair, of a dark colour, was carefully parted in the centre of his forehead, and combed aside, terminating in two very precisely-arranged curls. * * * His eyebrows were as regular as if pencilled; he had pretty good dark eyes, and as he affectedly glanced round on the crowded congregation, it seemed as if a faint smile of self-satisfaction played upon his lips. * * * Mr. Montgomery, after giving out his text, commenced his discourse with great fluency, using no notes, except[ing] occasionally referring to a slip of paper which was inserted between the leaves of his small Bible. It appeared to me that he had learned his discourse, and was now reciting it, as a school-boy does his lesson. His voice was harsh and ill modulated, and his manner very affected. As to the sermon itself, it appeared to be little else than a tissue of laborious conceits wrapped up in very hard words. Simplicity had nothing to do with it; and if ever a grain of wheat shewed itself, he hid it beneath the chaff of his illustration. There was nothing like argument; or if he did attempt any thing in that way, he only created tinselled giants for the purpose of displaying his own dexterity in knocking them down. There were such observations as these: he talked of 'God radiating his own eternity from his own essence;' 'God-ward accretions of grace and Devil-ward accretions of sin;' of 'light touching sentiment in its most exquisite centre.' He remarked that 'a holy man in a room radiated sanctity;' observed that 'when he visited poor people, they sometimes said they had such and such a feeling, but that he always told them that they had nothing to do with feeling.' And in winding up his discourse, he assured his hearers that he had arrived at certain views 'after prayerful and hard study.' The sermon was indeed

' — a fine specimen, on the whole,
Of rhetoric, which the learned call rigmarole.'

And it concluded, without its having left any abiding impression on the mind, without having aroused any new train of thought, or thrown fresh light on any topic, by the opening of the orator's eyes, which had been closed during the greater part of his discourse, and by a graceful flourish of his pocket-handkerchief."—Pp. 211—214.

Whether or not this sketch be conceived in the spirit of caricature, or be a faithful portrait, we know not from personal observation; but the description accords but too well with private accounts that have reached our ear. Certain it is that affectation, driven from the bar and the senate, has found in the pulpit an asylum, and there too often displays its little arts, to the admiration of silly boys and women not too wise. Cowper's honest and indignant satire* ought for ever to have routed the disgusting tribe of man-milliners who infest the pulpits of fashionable chapels.

"From such apostles, † O ye mitred heads,
Preserve the Church!—and lay not careless hands
On skulls that cannot teach and will not learn."

A stronger contrast could scarcely be than that which our author has presented in his volume in his description of this preacher at Percy Chapel, and in that of the sage and saint whose portrait we previously copied. How exactly did our late venerated friend realize the poet's noble description of "a preacher" indeed:

"—simple, grave, sincere;
In doctrine uncorrupt; in language plain;
And plain in manner. Decent, solemn, chaste,
And natural in gesture. Much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too. Affectionate in look
And tender in address, as well becomes
A messenger of grace to guilty men."

That we may not be supposed to select passages from this book under a sectarian bias, we will next give the sketcher's portrait—which he has worked at *con amore*—of another unsparing opponent of our own religious denomination—of one who has proved the generality and the all but universality of his Christian love, Unitarians being the only religious body whom he treats with harshness and injustice,—we mean the Hon. and Rev. Baptist Noel.

* See *The Task*, Book ii.

† Whether our author is safe from an action for libel and heavy damages for his criticisms on the minister of Percy Chapel, is more than we dare avouch, with the recent extraordinary trial before our eyes, and the monstrous dictum of Judge Parke, more or less countenanced by the Judges, who afterwards refused Mr. Miall his application for a new trial. If, indeed, the clergy are a privileged order, and are to be protected from that criticism which neither Judges, nor Statesmen, nor Royalty itself, can escape, our author has clearly given to Mr. Montgomery the right of action; and woe betide him if, by some special plea, the case should be withdrawn from a Middlesex jury to be decided by twelve wise men of Cambridge or Oxford, especially should Mr. Baron Parke be again called on to expound the law in relation to men who have libelled any one belonging to the *tabooed* clerical order. Baron Alderson, it is true, threw a sop of consolation in the admission, that clerical performances, if guilty of dulness, might be properly criticised; but as unintelligibleness and coxcombry can scarcely be admitted under the head of dulness, our author must not hope to escape.

"His head is beautifully shaped. * * * It is covered by lightish-coloured hair easily and naturally disposed over a finely-shaped, marble-white forehead. There is in the face of this gentleman a remarkably sweet expression. The eyes are grey, and beaming with mild radiance,—the nose Grecian,—and the mouth and chin finely formed. The whole head and face somewhat reminds one of some of the portraits of Byron. * * * It is the Hon. and Rev. Baptist Noel, one of the most popular of the Evangelical section of the Church of England. Some persons think him, when he is arrayed in his surplice, much like Bishop Heber. Listen as he speaks. Surely there never was so sweet a voice as his—clear, distinct and extremely musical. Although he commences in a somewhat subdued tone, not a word is uttered which is not heard by the most far-away individual in the hall. As he proceeds, his voice increases in volume, and is beautifully modulated. A sweet smile occasionally irradiates his countenance, but its prevalent and general expression is that of calm and dignified repose. His heart is in his subject, for he talks of missions. With an easy grace he introduces the subject, and then, having impressed on his hearers its importance, he takes a survey of the rise and progress of that society whose claims he may be advocating. Listening to his description of what has been done and is doing, is like taking a journey through the scenes he describes. With amazing facility he passes over the vast plains of Hindostan, painting the lovely scenery on the banks of the Ganges, and exhibiting, as it were, panoramic views of places

'Where all but the spirit of man is divine.'

We sit with him beneath the banyan or the palmetto, and behold the Brahmin with his shastor, and the heathen perishing for lack of knowledge. He takes us to where China, with its teeming millions of Buddhists, and the countless followers of Confucius, sit in darkness. We sail amidst the coral reefs of the Southern Pacific, or feel

'— the spicy breezes
Blow soft o'er Ceylon's Isle.'

He guides us over the sterile African deserts, and pictures the Hottentot lying in his kraal, more like a brute than one of God's intelligent creation. With a power peculiarly his own, he depicts such scenes as these, and then he appeals to the hearts of his hearers for their aid and support. And seldom does he plead in vain; for Baptist Noel is beloved by all parties, in the Church of England as well as out of it. To be sure, a few of the High-Church party affect him not, because he is liberally disposed towards the Dissenters, and respects every man's conscience; but that is of little consequence. Royalty has gone to his chapel *incog.* to hear him, and he is now, believe, one of the Queen's Chaplains."—Pp. 243—245.

Our sketcher is evidently both an observer and an admirer of the little oratorical arts of the pulpit. Speaking of Mr. Sherman, the popular successor of Rowland Hill, he dwells on his "remarkable graceful and unaffected action," and his peculiar excellence in what he ventures to call "the eloquence of the hand," by which "he frequently produces the most startling effects and the happiest results." Speaking also of the late Rev. William Thorpe,* of Bristol, he describes the prodigious impression which he produced by a sudden question.

* He possessed extraordinary capabilities of voice, which he sometimes put to a singular use. On one occasion he terrified some of his crowded audience not a little by giving from his pulpit, towards the close of a sermon on future punishment, from the depths of his very broad chest, howls and shrieks to represent the cries of the damned in torment. A more offensive instance of pulpit playing could scarcely be recorded. It was worthy of the days when the populace were taught religion by mysteries and moralities enacted by monks dressed

"He had been describing the Angel of Death as hovering over the vast audience, with a scroll in his hands, on which was inscribed the names of those who would be his next victims. After a powerful passage, he suddenly paused, and then with solemn emphasis exclaimed, 'And who amongst you has his name written on that scroll?'"

The mass of highly-educated men smile as they read accounts of this kind, and yet few are insensible to the charm of animated and expressive elocution and natural and appropriate action. The same man would often assign different degrees of intellectual excellence to the very same discourse, if it were delivered ill and well. There is, in truth, no music so universally understood and *felt* as that of skilful human speech. Much, then, is it to be regretted that our ministers, who bring to their pulpit compositions so large a portion of scriptural knowledge, elegant taste and powerful argument, so seldom set them forth with the advantage of a popular delivery. Neither they nor their congregations are likely to set the *manner* before the matter. There is little danger, considering their own cultivation and that of their hearers, that they will become obnoxious to the charge of theatrical display, or of introducing into their discourses topics and illustrations foreign to the proper business of the Christian pulpit. They will make impressiveness subordinate to instructiveness. What we regret is, that by neglecting the first, they often fail to awaken the attention, and therefore cannot instruct.

Before we part with this volume, we will extract one or two passages relating to others than preachers. Of Southey (towards whom, notwithstanding his passionate prejudices against those who consistently held those opinions which in youth had been his own, we cannot but feel both tenderness and gratitude for the instruction and delight derived from many of his writings) there are some interesting particulars. Those that follow are very touching.

"In 1841, after wondering at the unusual circumstance of my letters to Southey remaining unreplyed to, for he was the most punctual and courteous of correspondents, I received from a friend a heart-touching epistle, informing me of the Laureate's insanity. It came on me like a thunder-clap, after a long, ominous silence. Could it be, that he whose voluminous labours had delighted and informed thousands—that the Poet, the Philosopher and the Historian, was the victim of

'The last infirmity of noble minds?'

Alas! it was even so. His brain was *worn out*.

'The fervent spirit, working out its way,
Fretted the puny body to decay,
And *o'er-informed* its tenement of clay.'

"I was told by one who witnessed the sad scene, that, as he walked along the streets of Keswick, leaning, a frail, broken-up man, on the arm of an

out in the guise of angels and devils. Possibly Mr. Thorpe had stumbled on the curious Coventry Mystery called "Doomsday," and was modernizing the passage which therein occurs:

"*Omnes demones clamant.*

"Harrow and out! what xal we say?
Harrow we crye, owt and alas!
Alas! harrow! is this that day,
To endles payne that us must pas?
Alas! harrow and owt! we crye."

attached and devoted friend, he would stare in stupid wonder at flocks of geese, and breathe an incoherent wish that he was as happy as they.' His insanity was of the melancholy and sombre kind, as might have been expected.

"To the last he retained his old affection for his books. The way into his library he easily found, and thither it was his wont to repair; and he would sit with a black-letter volume open on his lap, gazing on one page for hours, and at times moving his fingers as if making written extracts. Out of the library he never could find his way without the aid of a guide. But the ruin of a great mind, like his, is too sad a spectacle for contemplation. After two years of mental incapacity,

'Death came o'er him gently,
As slumber o'er a child.'

There was no flashing-up of the taper before death—no lucid moment: but during his life he had made the great preparation, and Hope illuminated the faces of all who gazed upon him when he died."—Pp. 170, 171.

The same chapter in which these passages occur, contains an account of the author's impressions on seeing the corpse of Byron, Southey's greatest literary foe. It was in 1824, at the house of Sir Edward Knatchbull, where the earthly remains of the great poet went through the pitiable process of *lying in state*.

"The body was not attired in that most awful of habiliments, a shroud. It was wrapped in a blue cloth cloak, and the throat and head were uncovered. The former was beautifully moulded. The head of the poet was covered with short, crisp, curling locks, slightly streaked with grey hairs, especially over the temples, which were ample and free from hair, as we see in the portraits. The face had nothing of the appearance of death about it; it was neither sunken nor discoloured in the least, but of a dead marble whiteness; the expression was that of stern quietude. How classically beautiful was the curved upper lip and the chin! I fancied the nose appeared as if it was not in harmony with the other features; but it might possibly have been a little disfigured by the process of embalming. The forehead was high and broad—indeed, the whole head was extremely large; it must have been so, to have contained a brain of such capacity.

"But what struck me most was the exceeding beauty of the *profile*, as I observed it when the head was lifted, for the purpose of adjusting the furniture. It was perfect in its way, and seemed like a production of Phidias. Indeed, it far more resembled an exquisite piece of sculpture than the face of the dead—so still, so sharply defined, and so marble-like in its repose."—P. 157.

At p. 186, we have an anecdote of good Dr. Tuckerman's visit to consult Mr. Abernethy. Although we could give some good reasons why the Dr. would not use the words put into his mouth by the sketcher, we will leave the story as we find it. The oath and the impatience of Abernethy were perhaps too characteristic of the man.

Our readers will have noticed that the sketcher is careless to a fault in his style. There are, however, faults worse than carelessness, there being nearly half a score of instances of bad grammar, such as "That is *him*." The spelling of names is not faultless. The enthusiastic admirer of "Evenings at Home" (see p. 68), ought not to have called Mrs. Barbauld's brother "Dr. Aiken."

Prefixed to the volume is a very speaking portrait of Coleridge, engraved from a sketch in oils by Washington Allston.

CRITICAL NOTICES.

An Essay on the Development of Christian Doctrine. By J. H. Newman. 2nd Ed. 8vo. Pp. 453. London—Toovey. 1846.

AMONG the many "Concessions of Trinitarians," there are none more important than those made by Mr. Newman in this work, published by him since his passing over to the Church of Rome. It consists of a defence of the doctrines and practices of that Church, on the principles adopted within the last few years by Romish controversialists, and styled "the doctrine of development." This mode of evading the silence of scripture and of primitive tradition was, we believe, devised by the French and German authors, De Maistre and Möhler, and has been very generally received. For a long time, the existence of unwritten tradition in the Church was considered as a sufficient proof of the apostolic origin of doctrines; but the uncertainty of such tradition being apparent, the principle of Reserve, or the *Disciplina Arcani*, was next resorted to, and the silence of the Fathers accounted for by assuming that they purposely abstained from the mention of certain doctrines, either through reverence, or from the fear of misapprehension. The untenableness of this theory having been shewn, the modern defenders of Roman Catholic doctrines have boldly avowed that, in fact, the early Church was perhaps unacquainted with those doctrines, but that they have developed themselves gradually in the course of ages and under change of circumstances, so that *medieval* Christianity was more perfect than that of the early Church.

Proceeding on this ground, it is the object of Mr. Newman, in the introduction to his Essay, to shew that the doctrines of the Trinity and of Original Sin will, in the Ante-Nicene ages, no more bear the test of the celebrated rule of Vincentius Lirinensis, "*quod semper, quod ubique, quod ab omnibus traditum est*," than the tenets peculiar to the Church of Rome, such as Purgatory and the Papal Supremacy. Speaking of the Trinity, he says,

"The Creeds of that early day make no mention in their letter of the Catholic doctrine at all. They make mention, indeed, of a Three; but that there is any mystery in the doctrine, that the Three are One, that they are co-equal, co-eternal, all increate, all omnipotent, all incomprehensible, is not stated, and never could be gathered from them. Of course we believe that they imply it, or rather intend it. God forbid we should do otherwise! But nothing in the mere letter of those documents leads to that belief. To give a deeper meaning to their letter, we must interpret them by the times which came after."—P. 12.

He then proceeds to observe, that the great Bishops, Saints, and doctrinal writers of the Ante-Nicene centuries, cannot be cited as witnesses of orthodoxy, since Ignatius may be considered as a Patripassian, St. Justin arianizes, St. Hippolytus is a Photinian, and so of several others.

"Moreover," he continues, "it may be questioned whether any Ante-Nicene Father distinctly affirms either the numerical Unity or the Co-equality of the three Persons, except perhaps the heterodox Tertullian, and that chiefly in a work written after he had become a Montanist."

Considering it, then, as certain that portions of the Church system were held back in primitive times, he endeavours to solve the difficulty, and account for their present existence by the "Theory of Developments."

In his first chapter, he treats of the process of development in ideas, of the different kinds of development; and, since false or unfaithful development is a corruption, he in the third section states the distinctive tests of a true development. These he makes to be seven. 1. Preservation of Type or Idea. 2. Continuity of Principles. 3. Power of Assimilation. 4. Early Anticipation. 5. Logical Sequence. 6. Preservative Additions. 7. Chronic Continuance.

Before applying his tests, our author argues for the probability and necessity of a developing authority in Christianity, on the ground of the inspired volume

not being calculated to produce unity of form or of doctrine without an infallible expounder.

"By the Church of England," he observes, "a hollow uniformity is preferred to an infallible chair, and by the sects of England an interminable division." (P. 128.) "Calvinism has changed into Unitarianism; yet this is no corruption, even if it be not, strictly speaking, a development; for Harding, in controversy with Jewell, surmised the coming change three centuries since, and it has occurred not in one country, but in many."—P. 69.

After stating the presumptive arguments in favour of an infallible authority residing in the Church of Rome, he applies singly every one of his seven tests to the doctrines held at the present day by that Church, and seeks to prove that all such doctrines are equally legitimate developments, and not corruptions of Christianity. He strenuously contends that he who receives any one of them must receive the whole.

"They are members of one family, and suggestive or correlative, or confirmatory or illustrative, of each other. . . . You must accept the whole or reject the whole; reduction does but enfeeble, and amputation mutilate."—P. 164.

The force of this argumentum ad hominem, most, if not all, Unitarians will admit, and readily acknowledge that the man who has swallowed the camel of the Athanasian Creed ought not to strain off the gnat of Transubstantiation. It is one which, we suspect, has had some influence in causing the recent secession of so many Anglo-Catholics from the Church; for the British Critic, before its suppression the organ of that party, contains the following passage: "The idea that to a Christian believing all the astounding mysteries which are contained in the doctrine of the incarnation, the further belief in the real presence, even to the extent of the Tridentine definition, is a serious additional tax on his credulity, is not tenable for one moment." (No. LXIII. p. 71.) The Unitarian reverses this argument, and contends with equal confidence, that he who rejects the doctrine of Transubstantiation as unscriptural and involving a contradiction, must, if he reason consistently, reject the dogma of the Trinity on the same ground.

In the 3rd Section of his 5th Chapter, Mr. Newman gives a sketch of the history of the Monophysites; and in speaking of the Council of Chalcedon A.D. 451, in which their doctrine was finally condemned, makes this candid admission:

"The historical account of the Council is this, that a doctrine which the creed did not declare, which the Fathers did not unanimously witness, and which some eminent Saints had almost in set terms opposed, which the whole East refused as a symbol, . . . was forced on the Council by the resolution of the Pope of the day, acting through his Legates, and supported by the civil power."—P. 307.

So much for the value of the 4th ecumenical Council, one of those who authority it is by the Stat. of 1st Eliz. c. 1, declared to be heretical to deny.

In the 6th Chapter is a sub-section entitled "Scripture and its mystical Interpretation," in which are to be found these important concessions:

"On turning to primitive controversy we find this" (the mystical) "method of interpretation to be the very basis of the proof of the Catholic doctrine of the Holy Trinity. Whether we betake ourselves to the Ante-Nicene writers, the Nicene, certain texts will meet us, which do not obviously refer to that doctrine, yet are put forward as palmary proofs of it. . . . It may be almost as down as an historical fact, that the mystical interpretation and orthodoxy will stand or fall together."—Pp. 323, 324.

It seems there has been a development emendatory even of that formula "which except every one do keep *whole and undefiled*, without doubt he shall perish everlastingly;" for, says Mr. N., "the Athanasian Creed may admit the illustration of soul and body, and later fathers discountenance it."—P. 354.

At p. 388, we are startled by the admission, that "some of the fathers have been betrayed into statements which savour of heresy or pagan philosophy

and by putting all these together we might form as imposing a *catena* against the Catholic doctrines as can be formed in their favour."

Not one of the least interesting and curious portions of this book is the sub-section headed "Developments growing out of the Question of our Lord's Divinity," as comprising a view, by an orthodox hand, of the progress of Trinitarian theology, replete with every admission which an Unitarian can desire.

In the last number of the Quarterly Review (No. CLIV. March, 1846) is an elaborate article on Mr. Newman's Essay, at the commencement of which the reviewer expresses his sense of the alarming nature of the argument which he author maintains, and his expectation that the Unitarians will seize the reasons so generously placed in their hands by one, who, like another Petrus, has by his incautious and (adopting an expression of Mr. N.'s own in another work) *parricidal* zeal endangered the cardinal doctrine of Christianity. And surely the reviewer is in the right: after the boasts we have so repeatedly heard of Bishop Horsley's triumphant confutation of Dr. Priestley, of the irresistible array of Ante-Nicene testimonies to orthodoxy collected by the late Oxford Regius Professor of Divinity, Dr. Burton, and of the unanswerable proofs of the Trinitarian belief of the early Christians given by so many authors, must be satisfactory to the Unitarian to find a man of Mr. Newman's unquestionable learning, and one so deeply versed in the works of the fathers and in ecclesiastical history, compelled by the force of evidence to acknowledge that the so-called orthodoxy of the present day is not to be found in the primitive ages, but was gradually formed in the darkest and most ignorant times. The argument from Scripture and Antiquity being thus surrendered by Mr. Newman and his school, the controversy between them and the Unitarians becomes narrowed to the question, whether we are to accept the fancies of the middle ages, as being, what the former are pleased to call, developments of Christianity; or to adhere literally to the "faith once delivered to the saints."

R. H.*

The Nature of the Scholar and its Manifestations. By Johann Gottlieb Fichte. Translated from the German, with a Memoir of the Author, by William Smith. Pp. 220. London—Chapman.

THE Memoir of Fichte, which forms the larger half of this volume, is an interesting and well-written piece of biography. It is evidently the production of an enthusiastic admirer of the philosopher, and we like it none the worse on that account. Whatever the reader may think of the truth of Fichte's system, he will in this account of him see abundant cause to admire the uprightness and energy of his character. Amidst the severe trials and struggles of his earlier manhood, and not less in the later period of his ease and fame, he presents the picture of a brave, truth-loving, honest and high-minded man, whose example it is both interesting and instructive to contemplate. The biographer appears fully able to enter into, and do justice to, the subject of his narrative, and he does so, as we have already intimated, with enthusiasm. Here are a few sentences in illustration of the remark, from the conclusion of the Memoir:

"Fichte died as he had lived—the priest of knowledge, the apostle of freedom, the martyr of humanity. His character stands written in his life, a massive but severely simple whole. It has no parts;—the depth and earnestness on which it rests, speak forth alike in his thoughts, words and actions. . . . The ceaseless effort of his life was to rouse men to a sense of the divinity of their own nature—to fix their thoughts upon a spiritual life as the only true and real life—to

* Mr. Newman's book is a very important publication. There are other lights in which we desire our readers to view it, besides those exhibited by our valued correspondent R. H., and we shall probably return to its consideration next month. Ed.

teach them to look upon all else as mere show and unreality, and thus to lead them to constant effort after the highest ideal of purity, virtue, independence and self-denial. . . . In no other man of modern times do we find the stern grandeur of ancient virtue so blended with the kindlier humanities of our nature, which flourish best under a gentler civilization. We prize his philosophy deeply; it is to us an invaluable possession, for it seems the noblest exposition to which we have yet listened of human nature and divine truth; but with reverent thankfulness we acknowledge a still higher debt, for he has left behind him the best gift which man can bequeath to man,—a brave, heroic human life." Pp. 113, 114.

Elsewhere, the biographer gives us a brief outline of Fichte's philosophy. At the close of it, the following passage occurs, and will further illustrate the style and spirit of the Memoir:

"Such is a very broken and imperfect outline of the most complete system of transcendental idealism ever offered to the world. To those few among British students who, amid the prevailing degradation of sentiment and frivolity of thought, have pondered the deep mysteries of being until the common logic, which pretends to grasp its secret, seems a vain and presumptuous trifling with questions which lie far beyond its reach, and who find in the theological solution but a dry and worthless husk which conceals the kernel of truth it was only meant to preserve—to such it may be no unacceptable service to have pointed the way to a modern Academe, where the moral dignity of the Athenian Sage is united with the poetic sublimity and intellectual keenness of his two most distinguished pupils. If by such humble guidance any should be induced to turn aside towards that retreat, let them not be deterred if at first the path should seem to lack something of the smoothness of the well-trodden highway on which they have hitherto travelled;—let them proceed courageously; it will lead them into calm sunshine, and beside clear and refreshing streams;—nor shall they return thence without nobler thoughts and higher aspirations."—P. 62.

This passage, the reader will observe, is the biographer's estimate of his Master's philosophy, and we have quoted it here simply to shew the earnest spirit which animates and gives value to the Memoir.

Fichte's idealism brought on him the charge of Atheism, from which, however, he seems to have been anxious to release himself. We should have supposed him more open to the imputation of holding a vague and mystical Pantheism, judging at least from expressions occurring in some of these Lectures. It is hardly necessary for us to express our decided repudiation of this *ism*, if Fichte really held it,—or whether he did or not. But apart from this consideration, the Lectures, ten in number, are ingenious and eloquent. They are undoubtedly the product of a strongly earnest mind; they are pervaded by a deep feeling of the importance and sanctity of the Scholar's vocation, to strive after, embody and express "the divine idea;" and, with a few questionable passages, contain many just and noble sentiments. The first two are in parts obscure; but, with this exception, the whole volume may fairly lay claim to the merit of being intelligible—a kind of merit which is by no means despicable, or to be passed over without special notice, in a book of German transcendentalism.

Of the elevated tone of the Lectures, we cannot speak with too much praise. Of this, as well as generally of their character, an extract or two will afford illustration:

Genius and Industry.

"No one need pride himself upon Genius, for it is the free gift of God; but of honest Industry and true devotion to his destiny, any man may well be proud; indeed, this thorough integrity of purpose is itself the Divine idea in its most common form, and no really honest mind is without communion with God." P. 153.

Integrity in Study.

"Of the true-minded man it may confidently be said, that in Integrity itself, his defence and support, he will find a noble reward. In advancing on the path

of rectitude, it will become continually less needful for him to admonish, to arouse himself to the struggle against recurring evil desires; for the true feeling, the legitimate mode of thought, will spontaneously reveal itself to him, and become his ruling principle—his second nature. Whatever thou doest, do it with Integrity; if thou studiest, let it guide thy studies; and then, as to whether thou shalt prosper in what thou doest,—leave that to God: thou hast most surely left it to him, when thou goest to work with true and honest purpose;—with the attainment of that Integrity thou wilt also attain unbroken peace, inward cheerfulness, and an unstained conscience; and in so far thou wilt assuredly prosper.”—P. 156.

Idleness in Youth.

“Further, every thing is vulgar and ignoble which weakens spiritual power. I shall instance idleness;—to mention drunkenness or sensuality would be below the dignity of our subject. To remain without occupation of any sort—to cast a dull, unmeaning gaze around us—will soon make our minds dull and unmeaning. . . . How this propensity should seize upon youth, may well remain unaccountable even to men of the deepest penetration and judgment; and in most cases it would be no delusion to seek its cause in some secret infirmity or vice. Youth is the age of newly-developed power; every where there are still impulses and principles destined to burst forth in new creations;—the peculiar character of youth is restless and uninterrupted activity; left to itself, it can never be without occupation. To see it slothful, is the sight of winter in the time of spring, the blight and withering of a newly-opened flower.”—Pp. 166, 170.

A Hebrew and English, and English and Hebrew Dictionary, with Roots and Abbreviations. Pp. 359. London—printed by Samuel Meldola. 1846.

AN example is here set of pious devotion to sacred truth by a lady of the Jewish persuasion, which members of our own Christian communion might well follow. An extract from the Preface will explain the principal objects which the authoress has contemplated, and, as far as our time has enabled us to judge, has well executed.

“The first part contains the words in most frequent use, arranged in alphabetical order, in Hebrew and English, with the roots attached to the Hebrew words, so as to enable the student, who wishes to acquire a knowledge of the sacred language, to consult the celebrated works of Buxtorf, Parkhurst, Gesenius, Fürst, and other eminent Lexicographers.”

“The second part consists of English and Hebrew, arranged alphabetically, shewing where each word occurs in the Holy Bible. In order that the Hebrew and English words should correspond, it has been found necessary, in many instances, to change the vowel points, and also to omit the servile letters, and those which form the genders.”

This book will be found particularly convenient for those English persons who know no other language than their own; the ordinary Hebrew Lexicons giving no aid in ascertaining the Hebrew for an English word. While it discovers an intimate acquaintance with the genius of the language, it is entirely free from those fanciful observations which so much detract from the value of Parkhurst. Deeply satisfied as we are of the importance of an acquaintance with this language to a knowledge of theology in general, we can recommend the use of this “Dictionary” to Christians who wish to become better acquainted with the Scriptures, and to appreciate more accurately some of the discussions relating to their doctrinal contents. The authoress, though having so laudably aided the acquisition of the sacred language, is by no means disposed to think highly of her own labour.

“She is fully aware her work will not be found free from error, but claims for herself the indulgence of her readers, and desires that it may be borne in mind, that she does not publish it with a view either to fame or gain; her object being to assist those who wish to study the sacred language; and if that aim be attained, she will be amply repaid for the time and labour devoted to its

compilation. The authoress is fully sensible this volume may be greatly enlarged and improved, and hopes that some Hebrew scholar will undertake the task."

The Hebrew pastor of our authoress has supplied her with some appropriate verses in the sacred language, with which she adorns her Preface; but our readers will thank us for preferring to cite their meaning in verses supplied by a Christian poet.

"God I will praise, from whom my soul
Hath all its light received!
God I will praise, for by His help
I have my task achieved!

"A task not light, which hath the signs
Of that *high speech* arranged,
Learned first of the Eternal One,
And, like Himself, unchanged!

"Arranged with *human words*, and thence
Made clear to minds that think;
Thus opening the holy fount,
That all who thirst may drink!

"God I will praise, from whom my soul
Hath all its light received!
God I will praise, for by His help
I have my task achieved!"

The work is adorned by a portrait of D. A. Lindo, Esq., father to the authoress, and dedicated to Sir Moses Montefiore, F. R. S.

Christian Unitarianism—what it really is: in reply to the flagrant Misstatements and Misrepresentations of the Rev. Samuel Dunn. By George Harris. 12mo. Pp. 60. Newcastle-on-Tyne. 1846.

THE ardent zeal and splendid pulpit talents of the Rev. George Harris appear to have attained at Newcastle a fitting field for their exercise. Through life he has proved himself a willing and an able champion of simple Christianity, ready to do battle against every foe. The present tournament, however, is not of his seeking. The Rev. Samuel Dunn is, we believe, a Wesleyan Methodist minister, stationed at present in Newcastle-upon-Tyne. It would seem as if no little alarm had been created in the Wesleyan camp by Mr. Harris's very popular advocacy of Unitarian doctrine. To counteract his growing influence, Mr. Dunn recently published, and by the aid of his friends gave wide currency in Newcastle to, an angry and defamatory pamphlet, entitled "Socinianism, as contained in Twenty-one Publications by the Rev. George Harris, investigated and confuted." The Committee of the Newcastle and North-of-England Unitarian Christian Tract and Missionary Society, under the conviction that Mr. Dunn's pamphlet was replete with misstatements and misrepresentations, requested Mr. Harris to prepare a reply. The result is "Christian Unitarianism." The reply will, we doubt not, have a wide local circulation, and we shall be indeed surprised if the result is not such as will surprise and mortify the less tolerant portion of Newcastle Wesleyans. In giving publicity to Mr. Harris's former works and opinions, and in now affording him a right to public audience from his new fellow-townsmen, they have given him vantage-ground, of which he has made, and we doubt not will continue to make, good use. The nature of Mr. Dunn's attack forces Mr. Harris to re-occupy ground on which he has often previously stood. His explanations are brief and to the point, and prove his opponent to be very reckless in his assertions and bitter in his spirit. The nature of the controversy makes it not easy to cull passages that shall have for our readers an independent interest. In the following defence of himself against the charge of having made the orthodox faith the subject of his scorn, we are reminded

of a very picturesque occasion of Mr. Harris's preaching. The passage is interesting, and may be taken as a specimen of the pamphlet.

"It is true that in 1827 I preached on Davies Dikes Moor; but it is *not* true that 'the orthodox faith was made the subject of' my '*scorn*.' Requested by a respected friend to hold an open-air meeting on his farm, I gladly complied. On the property stood the old meeting-house, the first, it is believed, erected by the Erskines south of the river Forth, after they seceded from the Church of Scotland, but which had long since been unoccupied for public worship. It was in a secluded spot, answering exactly to the description given in Graham's 'Sabbath' of the gathering-places of the Covenanters, that the Christian Unitarian congregation of the neighbourhood assembled, with many friends from distant towns and villages, to offer up a Summer Sabbath's devotions to the One true God, the Father, in the name of the Lord Jesus Christ. The locality, and its long-cherished religious association, naturally led me to the choice of subject and of Scripture passage on which to preach—'The Progress of Reformation': Isaiah xxxv., 'The wilderness and the solitary place shall be glad for them,' &c. I sketched in that discourse the beauty, and power, and moral truthfulness of the prophets and prophecies of God; the perfect fulfilment of their most hallowed inspirations in the mission, character, teachings, and spirit of Christ; the purity, and holiness, and benevolence of Christianity; the fearful corruptions which had roused to Scotland's noblest struggles; the history and deeds of her leaders in Reformation; justifying the principles on which they had acted, and shewing that those principles were equally obligatory now as then, and if faithfully and consistently carried out, would lead their descendants to perfect the Reformation which their ancestors so magnanimously began."—Pp. 32, 33.

The Midnight Cry. A Sermon preached before the Somerset and Dorset Association at their Annual Meeting held at Dorchester, June 1846. By Henry Solly, Minister of Cowl-Street Chapel, Shepton Mallet. Pp. 28. London—Chapman.

THIS Sermon is, in accordance with its title, somewhat startling. Its author appears to have been very deeply impressed with the unsatisfactory character and humble aim of many of the established periodical meetings of the Unitarian body, and to have felt himself compelled on an occasion of the kind in the South-west of England to speak out to his brethren his thoughts, and to advise them to give up some of their existing plans, and to undertake others of a far wider scope, more commensurate with their position as the professors of the unadulterated Gospel of Jesus Christ, the Saviour of all men. Of the purity of Mr. Solly's zeal, no candid reader of this discourse can entertain a moment's doubt. It is so seldom that we see in our Unitarian brethren a full measure of Christian zeal, (indeed, the want of it is the just reproach of the Unitarians as a body,) that we will not be forward to find fault with an excess of the quality. Admiring as we do, then, Mr. Solly's zeal and the honest outpouring of his soul, we will not dwell on any of the faults of this Sermon. We do not allude to them in the spirit of unkindness, but we would suggest to our author the necessity of guarding in his writings and speeches against a spirit of exaggeration. Exaggeration may momentarily gratify those who unreservedly sympathize with his thoughts and feelings; but it will, on the other hand, disincite others of a calmer temperament, habituated to other views, from adopting his opinions. In some men it will arouse a combative spirit, which will blind the eyes of their understanding and excite unreasoning passion. Mr. Solly's aim, we are sure, is, not to startle and surprise, but to do good. While, therefore, we desire not in the least to chill the fervour of his benevolence, or to diminish the *unction* of his address, we would ask him on future occasions somewhat to abate the force of his censures, and to make larger allowances for the deficiencies of our churches and the brethren. We are confessedly placed as a Christian denomination in trying and difficult circumstances. We have not merely to uphold certain unspeakably important

religious truths, which the bulk of the Christian world either wholly denies or receives with mischievous qualifications, but we have also to discharge the duties imperative on all the disciples of the Saviour, and to diffuse the principles and comforts of the Gospel wherever we can. If disposed to encounter the evils of society with the remedies of Christianity, we must often enter into the combat single-handed, others standing aloof from us on account of our supposed errors of creed. But if this circumstance often limits our public usefulness, and prevents our doing *all* that we could wish, we entirely agree with Mr. Solly, it is no apology whatever for our doing nothing.

We must refer our readers to the Sermon itself, which is published at a very low price, for full information respecting Mr. Solly's views of what our Unitarian gatherings should be and should do. He wishes to see them made the centres of Christian effort and philanthropic exertions,—to have missions planned and executed on an extensive scale—settled ministers occasionally set at liberty to go forth and preach the gospel, their places being supplied by well-instructed laymen; he thinks our Domestic Missions ought to be increased twenty or thirty fold; and that our Tract Societies should be more catholic and comprehensive, distributing something else besides the dry husks of controversy, which can never make the wholesome bread of life. Above all, he is desirous that our societies should collectively, and our ministers individually, combat by precept and example against the terrible evils of Intemperance. Mr. Solly will be thought by some to allow his benevolent horror of intemperance to carry him unnecessarily into opposition to "cheerful and pleasant conviviality" (p. 8). He would have us, if we cannot abound in good fruits, convert our gatherings into days of humiliation and sorrow and mourning. Unitarian ministers, especially those situated in the less flourishing portions of Christ's vineyard, have, alas! days of humiliation and sorrow in abundance; and if, when they meet together once in the year, they can make the gathering a means of innocent festivity, oh let not an over-anxious zeal deprive them of the unwonted relaxation! We honour Mr. Solly for his exertions and sacrifices to put down intemperance, but we honour still more the man who, influenced by the same zeal and practising the same self-denial, can on proper occasions both himself exhibit, and can encourage in others, that cheerful gaiety which is sometimes the index and generally the companion of innocence and purity.

The Sick Chamber. Pp. 60. Chapman, Brothers.

THIS "short Sick Chamber Manual" contains very minute judicious directions to Nurses: much of their value depends on their minuteness; for no one who has not been seriously ill, or attended on a greatly suffering patient, can imagine the amount of annoyances and of alleviations arising from what are considered mere trifles.

The "Concluding Remarks," calculated to prepare the reader for encountering illness with patience and fortitude, evince as much wisdom and humanity as the rest of the book. Without the attention of the sufferer to the advice that is offered, the best efforts of the attendants may be in a great measure frustrated.

Plain Christianity, or a Short Statement of some leading Views held by many Christians, generally known as Unitarians. By George Heap. Pp. 8.

THIS is a brief but excellent statement, designed for popular distribution, of the principles of Unitarian Christianity. The great truths of the primitive Gospel are said to be "the fatherhood of God, the Messiahship of Jesus, and the brotherhood of man." We would add, the doctrine of a Resurrection. Mr. Heap is the zealous pastor of the new Unitarian society at Huddersfield, which, though in its infancy, promises to become a not unimportant station. Of this little tract several thousand copies have been distributed.

Philip and Theodore; or a Dialogue on the Evangelical Alliance. Pp. 31.
London—Longman & Co.

A WELL-EXECUTED exposure of the impracticableness and deceitfulness of the recent efforts to effect an union amongst self-styled "evangelical" Christians. The writer well shews that there has not been, and will not be, any "advance beyond the union of the platform and the sympathy of orations," and that the position of the evangelical allies is not less contradictory than their sentiments.

PERIODICALS.

The British Quarterly Review, No. VI., May.—The current No. of Dr. Vaughan's Review is, we think, fully equal to the best of its predecessors. Like all of them, it lacks articles of a light and sparkling character to relieve the didactic heaviness of the whole; but there is much solid thought which will be appreciated by those who prefer instruction to amusement. The 6th art. in the present No. is a very pleasant and lively review of Miss Wood's interesting book, the "Letters of Royal and Illustrious Ladies of Great Britain." We hope to meet the writer again in the pages of this Review. The article on "Oxford and Cambridge and University Reform," is perhaps, on the whole, the best-written article which has adorned the pages of the *British Quarterly*. It is evidently written by an University-man, quite equal to his topic, and possessed of large views and a liberal spirit. In recommending, as he does (p. 376), the Legislature to pass, amongst other resolutions, one in condemnation "of religious tests on those who hold place or preferment in the Universities or Colleges," this writer was not bound to know that he was indirectly censuring the course adopted by the Lancashire Independents, who impose upon their College Professors, and we suppose on their worthy Principal, Dr. Vaughan, too, a very stringent religious test, requiring subscription, not indeed to 39, but to 11, articles of faith of very singular construction. Remembering this fact, we could not but smile when we, upon a not very remote occasion, saw many of the leading Independents of Manchester unite together in a public meeting for agitating the question of University Reform and the abolition of Religious Tests. In their behalf it may be said, that they have at great cost established their collegiate institution for the upholding of their own creed, and for the instruction of a succession of ministers in conformity with its doctrines, and that this being the case, they are justified in taking such steps as they may think will secure this end. But will this plea justify the imposition of their eleven-articled test on the *Classical Professor*, which is, we believe, provided for in the trust-deed of the Lancashire College? Is a scholar more likely to comprehend the philosophy of the subjunctive mood, or the delicate shades of meaning given by the Greek particles, or to dig out the exact sense from a tough passage of Tacitus or Thucydides, because his notions square on the subject of the fall of man or regeneration with the prescribed Independent creed? If, indeed, our worthy neighbours have the idea that the spirituality or orthodoxy of their institution will be endangered by a high standard of classical scholarship, they have perhaps, according to their notions, taken an effectual method of preventing the evil. But unless they are very singularly lucky, the result of their narrow exclusion from the *Classical chair* of all but the members of an Independent church, must be a low standard of scholarship.—We have been led into these remarks by observing in the first article of the No., which evidently is from the pen of the Editor, and which is entitled the "Priesthood of Letters," an attempt to set up a test to decide what literature is, and what is not, Christian. If the worthy Dr. were to carry out his principles to their proper length, no literature could be called Christian except it were such as would receive the imprimatur of the examining elder of an Independent church. But the Principal shall speak for himself:

"He is a Copernican who holds what is distinctive of the philosophy of Copernicus, not the man who holds only so much of the truth taught by Copernicus as was common to him with other philosophers. By a Newtonian, we understand a man who is a disciple of philosophy as it was left by Newton, not as it was found by him. In like manner, by a Christian we understand a man who holds what is distinctive of the teaching of Christ, and not merely what is common to that teaching along with the teaching of multitudes of other men. *The Trinity, the Atonement, the Influence which Regenerates, these are the distinctive truths of Christianity.* Modify these doctrines as you may, but do not remove them to indefiniteness and shadow as you please, still doctrines to the effect that what is commonly understood by these terms we must maintain are in fact there; and we can no more regard the man who wholly rejects these doctrines as a Christian, than we could regard a man as a Copernican, while maintaining that it is not the earth which moves in the changes of day and night, but the sun—or than we could regard as a Newtonian, who could pretend that the evolutions of the heavenly bodies are to be explained, not by the doctrine of attraction and repulsion, but in some other manner. We judge not the state nor the moral destiny of the man who, in place of entering the Christian truth, halts thus at its threshold. But to expect us to speak as a Christian, is to expect us to seek the praise of candour at the cost of fulness and honesty. All such expectation we account as very weak and unworthy, and, once for all, we say, never expect compliance with it at our hands." P. 312.

We suppose we ought to be thankful to the Principal for having set out the essential creed of a Christian to four articles; but we submit that he is not entitled to set up four, he would be equally entitled to set up eleven or nine, as the case might be. The omissions of his creed are very remarkable. The resurrection of Christ and the consequent future resurrection of man is not thought worthy of being specified as an essential element of Christianity. The net-work of this four-articled creed is so constructed as to leave the Unitarian like Dr. Beard, who is now receiving the grateful acknowledgments of learned men of all parties for his successful defence of their historical Christianity, and lets the Hegelian mystic through, who, though he treats the whole sacred narrative as a mere myth, a fable, yet has his "nation" and "atonement," and all the other jargon of orthodoxy. We find that this article on the "Priesthood of Letters" is disfigured by this list of intolerance. We will not yield to the worthy Professor or any Christian writer in zeal for upholding the essential characteristics of the Gospel of Christ. Our test shall be evangelical and apostolical. Every man who admits to the rights of the Christian name who receives Jesus Christ as Messiah, whose mission was attested by signs and wonders which God wrought in him.

Dr. Vaughan, equally with the late John Foster, acknowledges that literature wears not a friendly countenance towards the dogmas of the orthodox creed. He observes (p. 295), "The spirit dominant in our literature is friendly to real Christianity." With this conviction on his mind, we wonder at the complacency with which he regards the new priestly letters. He admits that "it is plainly from the will of the All-wise, and not from any defect in the old, that literature and 'real Christianity' are opposed to each other, we should have little hope for the maintenance of the latter. But we believe not in the opposition asserted. Between the Gospel—which is a spirit of love and liberty—and the highest of literature, there is a general and constantly-increasing union. It is consoling to the enlightened Christian and the ardent friend of the race to observe that real Christianity, often slighted and sometimes even in that which professes to be its special depository—the Church,—still with a living voice in our best literature, and, passing by some who eagerly affect to be its champions, inspires the legislator with wisdom and the philanthropist with love.

But our readers must not take their estimate of the general tone and the literary merits of this essay on the Priesthood of Letters from the exceptions and criticisms we have felt bound to make. There is in it much of a better quality than that which we have noticed with disapprobation, and it will amply reward a careful perusal. We rejoice that Dr. Vaughan speaks out so fearlessly on the subject of the neglect by the Nonconformist body even of their own best literature, to say nothing of literature generally. We wish we could honestly say that our own little section of the Nonconformist body did their duty in this respect. Is it not true of us, as of other bodies of Dissenters, that we not merely slight the labours of those amongst us who devote themselves to literature, but that we make most inadequate and unsatisfactory arrangements for the maintenance of an enlightened, independent and high-toned ministry? Let the following words be read and pondered by our wealthy laity:

"From the poverty of the poor, a good man would bear much, but it is no part of his duty to submit to suffering inflicted by the meanness and parsimony of those who are not poor. The labours both of the pastor and of the scholar must be of higher value among Nonconformists, if they would possess these in a higher quality. That their priesthood may be a priesthood of power, in these times, it must be a priesthood of letters, and that it will not be in the degree required, until they shall themselves give proof that they have learned to value literature in its relation to Christianity after a much improved mode of reckoning. At present they are the last to appreciate the literary power really existing among them. What they possess of this kind is often more justly estimated elsewhere than among themselves. On this whole matter they have much to learn."—P. 319.

At p. 294, the writer, more bold than wise, shivers a lance with that amusing personage, *Punch*, whose wit is generally well directed, and who is more humane and more wise, and we believe does more good, than three-fourths of our moralists and instructors by profession. Our reviewer says,

"Nor are we certain that some of our wise men do wisely, who are going abroad just now with their cap and bells, in the hope of securing better attention to their lessons of wisdom from the foolish. A fondness for grotesque jokes and everlasting caricature, bears as little resemblance to manly feeling as the ecstasies of our young lady friend over the last new novel."

Then follows a not very lively homily on the gravity of truth, and the incompatibility of broad farce with "reverential feelings." It would have been far better to have left this unsaid. People must sometimes laugh, as well as weep. Laughter, like reason, is one of the characteristics of man; and they do not shew, in our estimation, the greatest wisdom who would fain confine it to fools. The undue earnestness of the reviewer will only excite the suspicion that *Mr. Punch* has some time trodden upon his corns. Has the humourist been so irreverent as to make merry with some of the anillities of Exeter Hall?

We have only one other observation to make on this No. of the *British Quarterly*. When next Dr. Vaughan employs the writer of the article on Humboldt's "*Kosmos*," we trust he will also employ some one to translate him into English, and will favour his readers with the English version. We know one or two Independent deacons whose spectacles will almost of themselves leave their wondering brows when they read such words as these—"phenomenal godhood" (p. 354); "the cold sceptic Analysis has hypothetized and synthetized in obedience to their prejudications" (p. 355).

CORRESPONDENCE.

THE UNITARIAN CONTROVERSY.

SIR,

I HAVE read with considerable interest the successive *Historical Sketches of the Trinitarian Controversy* in the *Christian Reformer*.

I am convinced, however, that Unitarians will never successfully attack the scholastic doctrine of the Trinity, till they have shewn, not only that it contradicts reason, Scripture, and the doctrine of the early fathers, but that, as it is now held by the Catholic Church, it differs in words only from simple Unitarianism.

The doctrine of the Catholic and Roman Catholic Church, and, consequently, of the Church of England, is, that God is "*una naturalis, seu essentialis mens una voluntas, una operatio*," (Cardinal Perron,) which is, demonstrably, only one *person*, in the philosophical and ordinary sense of the word *person*.

Secondly, the doctrine of the Catholic Church and of all denominations of Christians in the present day, is, that the man Christ Jesus has a different mind, will and operation from God, and, consequently, that, though styled in creeds and articles of faith one person with God, he is in the philosophical and ordinary sense of the word *Person*, really a distinct person from him. It therefore follows that the doctrine of the Trinity, as held by the Catholic Church and by most Christians, however defined in words, in creeds and articles of faith, differs not in the least from simple Unitarianism.*

One reason why, as I think, modern Unitarians have met with less success in their attacks on the scholastic doctrine of the Trinity, (which, understood in its literal sense, equally contradicts reason, Scripture, and the real doctrine of the Church in all ages,) is, that, contrary to the sense of Scripture, as interpreted by the rules of criticism universally applied to other books, they have denied the pre-existence and maintained the simple humanity of Christ.

Again, I think that Unitarians have greatly injured their cause in the estimation even of many Christians who reject the supreme divinity of Christ, by denying the doctrine of the Atonement, which seems to be so clearly taught in the literal sense of Scripture, and has been held by the great majority of Christians in all ages.

By the atonement, however, I do not mean the gross doctrine of an infinite atonement, made for finite offences by the divine nature, which all Christians hold to be incapable of suffering. Neither do I mean the pacification, in any sense, of the wrath of an infinitely merciful God by the death of his Son, which has been held by many, though not by all Trinitarians. But I mean the doctrine or fact, expressly asserted in Scripture, that God, of his free, unpurchased love and mercy to mankind, appointed the voluntary death of his Son as the means of bestowing upon them the remission of sins and eternal life and happiness; which voluntary death of Christ is called in Scripture, an offering, sacrifice or propitiation—terms, to the use of which, therefore, in discoursing on religious subjects, there can be no reasonable objection.

These two doctrines, that of the pre-existence of Christ, and that of the remission of sins through his voluntary death, originating solely in the appointment and love of God to mankind, so exactly accord with the most natural and obvious sense of Scripture, and the latter doctrine is found to be in general so full of consolation to the human mind under the sense which has of its great moral imperfections, that I am persuaded that no system of divinity which rejects them, however it may agree with the sentiments of

* In a pamphlet I sent you some months ago, entitled "*Brief Remarks on some of the Doctrines of the Catholic Church*," (Cradock and Co.,) I have employed the arguments here used.

few philosophical minds, will be *generally* adopted by serious Christians who derive their religion immediately from the Holy Scriptures.

In the doctrine of the atonement, understood in its Scriptural simplicity, I can discern nothing more mysterious or incomprehensible than in many acknowledged facts of God's ordinary and natural government of the world, in which it is appointed that innocent persons should often suffer for the benefit of the guilty. (Vide Butler's Analogy.) In the pre-existence also and ante-mundane glory of Christ, and his subsequent humiliation, as understood in the literal sense of Scripture, there is nothing which appears to me contrary to the nature and possibility of things. The sufferings of the most glorious created being are not more mysterious and inexplicable by human reason than those of an innocent infant. Both are equally reconcilable to the moral attributes of that God, to whom "there is no high, no low, no great, no small," in whose sight all other beings are equal, and who will finally render to all his creatures according to their works, and can more than compensate the innocent for all their sufferings.

In short, there is no doctrine or fact in Scripture, understood in its most natural and obvious sense, more mysterious or inexplicable on principles of reason than the whole moral and natural system of this world, which is, in fact, a complication of inexplicable mysteries. He who will not believe any religious doctrine till it is freed from inexplicable mysteries, must, upon the same principles, equally reject natural and revealed religion. The attempt to contrive a religion destitute of mystery, must always prove as hopeless to a finite being, as to comprehend all the works of that God, whose "judgments are unsearchable, and his ways past finding out."

London, May 8, 1846.

A. T.

OATHS.

SIR,

YOUR entertaining and instructive miscellany visits me on its monthly appearance, but it soon passes to others, and I have not then an opportunity of seeing it again for some time. In consequence of this, I forget whether you noticed, what several journalists did at the time of its occurrence, the refusal of a Miss Ashby, who was a material witness on a trial at the late assizes at Lewes, to take an oath. Baron Alderson, the presiding Judge, explained to her, that she, by her refusal, rendered herself liable to imprisonment; but she persisted, saying that she was aware of the consequences and was prepared to meet them; that she was of the Unitarian persuasion, and thought that oaths were forbidden by Christ.

The Judge consulted with Lord Denman, who was in the Criminal Court, and then said, he had but one course to adopt, which was to commit the witness, unless the counsel engaged in the cause would consent to a reference, and thereby extricate him from the unpleasant dilemma of having to commit to prison a respectable, conscientious lady. The suggestion of his Lordship was acceded to; but it remains for the Legislature to adopt another suggestion of the learned Baron, who hoped that an affirmation might be substituted for an oath; and to this matter I am somewhat desirous of calling the attention of the religious world, particularly the Unitarian portion of it, as Miss Ashby ranks herself with that class of religionists, and as she deserves our praise for the spirit of martyrdom and attachment to principle she evinced, in an age in which a liberty or a candour bordering on licentiousness palliates all sorts of acts of conformity, and almost bids fair to laugh out of countenance any zealous or decided exhibition of a love of truth.

The following Petition to the Legislature has been respectably signed in our city, and I send it to you, not only in the hope that other of our societies

may assist us in our object, but being wishful of giving a sort of permanence to our testimony—which, though it may be in influence not very great, is in itself sincere—to the value of such examples of conscientious heroism as that which Miss Ashby has set; and it may also be regarded as a tribute of respect to the learned Judge and the Counsel, who, whatever they thought of the grounds on which the witness refused compliance with the legal form, recognized the impropriety of subjecting a fellow-creature to punishment for the rigid adherence to what she deemed a religious duty.

"To the Honourable the Commons of Great Britain and Ireland in Parliament assembled: the following Petition of the undersigned Inhabitants of the City of Chichester,

"Sheweth—That your petitioners read with great interest an account of a trial at the late assizes for the county of Sussex, held at Lewes, in the said county, at which a Miss Ashby, a chief witness in one of the causes at *Nisi Prius*, refused to take an oath. That while they admire the conscientious firmness with which this witness was ready to endure incarceration, which the presiding Judge, Baron Alderson, explained to her would be the probable consequence of her refusal, they cannot but also express their entire satisfaction at the liberal and courteous manner in which the refusal was treated by the learned Judge, and in which his suggestion to refer the case to arbitration was received by the Counsel. And your petitioners most fully concur in the wish, also expressed by the learned Judge, that the Legislature might at once be induced to admit an affirmation, instead of requiring an oath, thereby to respect the conscience of an honest witness, and to free the presiding Judge from the disagreeable alternative of committing a respectable witness for contempt of Court.

"That your petitioners with the less hesitation urge the consideration of this subject on your Honourable House, because the boon hereby solicited has been already granted to certain religionists; and if it be a boon fit to be conceded to bodies of persons, it must be fit for individuals; and further, because, in the present state of the law, much injustice might be done by the refusal of a witness to take an oath; and, still further, because the security against the tendering of false evidence does not even now rest upon the supposed sanctity of an oath, but upon penal enactments against perjury, which enactments will equally well apply to a false affirmation. That your petitioners further conceive that any act bearing in the slightest degree a religious character, performed irreverently, tends to lessen the importance of religion on the public mind; and such they think is the tendency of the hurried manner in which oaths are administered and taken in our Courts of Law.

"They therefore, for these several reasons adduced, earnestly hope that without delay your Honourable House will, by substituting an affirmation for an oath, render the obtaining of evidence more certain, and the giving of it less morally injurious and objectionable."

The points alluded to in this petition, as reasons for abolishing oaths, appear, Mr. Editor, to me unanswerable; and they receive strength from a charge which was a few days ago dismissed by Mr. Jardine, because the complainant, when about to be sworn, confessed himself an unbeliever in future rewards and punishments, and could not, therefore, be prosecuted for perjury, as the solicitor for the defendant suggested, even had he given false evidence. Now if, instead of having the form of an oath, we had the penalty now attached to false swearing annexed to making a false statement or affirmation, the evil which occurred in the above case would be prevented. And it may be a question whether the unblushing unbeliever who acknowledges that he has no faith in a revealed hereafter, is a less honest man, at least for practical purposes, than half the persons who readily take the oaths required in our courts of law, or in our commercial transactions. I am not justifying unbelief; I wonder that the Christian miracles are rejected; I do not sympathize with the transcendental doubters of the present time; but I confess that I think there was a great deal in what an avowed unbeliever once said to a late excellent medical friend of mine, on returning a copy of the New Testament which my friend had lent him, begging him to read it—"I have read your Testament

over twice; and if what it contains is Christianity, I can only say, I have never yet met with a Christian."

This remark was, perhaps, rather too sweeping; but making an immense deduction from its literal import, it is to be feared that there is a very large number of unbelievers professing Christianity—if, indeed, Christianity has any respect to the inculcation of reverence towards God, or of common justice between man and man. Yet the oaths of such persons as these are taken without scruple; any benefit that taking an oath can give them, they can procure; while Deists, who, however much their sentiments may be deplored, honestly avow their opinions, are deprived of this benefit.

Let us convince the sceptic by argument; but let us not attempt to induce him to pretend to receive our faith, through the hope of gaining on the one hand, or from the dread of losing on the other, any political or social privileges; for thus to act is very much to adopt the principle of Mahomet, which we sometimes condemn, of giving those he conquered the alternative of the sword or the Koran.

Besides, it is to be borne in mind that the calling of God to witness our testimony is no oath in law, unless the oath be taken before one qualified by law to administer it. The sanctity thus of the appeal to Heaven is lost in the technicality of the law—a legal arrangement this, which is hardly compatible with the feeling that God is every where equally present.

But to return to the unbeliever. The remark of the late discerning Mrs. Barbauld is well known—"that few are the instances, comparatively speaking, in which Dissent continues in any family for more than three generations." In the course of that time, some of the members become opulent, and infected with what often accompanies wealth, worldly-mindedness. The church and the clergy are deemed more respectable than the conventicle and the Dissenting minister, however nearly his opinions may approximate to truth. Parental example is lost sight of: attachment to religious truth no longer binds the party. The State religion is adopted as the genteel way to heaven, if indeed arriving there at all is ever seriously thought of, which may be doubted. Indeed, it is possible to conceive a case in which a magistrate, who scorns the evidence of the avowed Deist, and may even lament his error, may in his own separation from the good old path in which his father taught him to walk, have shewn as little practical influential belief in revelation as does the complainant or defendant before him. The Law List for the last forty or fifty years brings to our notice wonderful changes in this respect: and while the careless religionist we must leave to the judgment and tender mercies of his God, we ought to remove every difficulty or annoyance from the path of the consistent and conscientious votary of the Cross, or even of the religion of Nature.

Chichester, May 14, 1846.

JOHN FULLAGAR.

DR. ARNOLD'S MONUMENT.

SIR,

IN my translation of Dr. Arnold's Epitaph (p. 217), I wish to supply an alteration of the sixth and seventh lines, so as to be more in accordance both with the arrangement of the lines and with the idiom of the Latin. I would read, therefore,

"He asserted the liberty and dignity, and confirmed the faith, of the People of Christ by his writings and his life."

The twelfth line also with the thirteenth should be read thus—

"His soul, at the Father's call, entered into its abode,
Undaunted, devout, and happy."

R.

INTELLIGENCE.

FRANCE.

The French Protestant Church.

We wish to say a few words here on the actual state of the Reformed Churches in France. The religious war which reigns is not a little surprising, and there is no sign of its extinction. If there existed in Protestant Christianity, apostles of the beautiful dream of perpetual peace in the land of controversy, they would assuredly find work enough among us. At this day there exists in France, among a certain religious party, a very singular spirit. The Protestants of the country have not enjoyed liberty of conscience and of worship for more than half a century; they still remember the misfortunes of the desert, and the rigour of the fearful code of Louis XIV., restored and continued by Louis XV.; their enlightened fellow-citizens have for a long time confirmed the new toleration of the times; but Protestants are a feeble minority, and they still live in the presence of a certain school of Papal theocracy which celebrates without ceasing the middle age and the pleasures of Catholic union. Besides, the Protestants see that the great mass of their fellow-citizens are better acquainted with Voltaire and Rousseau than with the Bible; that they have, for the most part, a religion of decorum, of habit and appearance; that, in short, levity, carelessness and indifference are the divinities of the age. They see also that religious levity is carried among us to such a degree, that if ever a new persecution should arise, it would be as a measure of order, and by giving a loose to indifference, and not at all by fanaticism. You perceive, then, clearly, how much there is to do of the solid, the useful and the rational, in a religious point of view, in the bosom of a great nation thus disposed. This urgency is plain enough, and needs no farther detail. Now what is wonderful is, that with all this before them, Protestants pass their lives in wrangling among themselves. They do not attach themselves to Christianity, but to certain pitiful, hateful parts of the ancient theological problems. The old confessions have no longer any value or authority, but they quarrel just as if they still reigned. From one end of our churches to the

other, they reproach one another with not being orthodox, or rather with being of the new or the old school, and nobody can tell exactly what is orthodoxy. We are subject also to the sad influence of general, obscure words of vague meaning, which signify all that personal hatred and party feeling wishes to make them signify. You have, or you have not *life*,—an expression very favourable to that indefinite hatred which rests on nothing precise, and by the help of which one may at leisure calumniate real Christianity and piety. In a word, it must openly and with sorrow be acknowledged, that if the hatred and bitterness of Protestants towards each other had been preconceived and prepared with the intention of indisposing the thinking minds of their Catholic fellow-citizens, it would have been impossible to arrange things more effectually to irritate them. The *aggressive* evangelisation of the country, at this time openly extolled and practised, has just put the last seal on a plan of conduct which, according to us, is contrary to the law of Jesus Christ, and is besides a great mistake before the present age.

This last consideration brings us naturally to the more special subject of this article, that is, the absolute right of holding and of forming religious unions, or churches of indefinite number, without antecedent authority. The uproar which this question has occasioned in the Chamber of Deputies is well known. This uproar is the result of the conduct, and it must be said of the enthusiasm, of a religious party which, after having preached much and admonished the Protestants, turned all at once violently upon the Catholics. It began by dissent, and ended by proselytism, but in both cases with the same spirit—always the folly of declaring itself alone orthodox, the sole possessor of saving truth; always the constant habit of guiding themselves, not by a general adherence to the gospel of Christ, but by a human confession, a formula, written or oral, (a thing perfectly indifferent in itself,) which determines in both cases the absolute opinion of the little sect. Every thing which deviates from this, is severed from Christianity, according to the opinion of the adepts. But mark the inconsistency to which these

ial divisions tend. In the Na- Church there exists a certain and at the least great liberty. eat majority of ministers have the yoke of the formulas. They the gospel, as they understand rding to their undoubted right, ng to the true Protestant prin- The result is, that all shades stian orthodoxy are represented time in the Protestant pulpit. locks, their councils, enjoy the berty as the pastors. Each one s attached to the opinions which pel has impressed upon his and heart. In the churches by a single pastor, the preaching nguished, and ought to be dis- sed, by a tone of moderation allows each faithful mind to edification there according to gious point of view. We know s happy result is not universal out the churches having one and that is to be regretted; but w that our observation applies nsiderable part even of these nities. In the churches which rveral pastors, which compre- e most populous and influential, f our large towns, the situation more clear and favourable. resting on Christian and Pro- liberty, influenced by the degree ligence, the kind of education, varied impulses of the heart, it s in general that the pastors, other, adopt dogmatic systems, g in form, but founded essen- the gospel, and which repre- fact the shades of conviction ; at this time among Christians. , each disciple can follow as he the worship and the sermons reflect most exactly his own f view. This fact exists in al- our large towns, and examples, ired, would present themselves ry mind. The conclusion at we arrive, then, is this: in such of things, what sense is there logical antipathies, and what is of separating and forming par- sects? Such is the question we place before our readers. re existed in the Protestant . of France a decreed and obli- confession of faith, like that of ether this confession were pure- nistic or Arminian or Baptist arian, it would signify little; it be necessary then to separate. ld be necessary to institute it would be very necessary to

re-vindicate the rights of gospel liberty; it would be quite necessary to institute dissenting worship and separate soci- eties. They would be a right and a duty. But in the present state of things, it is clear that they are nothing but a disorder and an obstacle to the union of Christians.

This reflection leads us to enter a little more particularly into the posi- tions of the day. For some time past, our exclusive party has adopted with eagerness, to speak with the utmost moderation, the scheme of religious liberty and of individual and separate churches. It has even made the tri- bune of the Chamber of Deputies re- sound with its proselyting enterprizes; it has shewn, as we think, in this affair, unheard-of imprudence, of which Pro- testants in general will have to suffer the consequence. But what can be the need of these separations and these distinct societies? Protestant services before the inhabitants, even the ancient Catholics, who invited them legiti- mately, have never been seriously called in question by the authorities, administrative or judicial. The con- sistorial worship would always have finished by obtaining ample protection. The arbitrary caprice of an ignorant Mayor, uneasy at the appearance of a sect, would always have yielded finally to the intervention of superior power, acting with calmness and justice. There was then no necessity for esta- blishing sects out of the national Re- formed Church. Even in the Protest- ant Church, where the question may be to satisfy the various theological tendencies of the people, it appears that in all our important towns the old theology, as well as the new, has its preachers; there is then no longer any necessity to institute new sects there. There seems to be no plausible pretext for it, neither for the new Ca- tholic proselytes, nor for the Protest- ant Dissenters, lingering disciples of the ancient theology of the 16th cen- tury. On both sides, the reason for separation is only found in the passion for separation itself. This is the view of our conduct which we find deplora- ble.

What has happened in the church of most of our large towns amply con- firms our theory. We cannot enter into these details, but every one knows that by the side of the National Church, which had not *life*, and beyond its walls, a sectarian spirit has established dissenting chapels with distinct minis-

ters and sacraments, which have become really zealous and flourishing communities. The orthodoxy preached there is undoubtedly very earnest and pure. They were and are still much frequented by the faithful of that opinion; but during this time, they preached also in the National Church, at least many of its pastors, that same identical orthodoxy, the favoured and governing worship of the chapels. Do you believe that these disciples, so hard to please and so zealous, would come into the National Church to hear their dogma preached? Not the least in the world. They remained at home. The place, the temple, the service, displeased them. In vain was their dogma preached in the National Church with strength and fervour; their dogma was preached in the desert, to the great scandal and sorrow of every good Protestant, who, far from sectarian follies, never yielded to the idea of seeing one of the temples empty in the midst of a great Catholic country. We agree that matters are a little softened with respect to this, but they have been manifest enough to enable us to draw from it a striking argument for the opinion which we here defend.

One may hence gather what in sects and religious unions are the aims of the party which carries its restless and violent spirit even to the tribunals of the Chambers. Facts shew even to demonstration that it separates itself from the National Church only for the purpose of separation. It would find there, if it chose, protection and orthodoxy. But one would think that it does not desire these things when they appear with the forms of peace and good order and Christian fraternity. There is here, clearly, a human and personal influence and impulse. As we are daily treated as no Christians and adversaries of the Christian faith, we shall say also that we think we perceive much human pride among our fiery sectarian leaders. Still galled by the yoke of Rome, from which our fathers with so much heroism delivered us, must we take again that of the little popes, who separate from their mother Church only to be chiefs and to reign as masters? All things considered, the little servitude would be more galling than the greater. It is the liberty of the gospel of Christ which we wish to establish, and it no more exists in their conventicles than peace. The position of Christian Europe renders it *still more urgent* that all Protestants

should rally round this holy and noble cause, which consists in planting the banner of the gospel far beyond these clouds and enmities. At the two extremities of Europe a sad spectacle is presented to our attention; the immense slave race is stagnant or plunged in the superstitions of the Greek Church; Italy is oppressed and groaning; we read in an English paper of to-day even (18th April), speaking of the establishment of a service for the English sailors at Cadix, this significant expression—"there is not a single Protestant minister in all Spain." In England there exists always great activity and a fine religious agitation; but it is mixed up almost every where with a certain intolerant and narrow spirit. What shall we say of that professed union of all Christians, so much cried up at Liverpool! (the Evangelical Alliance—*Transl.*). It is a contemptible undertaking, since the chiefs reserve to themselves to exclude whom they will, and to pick and choose in the great Christian family. But frequently the spirit of the English becomes both clumsy and fatal when they apply themselves to the affairs of the Continent. They bring to us that disposition which guided them in the affair of the College of Maynooth. The orthodox English have obstinately contended against the poor Catholic clergy of Ireland receiving the aims of a good education. In the affair of the Chapels' Bill of one class of Dissenters, these same orthodox would have deprived their brethren of their churches, and they have wasted in law-expenses immense sums, reserved by the founders for works of charity. They were conquered by the wisdom of the Legislature. Let us hope that a similar defeat awaits a like fanaticism in France, when it dares to snatch from the young Protestant clergy the foundation of Geneva, on the pretext, quite simple in their eyes, that the learned and pious clergy of Geneva has the misfortune not to be an orthodox clergy. Let us learn also how to profit by the sad experience of the Canton de Vaud, where dogmatic and political bitterness has led the entire Protestant clergy to the deplorable resolution of abandoning its sacred charge. In Germany we have a more cheering spectacle. In spite of the orthodox tendencies of a Monarch, and in spite of the dream of subjecting the coming age of the Church to a mystical episcopacy, the German Catholics have spoken, laboured and thriven in a truly evangelical spirit.

we not taken for a banner, dogma and excommunication: they spoken only of the gospel, and has crowned their efforts. The religious movement which has put since the great Reformation, in place, by the will of God, human formulas and under the banner of the gospel. All that the believers had endeavoured in the country of Luther, had failed without result; but the openings of Ronge, and the tolerant of Csereski, have opened thousands of thousands of souls to the light of pure Christianity. This should give us confidence in the future. It shows us that the gloom of the present will pass away like a dream, and in future will be unknown. Above all, if they obstinately follow their way, they will make indeed the intolerant sects; they will bring general, profound or great. It resembles the spirit of the times will crumble to pieces of itself, to give way for the mild and easy yoke of the gospel of Jesus Christ; and the result will come when our intolerant themselves will retain only the spirit of piety, and will be content with the law of charity, sympathy and love. (Translated from *Le Lien* 2, 1846.)

DOMESTIC.

Pulpit Privilege.

Some of our apprehensive friends recently taken alarm at a *dictum* of the most respected of our writers, tending, as it is supposed, to a sort of pulpit privilege, by which bad sermons may enjoy exemption from criticism which no composition in verse or prose merits. Unless our readers belong to a class who are made uncomfortable when they are deprived of a grievance, they may have their thanks for the fact that their fears are groundless. We will pass over the facts of the case, and say as the necessity of being united will permit. At a trial at the Assizes for Cambridgeshire, the late Mr. Gathercole obtained £200 damages against Mr. Miall, the proprietor of the *Nonconformist*, for a libel which consisted of animadversions, confessedly not in good taste, but severe, on a sermon preached by a plaintiff against the Dissenters, a charity founded by the plain principle of excluding all but

members of the Church. On the trial, it seems that Mr. Baron Parke stopped the argument of the defendant's counsel in defence of the criticism, by an intimation that he held the sermon to be a private, not a public matter, and therefore no fit subject of criticism. This, it was contended, was a misdirection; and on that ground (there were others with which we have no concern) a new trial was moved for. The rule was refused; but at the same time the imputed doctrine laid down by the Baron as much *damaged* as possible by two other learned Barons, Alderson and Rolfe, who enjoy, with himself, the reputation of being among the very best Judges on the Bench. We will explain the nature of the point raised, which will interest the general reader quite as much as the professional man.

It may be taken as a general rule (without affecting minute accuracy), that whatever writing exposes a man to the imputation of being either knave or fool, and makes him an object of hatred or contempt, is a libel. But then the interests of society have required the admission of a number of exceptions to this, and have limited the subject of libel to a man's private life and concerns. Suppose a satirist to indulge his malignity by holding up to public ridicule every henpecked husband in his neighbourhood, or to amuse idle readers by setting down the harmless nonsense that he might have heard at a private dinner-table—he would be a libeller in publishing these. But the law does not protect all varieties of folly and absurdity. Dogberry, we presume, could have had no remedy if he had been set down an ass, even without his requiring it; and an actor or author must submit to the freest public animadversion. The amplest license is allowed to criticisms on public men, and such are professors of literature or fine art. This is the critics' bill of rights or magna charta, that they may set down at their will and pleasure every candidate for public favour as an ass, provided in doing this they do not impute to the writer what he did not write, and they must carefully abstain from all personalities. If this be carefully adhered to, it is not necessary that the critic should be absolutely in the right or just in his criticism. That is a matter of opinion, on which every man will hold his own. Now Mr. Baron Parke was very decided in the expression of his opinion, that an un-

printed sermon delivered by a clergyman to his congregation is of the nature of a private transaction, and not therefore open to the free animadversions of all the world. And Sir Thos. Wilde, on moving for a new trial, pointed out successfully the great distinction between the domestic concerns of a man and a discourse appertaining to a whole parish, at which might be present thousands of hearers. And so far were the other judges from giving their sanction to this dictum of Mr. Baron Parke, that great care was taken, in refusing the new trial, to declare other grounds than acquiescence in it. Indeed, Baron Parke himself took care, in his charge to the jury, to remark that, after all, no such sermon was proved as had been alleged; and when Sir Thomas Wilde suggested that, on account of his interlocutory judgment, the evidence was not tendered, it was again and again asked, whether the counsel at the trial would declare that he had been thereby prevented offering the testimony. Sir Thomas contented himself with maintaining that the question ought not to be put. From this part of the report we infer, both that in fact there had been no intention to prove the sermon, (for in libel cases counsel rarely venture on calling witnesses,) and that if it had appeared that it was from the interposition of the Judge that the evidence had not been offered, the new trial would not have been refused. In the very elaborate judgment given in the Court of Exchequer, the Chief Baron is the only one who seems to have in any degree given countenance to the opinion of Baron Parke, and he seems to have been embarrassed to an unusual degree in the expression of his judgment; for he takes the distinction that a merely preached sermon might not be exposed to *licentious* comments, implying that such comments might be applied to another class of subjects; and also setting up a distinction between criticisms being *boni fide* and being actually true and just. We shall be curious to see in what way these points of *ethical* discrimination are given hereafter in those periodical Reports which are published for the use of the profession, and which sometimes have the benefit of a correction by the learned Judges. We should marvel much were we to read in a *Term Report* such a sentence as the following—it applies to the charity, but that is immaterial for the purpose of the citation: "The question is, whether a charity . . . con-

fined to certain persons within a parish may be made the subject of a *licentious* comment? I own I think that every purpose of public good would be answered by strictly confining that to the privilege that every man has of publishing that which is true . . . and that it is not at all necessary, in a case of this sort, to give him any power, either licentiously or with honest prejudices, to invent for himself, or to misrepresent and comment upon, matters that do not exist in point of fact, however honestly"! It ought not to be lightly credited that one of the highest dignitaries of the law would utter a jumble of words like these, according to which it would seem that an individual might even invent through honest prejudices, as well as honestly misrepresent, &c. Yet this report affects to give with verbal minuteness all the tautologies of a conversation, as well as a formal argument, including a sparring between the most pertinacious of advocates and a Judge, on this occasion remarkably anxious to defend himself—a report extending to twelve columns of the *Nonconformist* newspaper.

The support given to the Baron by the Chief is by no means confirmed by the *puissant* Judges; for Baron Alderson says, "If my brother Parke had told the jury that to observe upon the sermon of a clergyman which he preaches openly in his pulpit, was not a proper subject within the general rule which enables parties to comment more liberally" [a better word than *licentiously*] "on the public conduct of individuals than on their private conduct, I for one should have desired the question should be further considered." He qualifies this only by saying he has not a decided opinion. The learned Baron afterwards observes, in a tone of humour not uncharacteristic, that a critic has no right to say of an actor that he has disgraced himself in private life, or of a judge or minister that he has committed felony. He intimates that there is no doubt you may criticize a "gentleman's sermons" by saying "he is a remarkably bad preacher," because with "respect to the stupidity or dullness of the sermon, there is no redress except by public observations." He hints at the same time a doubt whether it is lawful to charge a clergyman with preaching erroneous doctrine, because there is a tribunal to which that may be referred. In saying which the learned Baron forgot for a moment as well the Protestant right of private judg-

not as the test of public interest, thin both of which, in his opinion rely, soundness of doctrine would lie. Mr. Baron Rolfe intimated his dissent in Baron Parke's dictum still more roughly, so as to extort from the Baron, when he reiterated his opinion, the usual qualification of, "with all due respect to my brother Rolfe." He said, "I wish to take this opportunity of saying, that, as at present advised, I could not have gone the length of my armed brother Parke in saying that comments on sermons would not come within the category of public acts. I rather think I should have thought they would have done so."

We have abstained from remarking on the other part of the case respecting the institution of a charity excluding Dissenters. Mr. Baron Rolfe alone intimated his disapprobation of such exclusion, of which the other Judges said nothing; but he considered this a private, and not a public act.

During the long desultory argument, we admitted law, universally recognised law, that the truth of a libel, however private the matter and however malignant the motive, constitutes defence, was of course adverted to. We are glad of any opportunity to declare that this is, in our judgment, the very worst part of our libel-law,—concurring therein with Lord Brougham and others, advocates for an extended liberty of the press, who would allow a plea of truth in all cases of private libel, not as a justification, but in mitigation of damages.

To conclude: we do not think that the right of free censure of parish priests and other public preachers is seriously endangered by this decision. We sympathize with the defendant in this case, because we think the damages were outrageous. At the same time, we cannot refuse our assent to the remark of Mr. Baron Alderson "I think it would be a libel on criticism to call this criticism on any sermon." The character of the plaintiff, that of being himself a convicted seller, his ill-merited position, his use of a power conferred we know it why, were all circumstances very striking; and the temptation to vituperate might well be irresistibly strong. If we are by no means of opinion that among the rights of the press that scolding is of the first importance.

The cardinal rule to be followed by those who may have the duty imposed on them of exposing the misconduct of

others, is to abstain from the strong expression of even merited reproach, but so to state the facts (of course with careful accuracy) as that the words of reproach involuntarily arise in the mind of every reader.

H. C. R.

Bishop Alexander.

The first Protestant Bishop of Jerusalem, Solomon Alexander, was born in May, 1799, in the Grand Duchy of Posen, of Jewish parents. Of his youth and education nothing is known, except that he acquired considerable knowledge of the Talmud, and that he was early promoted to the office of Rabbi. In later years he became a convert to Christianity, whose excellencies he had learnt from his own studies. He received baptism at Plymouth. His learning fitted him for a situation in the Church, which he first obtained as clergyman in Ireland, but in a short time he was engaged as a missionary to the Jews. The success which crowned his efforts in this sphere of usefulness recommended him to the clergy in the Metropolis, and through their influence he obtained the Professorship of Hebrew in King's College.

When the Chevalier Bunsen in London brought before the notice of his Sovereign a proposal for the establishment of a Protestant Bishopric in Jerusalem, under the auspices of Great Britain and Prussia, and it was determined that one should be set on foot, Dr. Alexander was created the first Protestant Bishop of that city. He set out at the end of 1841, and arrived in Beyrut on the 18th of January, 1842.

Before this, permission had been obtained from Ibrahim Pacha to establish a Protestant church in the Holy City. It appeared hence that it would not be difficult, through the united influence of England and Prussia, to obtain a firman from the Porte for that purpose. Nevertheless, such was not the case. In January, 1843, the continuance of the building was forbidden, and it required the most pressing representations of the English and Prussian ambassadors to induce the Porte to recall its prohibition.

Bishop Alexander had to gain still more bitter experience. His entry into Jerusalem had, entirely without his concurrence, been made an occasion of festivity, because the authorities believed it their duty to shew honour to the man chosen by the two great powers

of Europe. This gave rise to loud denunciations from the other religious denominations, who were surprised that a Christian Bishop dared to traverse the city of the crucifixion with worldly pomp. Bishop Alexander was accused with still greater vehemence of using stratagem to advance the interest of England, whilst in truth he, in a land where all were engaged in intrigue, was the only man who was ignorant of, and who did not meddle with, those complicated affairs. When the building of a church was at length permitted, he turned his attention to the more distant parts of his Bishopric. Of these, Egypt first laid claim to his attention, because many Englishmen, since the establishment of the Overland Mail, had taken up their abode there, and had already entertained the idea of erecting a church in Alexandria. Bishop Alexander set out thither on the 7th of November; on the 22nd, he reached Ras-el-Wady; when he was taken ill, and in the night suddenly died. His body was, according to his wish, taken to Jerusalem. As he left but little property, efforts were made in London to raise a fund for the maintenance of his widow.

Dr. Alexander's successor is the Rev. Samuel Gobart, who has been appointed by the King of Prussia, in conformity with the agreement that the nomination to the Bishopric should be successively in the hands of the British and the Prussian Monarch.

Western Unitarian Christian Union.

Our readers are aware that a new Association for the West of England, whose operations are designed to extend through the counties of Gloucester, Somerset, Dorset, Wilts, Devon and Cornwall, has been recently formed, with pleasing prospects of success. Its first half-yearly meeting was held on the 21st of April, at Taunton, and was numerous and respectably attended by ministers and friends from Exeter, Colyton, Sidmouth, Collumpton, Tavistock, Plymouth, Otley, Honiton, Ilminster, Crewkerne, Bridgwater, Bath, Shepton Mallet, Frenchay, Bristol and Cheltenham.

The service in the morning was introduced by the Rev. F. Bishop, of Exeter; and the Rev. G. Armstrong delivered an able and impressive discourse from Matthew xvi. 13—19, and 2 Cor. iv. 13.

After divine service had been con-

cluded, the business of the Society was transacted, the Rev. Jerom Murch in the chair.

The Rev. William James, the Secretary, read the report, from which it appeared that at Torquay a room had been licensed by the Society, and opened the second Sunday in January for divine worship, and that service had been regularly conducted since that time, with favourable results. Much opposition had been encountered, and was still manifested; but the Sunday evening services were invariably well attended, though chiefly by persons of the working classes. The formation of the Western Christian Union had been also of much service to the Cheltenham congregation, which had been greatly assisted by a course of lectures, under the direction of the Union, during the past winter, the attendance on which had been highly satisfactory. The Committee had engaged the services of the Rev. W. Smith, late of Stockport, who would be stationed at Torquay for three months. The Committee had not forgotten the small congregations in the district requiring aid. Grants of tracts had been sent to several ministers for distribution; there had also been correspondence with friends at Calne, Yeovil, and South Petherton, where there are chapels at present without ministers. The Committee had likewise been at some trouble to ascertain the names of persons holding Unitarian opinions in places where there are no organized religious societies professing these views. They had discovered many who were glad to be brought into intercourse with their brethren; and especially had this been the case in the county of Cornwall, in most of whose important towns it had thus been found that there are some who adhere to "the sect every where spoken against." The Committee expressed their gratitude for the ready response which had been made to their appeal for pecuniary aid, and especially to the Cambridge Graduate who had so generously contributed the sum of £100 to the funds of the Union. The Committee concluded their Report in the following words:—"They believe that the cause, in the support and defence of which you are united, is one which is worthy of the energies of every generous mind. It is that of humbly vindicating the ways of God to man, in the revelation of his truth by Jesus Christ, divested of the corruptions which have grown around it, and which, there is but too fearful

try to prove, have darkened its
ce, and deadened its influence
hout the whole stream of its past
God blesses the sincere, the
; the endeavouring; and 'let us
weary in well-doing, for in due
we shall reap if we faint not.'"

ons resolutions were then passed
g to the appointment of officers
e rules of the Society; and at
o'clock, about fifty gentlemen
together. The business of the
was resumed, instead of the usual
inner toasts; and the discussion
ed until it was time to prepare
evening service. Mr. Barker
d in the chapel, not in connection
e Union; but Mr. Montgomery
ranged for his visit on this occa-
order that many of the friends
listant places might hear him.
apel was crowded with persons
ious classes and opinions, and
leasure, we are sure, was expe-
L

zen o'clock on Wednesday (the
ng) morning, several ministers
ymen again met in the vestry of
apel, at an adjourned meeting of
estern Christian Union, and con-
together for about three hours.
ended one of the most interesting
ation meetings that it has ever
ur happiness to attend. The
sion produced by it, we believe,
ersally favourable; and we can-
t hope that the Western Chris-
-union, having been commenced
respects so encouraging, will be
extensively useful, and do well
ck which it has undertaken.

Stockport Unitarian Church.

Sunday, April 26th, sermons on
on of the fourth anniversary of
ening of the new Unitarian
were preached at Stockport by
ev. S. Bache, of Birmingham.
cellent discourses were listened
h marked attention by a large
gation, and at the close of each
the usual collection was made
purpose of defraying the still
ing debt upon the building.
the following evening, Monday
th, a congregational tea-party
ld in the spacious school-room
h the church, which was well
by the congregation and their
l. The chair was taken by the
r, Rev. D. Davis, who, after
out a hymn, which was sung
whole assembly, and making a

few introductory observations, pro-
posed thanks to the Rev. S. Bache for
his services in conducting the worship
and delivering the discourses of yester-
day, and expressed the pleasure that
was felt in seeing him present on that
occasion.

Mr. Bache responded in an interest-
ing and manly speech, in the course of
which he took occasion to advert to
his family connection with Mr. Hig-
ginson, formerly minister of the High-
Street chapel, Stockport, and to pay a
graceful tribute to the beauty of the
building in which the congregation
now assembles. In concluding, Mr.
Bache proposed the prosperity of the
Stockport congregation, which was ac-
knowledged by the Chairman, and by
Mr. H. Coppock, town-clerk, and se-
nior warden of the church, who ex-
pressed himself most hopefully of the
affairs of the congregation, and stated
that its numbers continued steadily
to increase. The Rev. J. J. Tayler, of
Manchester, next addressed the meet-
ing in a speech, the truly enlightened
earnestness of which must have carried
his words to the hearts of all present,
on "The Religious Spirit—not confined
to the services of the sanctuary, nor to
the special offerings of devotion." He
was worthily followed by the Rev. P.
P. Carpenter, at present of Stand, who
enlarged with great animation and
power on the subject of "Moral Re-
formers—may their call be answered
and their efforts successful." The fa-
miliar, but often little understood, sen-
timent, "Civil and Religious Liberty
all the world over," was responded to
by Mr. Herbert New, of Evesham,
who brought fresh interest to an old
theme. The interests of the "Sunday-
schools of the Stockport Unitarian
Church and associated Institutions,"
were connected with the name of Mr.
Johnson, one of the superintendents of
the former and librarian of the vestry
library, who read a report, somewhat
at length, of both institutions. The
school, which was opened in November,
numbers nearly 100 scholars, among
whom many have become subscribers
and readers to the library. As the
evening was already considerably ad-
vanced, the Chairman called on the
Rev. Franklin Howorth, of Bury, to
close the addresses of the evening.
Mr. Howorth enforced the necessity
for "the religious and moral training
of the Young in our Sunday-schools,"
illustrating his observations with many
interesting extracts from the corre-

spondence of old Sunday-scholars who had come within the sphere of his own observation. After a few concluding remarks, a hymn was sung, and a final prayer offered by the Rev. S. Bacho.

Besides the gentlemen above mentioned, there were present, the Revds. R. B. Aspland, of Dukinfield; J. Taylor, of Dob Lane; Mr. P. B. Marsland, Mayor of Stockport; Mr. C. Hudson, Coroner for N. Cheshire, &c. &c. The proceedings of the evening closed at an advanced hour, and appear to have afforded pleasure and improvement to all present.

Bolton District Unitarian Association.

The fortieth half-yearly meeting of this Association was held on Thursday, April 30th, at Chorley. It was numerously attended by members of various congregations in the district. The ministers present were the Revds. H. Clarke, F. Knowles, F. Howorth, Dr. Harrison, W. Probert and F. Baker. The religious services were introduced by the Rev. F. Knowles, and a useful discourse was preached by the Rev. F. Howorth, from the words, "Thy kingdom come," Matt. vi. 10. This kingdom was described as a kingdom of truth, righteousness and love. The blessings of its extension were devoutly acknowledged, while regret was expressed that there was so small an amount of real Christianity in the world. Some of the causes were pointed out why practical Christianity had not made greater progress. One was the practice of preaching Christianity in a style of vague generalities, instead of giving it a practical application to the existing evils of the time; and the superiority of the latter method was illustrated in reference to the great questions of war, slavery and intemperance. Other causes adverted to by the preacher were the influences of political institutions and the general education and habits of the people. 3. The inconsistencies of the lives of professing Christians. The preacher concluded by shewing the necessity of individual regeneration and of social organization for the promotion of true religion, urging the duty of presenting the religion of Christ less in a controversial and more in a positive and devotional form.

Tea was provided in a spacious room in the town, where a large party assembled. The minister of the place presided over this meeting, and called

upon all the ministers present in the course of the evening to speak to some sentiments connected with the progress or application of our religious opinions.

The autumn meeting of the Association was fixed to be held at Cockley Moor on Thursday, Oct. 1st. Preacher, the Rev. J. Ragland; supporter, the Rev. F. Howorth.

Unitarianism in Southampton.

A small number of Unitarians have for the last two years regularly met together for public worship at the home of one of their friends, and have evinced a strong desire to aid in the extension of "pure and undefiled religion" to their brethren around. Influenced by these considerations, the members of the Southern Unitarian Fund Society have for some time past been desirous of assisting in this laudable attempt, and by the kind co-operation of the British and Foreign Unitarian Association have guaranteed the rent of a suitable place for worship for one year, and the necessary expenses attendant on its preparation for that purpose. The Rev. Edwin Chapman has preached, morning and evening, for four Sundays. Measures have been taken for continuing the lectures by other ministers for some time longer, and though the success of the attempt has not been so great as might have been expected, yet a sufficient degree has attended these exertions to warrant their continuance. In the mean time, the friends of Scriptural Christianity, not only in the district, but in other parts of the kingdom, to whom God has given the ability, are earnestly requested to come forward and assist this infant society with the means of securing the services of some stated minister who might be able to devote himself wholly to the propagation of religious truth, and give the experiment a fair trial. The funds already subscribed are altogether inadequate to this purpose. Further contributions will be thankfully received by Rev. E. Kell and Rev. H. Hawkes, Secretaries to the Southern Unitarian Fund Society; or by Mr. P. Brannon, 25, Carlton Place, Southampton, Treasurer of the congregation.

The friends to Unitarianism at Southampton are desirous of engaging the services of a minister who would for a short time encounter the difficulties of forming a new society, and the consequent uncertainty of income, and would be obliged by communications on the

addressed to either of the above
ies.

the Congregation.—Mr. Hoade, itarian minister of Selby, has our attention to the Shildon station, in the North of England. iety arose out of expulsions, on re of doctrine, from the Wes- it consists of about twelve members, with an average ate, in a confined room, of forty ; and it is considered that if a ace could be obtained, congreg- averaging above a hundred, unday-school of fifty children, plied with teachers, could be l. There is hope of securing a chapel, if the means could be

The whole sum required is all. The case is recommended ph Barker and Dr. Bateman, personally acquainted with it, sider it worthy of attention. ev. George Hoade, of Selby, ire, will thankfully receive any tions that may be offered. on is situate near Darlington, pulous and improving neigh- d. The entire sum required blishing this cause will not ex- l., of which, it is expected, 20l. raised by the congregation.

ington Sunday-School Union.— nday, May 4th, a tea-meeting achers and friends of Sunday- was held in the large room of n Hotel, N. Cooke, Esq., in the We observed on the platform or body of the room members of all Christian denominations in wn—Baptists, Independents, ans, Quakers, Methodists, and Huntingdon's Connection. The g was addressed by Mr. Roberts moral condition of the town ; Robson, on the Sunday-school ion ; by Mr. Ryland, on the duty onal effort ; by Mr. M'Minnie, advantages of union ; by Mr. s, Mr. Wilkinson, Mr. Leather . Wilson ; and the evening passed a uninterrupted harmony and

ty of Preceptors.—Attention has years been called in various ways epressed social station of Edu- whose services to society entitle o a better reward than they ordi- receive. A Society has just emed, the object of which is to the interests and enhance the

moral value of the Profession of Teach- ing. This it proposes to effect by ex- acting from its members some test of capability and proof of qualification ; the masters of public schools and gra- duates at the Universities alone to be exempt from this test. It is hoped by its founders that in time a corporate body or college, consisting of persons engaged in tuition, may be formed, to be called "the Royal College of Pre- ceptors." In the mean time, the Society proposes to elect from its own body certain persons who shall examine ap- plicants and grant certificates of quali- fication to Teachers. This plan will secure to the public a safe guarantee of the qualifications in character and at- tainment of those who aspire to educate youth. By it, the respectability of the scholastic profession will be enhanced, and in time it is hoped that the School- master will be placed by *his office* on a footing as to rank in society with the other learned professions. We foresee some difficulties in the organization and proper working of such a Society, but if its purposes be carried out with prudence, but, above all, unflinching honesty, it may be the means of good both to educators and the public. Great care must be taken, especially at the outset, to let no religious test be intro- duced, or the fate of the Society will be quickly sealed. One matter sur- prises us—it is that the originators of the Society of Preceptors have not yet decided whether female teachers and schoolmistresses shall be incorporated with it.

Episcopal Persecution.—It may be re- collected that about two years ago, the Bishop of Exeter commenced proceed- ings against a gentleman who had been a clergyman in his diocese, but who previous to the offence charged against him had announced to the Bishop his secession from the Church. As, how- ever, the circumstances may not be fresh in the minds of our readers, we shall briefly recapitulate them. In 1832, the Duke of Somerset built a chapel at Bridgetown, in the parish of Berry Pomeroy, and the Rev. James Shore, the curate of that parish, was appointed incumbent by the vicar. In 1836, the vicar died, and in 1843, his successor exchanged livings with the Rev. Mr. Cosens. Soon after this gen- tleman's induction, the Bishop's secre- tary wrote to inquire whether Mr. Shore's license had been renewed. Finding that it had not, the Bishop

directed Mr. Cosens to refuse any application for the purpose from Mr. Shore, and withdrew his license from the chapel. The Duke of Somerset, indignant at these proceedings, directed his steward to have the chapel (which was his own property, and had never been consecrated) licensed as a Dissenting place of worship. Mr. Shore qualified himself as a Dissenting minister, and inquired from the Bishop's secretary whether any other step was requisite in order to withdraw himself from the jurisdiction of the Church of England. No answer being received, Mr. Shore proceeded to perform the service and administer the sacrament in his chapel, according to the rites of the Church of England. On this, the Bishop of Exeter, after monition, commenced proceedings against him in the Arches Court at Canterbury. Mr. Shore took the case into the Court of Queen's Bench, urging that he was no longer subject to ecclesiastical jurisdiction. Lord Denman lately announced the decision of the Court, which was, that there was no ground for a prohibition. Defendant "was a priest of the Established Church, in holy orders, and nothing could divest him of that sacred character and the consequent liabilities of his vow, except the power ecclesiastical. No priest in holy orders could be divested of the sacred character, and of its duties, except by the same authority which had created him such priest in orders. By the 17th canon, no clergyman of the Established Church shall, after ordination, be allowed to use himself as a layman upon pain of excommunication by the ordinary and the ecclesiastical law." We presume, therefore, the Ecclesiastical Court will now proceed to pass sentence on Mr. Shore, and that excommunication will probably be his punishment. And let no one imagine that this punishment is slight. The excommunicated man, says Blackstone, "cannot serve upon juries, cannot be a witness in any court, and, which is the worst of all, cannot bring an action, either real or personal, to recover lands or money due to him," &c. (Commentaries, III. 102.) His mild, Christian Diocesan seems resolved on convincing Mr. Shore that he has "subscribed slave," and that a slave he shall continue to be. We hope the Bishop of Exeter will push this matter on to extremities, both to open the eyes of candidates for "holy orders," as to what natural rights they

are about to surrender, and to bring about the repeal of the barbarous statutes which thus give up the minds and consciences of clergymen into the keeping of intolerant and inexorable priests armed with the episcopal power.

Crimes of the Clergy.—The alumni of the Universities, candidates for the priesthood in the Church of England, have petitioned the Lords to *increase the spiritual authority of the Bishops*. They say—"That your petitioners have observed with deep concern some recent cases of clerical delinquency, painful to every well-regulated mind, but peculiarly so to those who, like your petitioners, look forward with hope to the enjoyment ere long of the high privilege of being themselves dispensers of God's Holy Word and Sacraments. That in the cases referred to, facts which have exhibited in the delinquent parties gross profligacy and an utter disregard of the sacred office which they hold, have been brought home by undoubted evidence, and yet a measure of punishment has been inflicted which, as your petitioners believe, is greatly disproportioned to the heinousness and evil tendency of the offences committed."

A Move amongst the Baptists.—We hear from several quarters that there is considerable theological restlessness amongst the Baptists, and that there are not wanting indications of an advance towards liberal views amongst portions of this highly respectable religious body. At Hull, a rather interesting movement has just taken place in the congregation which, forty years ago, was taught by the Rev. James Lyons, who in the year 1808 resigned the pastoral office in consequence of embracing the Unitarian doctrine. Since Mr. Lyon's time, the ministry at the George-Street chapel has presented two other heretics. The last is the Rev. Mr. Pulsford, a young minister who is described to us as possessed of much ability and taste. At the time when he was chosen at Hull, the Baptist interest was somewhat declining, but the popularity of his services gave the desired renovation. Lately, however, his deacons began to entertain suspicions of his being heretical. They called upon him to make a confession of his faith on the subject of the Trinity and the Atonement. In doing this, he avowed some recent modifications of his views, but maintained a kind of

(Sabellian, mixed with some ideas of Swedenborg), and an agent which he described as con-altogether of moral influences upon mankind. He saw fit, to resign his pulpit, and com-preaching in another place. church and two-thirds of his ation have followed him to his ce of worship. He is excom-ed from the Independent and Union of ministers. His flock building a chapel for him. At t public tea-party which the held, Mr. George Dawson was to attend and to preach on a ening, which he did to a large ation.

able Trusts' Bill.—On Monday, the House of Lords was en-discussing this measure, intro-y the Chancellor, and designed ly the enormous amount of long in the administration of s, but conferring large and most itutional powers on irresponsi-missioners. The Bill also was by religious partialities, large an being given to the two Uni-and to all Church-of-England s, but little or none being pro-r Roman Catholic and Dissent-ts. Such being the case, we can-ret that the Bill received the as opposition of Lords Cottend Campbell, and on a division eted by 41 against 40 votes.

versaries.—We would direct the a of our Unitarian friends to eral interesting meetings fixed lace during the ensuing month. Whitsun week, the Assembly feneral Baptists, the Unitarian tion (which is to have the ad-of Rev. J. G. Robberds's ser-preacher, and Mr. Paget's as an of the social meeting), and day-School Association, will t three consecutive days, their meetings. Later in the month,

the West-Riding Tract Society, and the Lancashire and Cheshire Provincial Meeting, celebrate their anniversaries, the former at Bradford on the 10th, and the latter at Chester on the 18th inst. This is the first occasion of the Provincial Meeting taking place at Chester. It is intended to hold a pop-ular evening meeting, an experiment never hitherto tried at this, one of the most ancient Presbyterian assemblies in England, but which has been for some years desired by some of the ministers. Last of all, the annual ex-amination of the students now being educated at Manchester New College will be held on the 23rd inst. and two following days.

The Rev. ROBERT WALLACE, Professor of Theology in Manchester New College, has accepted the unanimous invitation of the Unitarian congrega-tion at Bath to become their minister, the Rev. J. MURCH having resigned that office in consequence of weakness of voice. The respect and attachment felt towards Mr. Murch by his flock were testified, not long since, by the presentation of a handsome silver salver with an appropriate inscription.

The annual meeting of the *West-Riding* (Yorkshire) *Presbyterian Minis-ters* will be held at Bradford this year, on Wednesday, June 10th. The Rev. Samuel Bache, of Birmingham, is en-gaged to preach. On the same occasion, the *West-Riding Unitarian Tract Society* holds its thirty-first anniversary. The growing importance and extending use-fulness of this Society—the demands which the progress of purer views of Christian truth among the working classes is making upon its more edu-cated and wealthy friends—the revival and increased number of Unitarian congregations in the district—and the well-known excellence of the preacher who has promised his services,—com-bine to raise the expectation of a large attendance.

MARRIAGES.

May 18, at the Unitarian St. Peter's Square, Stockport, s MARSLAND to SARAH ANN ON.

May 21, at the Old chapel, Dukin-field, by Rev. R. Brook Aspland, M.A., Mr. JAMES LEACH to Mrs. ELIZABETH WRIGHT, both of Dukinfield.

OBITUARY.

April 30, at Beauchamps Court, near Worcester, the residence of his eldest son, HENRY LAKIN, Esq., of Hanley, Worcestershire, aged 66 years.

The retiring modesty which was a distinguishing feature in the character of the subject of this notice, might seem to forbid any public tribute to his memory, were it not for the consideration that, to the extensive circle, composed of various ranks, by whom he was known and honoured, any characteristic sketch, however inadequate, could not fail to prove interesting. To a clear and vigorous understanding, with quick perception and acute powers of observation, were united great refinement and delicacy of mind; to these were added a deeply feeling heart, ever most thoughtful of those who were most neglected by the world: the whole was guided and sustained by the highest principle, his integrity being of a character which might aptly be designated, in worldly phrase, as the nicest and most punctilious honour; and adorned by an unaffected simplicity of manners, arising from a total freedom from self-reference, and enlivened by a cheerful gaiety and archness of native humour which shed a sunny brightness on his familiar intercourse in the social circle. His piety was sincere and unobtrusive, displaying itself less in words than in deeds—in love to God and love to man; thus proving him, by the test established by our honoured Master himself, a genuine disciple of him who has said, "Herein is my Father glorified, that ye bear

much fruit; so shall ye be my disciples."

His occupation, in the early part of his life, had been chiefly confined to agriculture, which was always his favourite pursuit; to which, for upwards of the last twenty years, were added land-agencies under different noblemen and gentlemen, in which extended sphere of usefulness his upright, judicious and impartial conduct secured him the entire confidence of both landlords and tenants.

The removal of such a man from the wide circle through which he was enabled to diffuse happiness, must needs be mourned in no common degree: to his own family and more intimate friends, his loss will be incalculable; but it will be deeply felt by numbers who looked to him for advice and assistance, and who never looked in vain. His simple funeral, attended only by the nearest relatives, was joined, on entering the public road, by upwards of 200 horsemen, consisting of the tenantry, tradespeople and others, who had known and respected the deceased; many from the distance of 20 or 30 miles; and all in complete mourning, who formed themselves in procession, entered the church, and remained during the service. Every house in the village was closed; and the general feeling evinced was no pompous display to gratify the vanity of the living, but that genuine, spontaneous, heartfelt sorrow which is the purest and most honourable tribute to departed worth.

NOTICES TO CORRESPONDENTS.

Received for Review, Noyes's "New Translation of the Proverbs, Ecclesiastes and the Canticles;" White's "Life in Christ;" Rev. David Thom's "Three Grand Exhibitions of Man's Enmity to God;" Dr. Putnam's "Discourse at the Installation of Rev. David Fosdick;" "The Flight of Armida," Cantos iii.—vii.; "A Catechism of the Old Testament, by the Author of a Catechism of the Life of Christ;" Rev. T. Bowring's "How many Talents have I?" Gervinus's "Mission of the German Catholics;" Rev. F. Blakeley's excellent Sermon on the Trinity, &c.

We hope soon to be enabled to begin the promised series of Congregational Histories. Nottingham will probably be the first.

We regret that we are obliged so long to delay the review of Mr. Kenrick's important "Essay on Primæval History."

ERRATUM.

P. 292, line 23, for "well-known Blasphemy Act of William and Mary," read "Toleration Act and other laws."

THE CHRISTIAN REFORMER.

N. XIX.]

JULY, 1846.

[VOL. II.]

THEODORE PARKER.*

It is impossible for any one to read the writings of Theodore Parker without being strongly impressed by them. They abound in passages of vivid eloquence—eloquence as remarkable for the truth of feeling which directs it, as it is for the genius by which it is inspired. They are distinguished by philosophical thought and learned investigation, less than by the sensibility to beauty and goodness which they manifest. We are about to direct the attention of our readers to a work of Mr. Parker's, which has been lately republished in this country, entitled *A Discourse of Matters pertaining to Religion*. It would afford ample materials for a paper of an opposite character to the present

We deem it our duty chiefly to notice, on this occasion, certain parts of which we disapprove; but we could easily occupy the whole of our space with references to parts of this work which not only meet our approval, but engage our hearty admiration. We make this statement lest it should be supposed that we consider ourselves as doing full justice to the volume by our present remarks upon it. We do not pretend to accomplish that object. Our purpose is to do justice, not to the volume itself, but to some particular doctrines it contains; we wish it to be understood that, in fulfilling this purpose, a very limited portion of Mr. Parker's speculations will pass under our review. We shall be forced to put aside a great deal of which we disapprove, as well as much of which we approve, even in those parts of his *Discourse* to which our attention will be confined. Our concern will, indeed, be with but one point, viz., *the philosophical character of the unnatural claims attaching to Christianity*. In discussing this point, in opposition to Mr. Parker, we must omit many things bearing upon it which he has advanced. In fact, not only the whole work, but that portion of it with which we shall have especially to do, would justify much more extended notice than it is possible for us to give, and we think it is the fairest plan so far to lessen the topics of our observation, so that each one may be discussed according to its due merits.

This *Discourse of Religion* is divided into five books; the titles of which give a very correct idea of the subjects of the volume. Book 1. *Religion in general; or a Discourse of the Religious Sentiment and its manifestations*. Book 2. *The Relation of the Religious Sentiment to God; or a Discourse of Inspiration*. Book 3. *The Relation of the Religious Sentiment to Jesus of Nazareth; or a Discourse of Christianity*.

A Discourse of Matters pertaining to Religion. By Theodore Parker, Minister of the Second Church in Roxburg, Mass. Pp. 380. London—Chapman, & Co., 121, Newgate Street. 1846.

Book 4. *The Relation of the Religious Sentiment to the greatest of Books; or a Discourse of the Bible.* Book 5. *The Relation of the Religious Sentiment to the greatest of Human Institutions; or a Discourse of the Church.*

It is with the first three of these books alone that our present design connects itself. Their general tenor may be thus cursorily expressed. They assert, that religion is a sentiment inherent in the human mind, which manifests itself in various forms according to the degree of spiritual cultivation possessed by men, and independently of all supernatural aid;—that God communicates spiritual truth to mankind by immediate contact with the human mind, and thus effects an universal inspiration, though his operations are entirely subservient to the natural laws relating to the subject;—that the peculiarity of Christianity is the absolute truth it contains; which truth, in its abstract form, constitutes the only authority of the system, miraculous interference being inapplicable to that point, and having had no existence. In opposition to this scheme, we are prepared to defend the Christian system in its character of a special revelation of religious truth. That we believe to be its true character. It is not one of the forms in which the sentiment of religion natural to man manifests itself; but it is a supernatural provision devised by God for the better development of that sentiment. It did not arise from the divine inspiration common to mankind; but implied an inspiration beyond the range of the natural laws within whose circle we are confined. Its facts, no less than its truths, form an essential part of its system, and the miraculous element they embrace may be properly regarded as involving divine authority. These are the views of the subject into the philosophical consistency of which we have to inquire; and in doing so, we propose to adhere as closely as possible to the demands of that theory of philosophy which Mr. Parker himself holds.

The first book of Mr. Parker's *Discourse* is directed, as we have seen, to the subject of "Religion in general." We select from it, for special notice, a passage which denies the logical propriety of that distinction in favour of Christianity which we express by the term *Revelation*. We are told that

"There is no difference but of words between *revealed* Religion and *natural* Religion."—P. 33.

In order clearly to understand this declaration, it may be necessary for us to quote some sentences with which it is connected. It is preceded by the following remarks:—"There can be but one kind of Religion, as there can be but one kind of time and space. It may exist in different degrees, weak or powerful; in combination with other sentiments—love or hate, with wisdom or folly; and thus it is superficially modified, just as love, which is always the same thing, is modified by the character of the man who feels it, and by that of the object to which it is directed." We are in some doubt as to the precise meaning of these sentences. They may mean that the religious element in human nature is uniform, or that there is but one true representation of that to which the religious sentiment relates. We have read over the passage and its context several times, and are not able positively to decide which of these senses it ought to bear. But we shall offer no objection to either of them. They both engage our free assent. But

when it is immediately added, "Of course, then, there is no difference of words between *revealed* Religion and *natural* Religion," we ask, *Why of course?* The truth which Religion embraces may be but one, and the feeling with which it is apprehended may be but one, but the means by which its truth is communicated to us may be very various. They may be *natural*—that is, they may be accordant with the ordinary instrumentalities employed for the communication of truth; or they may be *revealed*—that is, they may involve special modes of communication not included in the ordinary instrumentalities. Between these two classes of means there is more than a verbal difference. They are different things. It may be denied that such a difference exists in reality; but that it exists in idea, is too plain to need more than a notice of the fact. Mr. Parker proceeds to say, "All actual Religion revealed in us, or it could not be felt; and all revealed Religion is natural, or it would be of no use. What is of use to man lies in the plane of his consciousness, neither above it nor below it." This is a mere play upon words. Revealed, is here taken in the simple sense of communicated; and natural, in the sense of conformed to our consciousness. These senses have nothing to do with the point in dispute, and to bring them forward is just to avoid that point. Natural and Revealed, as those terms are universally applied to the subject of Religion, do not mean what they are here assumed to mean. *Natural* does not mean that which lies within the plane of our consciousness: it means that which we derive from ordinary instrumentalities. What comes to us through miraculous instrumentalities may still be within the plane of our consciousness. *Revealed*, as opposed to natural, does not simply mean that which God communicates to us: it means that which is communicated by him independently of the common modes of his operation. To employ it in the former sense as though that were the only one proper to it, is merely to take for granted the matter under discussion. If we pursue our quotation a little farther, we shall perhaps be able more clearly to expose Mr. Parker's fallacy on the question before us. "We may," says he, "regard this one Religion from different points of view, and give corresponding names to our partial conceptions, which we have purposely limited, and so speak of natural and revealed religion—Monotheistic, Polytheistic, or Pantheistic, Pagan, Jewish, Christian, Mahometan religion. But in these cases the distinction indicated by the terms belongs to the thinker's mind, not to Religion itself, the object of thought." In the case of the terms, natural and revealed, with which alone we have at present to do, "the distinction indicated" does not, most obviously, "belong to the thinker's mind." It belongs to different modes in which certain religious truths are supposed to have been made known to mankind. Those modes are, properly,—philosophically,—different the one from the other. It is quite childish to imagine that any one who might contend for such a difference, would be influenced by a statement which thus puts the character of that difference on one side as a thing to which no reality could possibly attach. "Different points of view," and "partial conceptions," have no bearing upon the question—whether or not the means by which religious truth is communicated to man may be both ordinary and extraordinary. There are particular forms of religion which may with consistency be attempted to be explained on such principles as these, but a

question like that of the possible distinction between natural and revealed religion, cannot be so explained. The distinction is a scientific one, and can only be met by arguments having respect to the nature of the subject. Those which refer to the mere character or condition of "the thinker's mind," will not touch the case.

We turn now to the second book of Mr. Parker's *Discourse*, the subject of which is "Inspiration." Our controversy with him on that subject relates to the limitations which he attributes to the influence of God upon the human mind. The following passage may serve to bring out the point to which we chiefly object:

"Inspiration, then, like vision, must be every where the same thing in kind, however it differs in *degree*, from race to race, from man to man. The degree of inspiration must depend on two things: first, on the natural ability, the particular intellectual, moral and religious endowment or genius wherewith each man is furnished by God; and next on the use each man makes of this endowment. In one word, it depends on man's *quantity of being*, and his *quantity of obedience*."—P. 163.

We are not disposed to controvert the first part of this statement. The sense in which we should adopt it may not be exactly the same as that in which Mr. Parker makes use of it; but the language in which it is conveyed expresses our sense as well as his. By inspiration being "every where the same in kind, however it differs in degree," we suppose Mr. Parker to mean that it is, in all cases, coincident with the natural instrumentalities through which it operates, though it may vary as such instrumentalities vary. We, on the contrary, believe that inspiration may exceed all that such instrumentalities could of themselves indicate. There are certain limits placed by man's faculties to the ascertainment of truth on his part. He is not capable, for instance, of *foreknowledge*, in the proper sense of that term. We hold that the difference in degree to which inspiration may extend, stretches beyond these limits, and that God may thus communicate to man truth which does not lie within the natural range of his faculties. The communication is made through the channels by which the Almighty ordinarily acts upon the human mind. No new faculty is created for the fulfilment of these miraculous purposes. No new force is exerted on the part of God. We, therefore, regard the supernatural inspiration for which we contend as differing in degree rather than in kind from the natural one which Mr. Parker only acknowledges. We cannot allow that the distinction he draws between kind and degree at all affects the question whether inspiration may be supernatural or not. It may be supernatural, though it "is every where the same thing in kind," by reason of "the *degree* in which it differs from man to man." To the other part of the passage before us we resolutely object, as a manifest under-statement of the possible conditions of the case with which it professes to deal. There is another thing besides "quantity of being, and quantity of obedience," upon which the degree of inspiration may depend. There is *quantity of divine influence*. To every act of inspiration there must be two parties,—God the inspirer, and man the inspired. Why should the degree of inspiration be limited to the conditions with which man alone has to do? Why should not the power and purpose of God himself be taken into the account as entering into the conditions of the

They form part of those conditions just as truly as the law. God, if he sees fit, can communicate inspiration to a being, irrespective of, or additional to, any proportion fixed by natural endowment, and the use he makes of that endowment. It serves the cause of justice to pass by that truth, as if it were an impossibility. The sophism hidden under this partial limitation of the conditions of inspiration cannot escape the slightest notice; and when discovered, it will be found much more damaging to the character of its author, than any mere failure in the reasonableness of his argument could be. It indicates a consciousness of the necessity to conceal the lack of argument. To be sure, it requires the ability to shew that inspiration cannot be supernatural, if it be the case that the natural ability and the fidelity of man are to be taken as its measurement. But such an assumption cannot be made by any one who has his eyes open to the plain facts of the world as well as man is concerned in the work of inspiration. Primarily concerned in it. He is its originating cause. The effect of inspiration depends upon the amount of energy he may choose to employ. If it be his will to extend his operation beyond the bounds of natural law, the inspiration produced may be such as to vary in being and quantity of obedience" cannot circumscribe. Mr. Parker's third book is, as we have said, devoted to the construction of "Christianity." It presents a very wide field to our view. We must, for the present, confine ourselves to the view of the Christian system which it exhibits. It professes to teach the teaching of Jesus with absolute truth, and it places the Gospel in that identification alone. After having stated the question as to the character of Christianity reduces itself to the question, "Is Christianity the Absolute Religion?" Mr. Parker proposes the following method of inquiry into the subject:

"We must distinguish Christianity from the popular conceptions of Christianity from its proof and its form. To do this, we must go back to the head, the words of Jesus. We must then take these words in the separate sense from any church; apart from all authority, real or pretended, without respect of any application thereof to life that was made by Jesus or others."—(P. 180). . . . "To determine what Christianity is, we must remove all those extraneous matters relating to the person, character, or authority of him who first taught it; we must separate it from all applications which have been made to life; must view it, by itself, as doctrine, and measure it by this ideal standard of Absolute Religion."—P. 183.

If we were to grant that this is a fair mode of judgment, it must be granted that we had previously granted that the manner in which Christianity is actually proposed to us in the New Testament is not the right

For instance, a claim to divine authority constitutes an essential part of the Gospel as it was originally made known. That is the basis and foundation of all its other claims. We are here told, that we must not take the words of Christ in the abstract, apart from all their real or pretended, and "remove all those extraneous matters relating to the person, character and authority of him who first taught the Gospel." If we do so, we commence by subverting the alleged basis of that which we have to examine. Should it be the case that we succeed in proving to our own satisfaction that the abstract

truth of Christianity coincides with Absolute Religion, it would not at all follow that we should be thereby prepared to accept the faith of Jesus in the form in which it is actually offered to us. We should only be prepared to do as Mr. Parker does,—assent to the moral doctrine of the system, as separate from the system itself. Such a demand as that which is made in the sentences under our notice, cannot, we think, be acceded to by any one who is not already disposed to treat the declared claims of the Gospel as matters of indifference. But still farther, this method of inquiry goes upon the understanding that we are able of ourselves to ascertain what is Absolute Religion. If so, we cannot, on Mr. Parker's principles, discover any use at all in the inquiry to which he invites us. If we ourselves can discover Absolute Religion, it must be a matter of very little moment whether Christianity concurs with it or not. Such, indeed, as we shall see, is positively stated to be the case. The force of all outward authority on the subject is throughout this work denied; and when that is put aside, it seems to us that every thing else bearing upon the direction of our religious life is contained in the supposed discovery of Absolute Religion. The character of Christianity becomes to us a mere subject of historical curiosity. Such, indeed, and nothing more, according to Mr. Parker's theory, it undoubtedly is. His views as to the relation in which we stand to Absolute Religion are thus expressed: "To ascertain what is Absolute Religion is no difficult matter; for Religion is not an external thing, like Astronomy, to be learned by long observation, and the perfection of scientific instruments, and algebraic processes; but something above all, inward and natural to man. As it was said before, Absolute Religion is perfect obedience to the Law of God—perfect love toward God and man, exhibited in a life allowing and demanding a harmonious action of all man's faculties, as far as they act at all." (P. 180.) This is indeed a strange representation; and we cannot but wonder that any one should have ventured to offer it. It is notoriously inconsistent with fact. In the face of all the follies and sins which this very volume identifies with the religious sentiment natural to man, to inform us that "to ascertain what is Absolute Religion is no difficult matter," is an instance of courage at least. To point out "perfect love towards God and man" as a description of Religion which every man has ready at hand as a standard of judgment by which he may estimate the religious pretensions presented to him, is a still stronger proof of hardihood. Mr. Parker's own account of the intuitive idea of Religion in the human mind, leaves the question of the existence of one or many Gods unresolved by it. And as to the pretence of Absolute Religion being within the power of human discovery, what shall we say of it when examined by the following passage?—"From the difference between men, it follows that there must be as many different subjective conceptions of God, and forms of religion, as there are men and women who think about God and apply their thoughts and feelings to life. Hence, though Religion itself is always the same in all, the doctrines of Religion or theology,—the forms of Religion or mode of worship—and the practice of Religion which is morality—cannot be the same thing in any two men, though one mother bore them and they were educated in the same way." (P. 37.) Christianity cannot be judged of by the method of inquiry here prescribed. The conditions of such a method do not

the result of an attempt to apply it would not be an adherence to the interests of Absolute Religion, but an elevation into that of a multifarious collection of notions, as often false as true, as right, which could only throw the whole subject into confusion. The state of religious opinion natural to man, renders it the mode in which Christianity is actually presented to us, the mode. The authority with which it is invested is wisely given to give force to the moral obligation involved in its doctrines, our being entirely left to accept or reject those doctrines as they do or do not conform to our present views. It may be instructive in the loose manner in which Mr. Parker's view of the subject is to treat Christianity as it is described in the New Testament. His work with numerous sentiments conceived in the same sense:—"The character of the record is such, that I see not how any can be laid on particular actions attributed to Jesus." "If the Evangelists were mistaken in any one point, we cannot ascertain we have the words of Jesus in a particular case." "The question whether this or that historical person taught this religion, is of small consequence to the race." (P. 192.) If true, the endeavour to identify Christianity with Absolute Religion is quite vain and useless. If it be entered upon under such circumstances as these, it will result in our moulding the system we may investigate into any form we have previously chosen. This is produced in the instance before us. The Gospel, in Mr. Parker's hands, is violently made to speak just what his theory requires, the violence would force from it any language whatever. In the midst of this, we may quote the following declaration relating to it:—"He never speaks of his connection with God as peculiar; himself the Son of God in any sense wherein all good men are sons of God; never speaks of his doctrines or his works as his own which others could not do or teach." (P. 190.) It is very sorry that we should offer to such wild assertions as these a flat denial. They are too absurdly untrue to demand a denial. They do not, however, by any means, stand alone. The reconciling his religious views with his use of the Christian records where accomplished by Mr. Parker in a similar manner. He takes the most unbounded liberties with the Christian records, and his treatment will not serve his turn, those records are put forward as worthy of trust. When we call to mind the facts to which he is alluding, we ask ourselves, Why should this be? Why should the system be manifestly inconsistent with the Gospel, be thus brought into a union with it? As far as the character of such a union is self concerned, it loses rather than gains by the connection. It is so unnatural, and supported by perversions so evident, as to render the difficulties with which the system has to contend insurmountable. Is this? We can give but one answer to the question. This arises from the fact, that the truth of Christianity is so deeply seated in human belief, that it cannot be actually renounced even if those principles logically lead to its renunciation. A more powerful testimony in its favour could not exist. The testimony afforded by the Gospel, in favour of such a representation of the Gospel as this is; but in favour of the representation contained in the

original narrative of its history. It was not the view of Christianity furnished by Mr. Parker that produced the effects which have won his respect and caused him so anxiously to seek for Christian sanction. It was a view to which his theory is essentially opposed: and the efforts he makes to shelter his opinions under the Christian name—violent and yet abortive as they are—may be justly regarded as an involuntary argument on the side of the religion of Jesus, as it was made known by its author.

We have thus gone over a few of the most distinctive sentiments contained in that part of the work before us to which we professed to confine our present notice. Our purpose so far has been little more than that of setting before our readers the true state of the case between Mr. Parker and ourselves. We shall proceed to offer a few remarks upon the general question of Supernaturalism, with which, in one way or other, all the opinions we have hitherto noticed are intimately connected. There are two points relating to that question to which we will direct our attention—the *possibility* and the *use* of miraculous interference.

The first of these points is thus introduced by Mr. Parker:

"Are miracles possible? The answer depends on the definition of the term. The point we are to reason from is the idea of God, who must be the cause of the miracle. Now a miracle is one of three things:—1. It is a transgression of all law which God has made; or, 2. A transgression of all known laws, but obedience to a law which we may yet discover; or, 3. A transgression of all law known or knowable by man, but yet in conformity with some law out of our reach."—P. 201.

The first of these definitions contains our idea of a miracle, though it is not exactly in this language that we should choose to express it. Between the second and the third, we can discover no difference which entitles them to the character of separate definitions. They are, however, thus reasoned upon as distinct from each other:

"To take the second definition: It is no miracle at all, but simply an act which at first we cannot understand and refer to the process of its causation. To take the third hypothesis: There is no antecedent objection or metaphysical impossibility in the case. Finite man not only does not, but *cannot* understand all the modes of God's action—all the laws of his being. There may be higher beings to whom God reveals himself in modes that we can never know: for we cannot tell all the secrets of God, nor determine *a priori* the modes of his manifestation. In this sense, a miracle is possible." P. 202.

Now if "a transgression of all known laws" is not a miracle when it is committed in "obedience to a law which we may yet discover," then "a transgression of all law, known or knowable by man," is not a miracle if it be committed "in conformity with some law out of our reach." The law being "out of our reach" makes it no less a law than does the possibility of our discovering it; and of the third, as of the second class of phenomena, we may equally say, "it is no miracle at all, but simply an act which we cannot understand, and refer to the process of its causation." Whether we cannot "at first," or at all, understand it, makes no difference as to the nature of the case. Why this distinction was insisted upon, we cannot imagine, unless it were to gain credit for a belief in miraculous interference which does not

really exist. It scarcely seems to us ingenuous to say of one of these definitions, "In this sense a miracle is possible," when of the other it is said, "It is no miracle at all." Passing this by, however, we will direct our attention to the manner in which the first definition is reasoned upon, that being the only one that affects our views of the subject.

"To take the first definition: A miracle is not possible, as it involves a contradiction. The Infinite God must have made the most perfect laws admissible in the nature of things: it is absurd and self-contradictory to suppose the reverse. But if his laws are perfect and the nature of things unchangeable, why should he alter these laws? The change can be only for the worse. To suppose he does this, is to accuse God of caprice. If he be the ultimate cause of the phenomena of the universe, to suppose, in a given case, that he changes these phenomena, is either to make God fickle, and therefore not worthy to be relied on, or else inferior to nature, of which he is yet the cause."—P. 201.

To the question, "Why should God alter his laws?" we answer, because he may have purposes to accomplish which those laws neither were intended to accomplish nor can accomplish. There is nothing impossible or irrational in this. "We cannot"—as Mr. Parker himself justly observes—"we cannot tell the secrets of God, nor determine *a priori* the modes of his manifestation;" and this we ought to be able to do, before we presume to conclude that the order of procedure revealed by nature embraces all the purposes which God designs to fulfil. Such presumption is as ridiculous as it is impious. "How can we say to the Infinite, 'Hitherto shalt thou come, but no farther: there are no more ways wherein thy being acts'? Man is in nowise the measurer of God." (P. 202.) The only way in which it could be consistently maintained that all the divine purposes are embraced by the laws that God has made, is on the supposition that, after making those laws, he left the universe to their operation, withdrawing himself from all personal interference with it. Such, however, is not Mr. Parker's philosophy. He holds that God is "immanent" in nature, and that the whole course of events by which the universe is governed arises from his constant working; law being nothing more than the order of his procedure as it is manifested to us. In such doctrines as these there is evidently a provision made, according to which modes of action, not included in the operation of law, may be adopted by the Deity: and they plainly nullify the "self-contradiction" which a miracle is here said to involve. We freely allow that "the Infinite God must have made the most perfect laws admissible in the nature of things;" but we add, that "the nature of things" places some purposes which God may entertain, out of the province of law. There are some things whose nature requires that, if they exist at all, they should exist by means of a transgression of that usual order of operation which we understand by law. If God should deem it necessary to make a special communication of a truth, or to give a special sanction to a fact, so that such truth or fact may appear to stand toward him in a more intimate relation than truth and fact are ordinarily seen to do, then, "in the nature of things," he must vary his proceedings from their common course, however perfect that course may be for the accomplishment of the objects within its range. When Mr. Parker asks, "If God's laws

are perfect and the nature of things unchangeable, why should he alter these laws?" we also ask, How is it proved that the nature of things is unchangeable, in the sense which this case requires? A supernaturalist contends that the nature of things is *not* unchangeable. He believes that "God's laws are perfect" for their designed ends; but he also believes that there may be other ends, the production of which involves a change in the nature of things. To put to such an one, therefore, a question in which the unchangeableness of nature is assumed, is just to demand as the condition of the argument that the point for which he professes to contend should be given up by him. "The change," we are told, "can only be for the worse." Certainly it will be for the worse if the same purposes are to be accomplished which the perfect laws were meant to accomplish; but it will not be for the worse if other purposes are to be accomplished. In the latter case, the change may not only be for the better, but it may be absolutely necessary that it should be made. "To suppose he does this," it is added, "is to accuse God of caprice." If God departed from his fixed laws with no other design in view than that which they were established to promote, he would be guilty of caprice. But if designs which they could not establish are entertained by him, the violation of those laws, instead of being capricious on his part, will but indicate the same infinite wisdom in which they were first devised. The remaining sentence of the paragraph we are considering contains a sentiment, the examination of which may throw still farther light upon the question before us. "If he be the ultimate cause of the phenomena of the universe, to suppose, in a given case, that he changes these phenomena, is either to make God fickle, and therefore not worthy to be relied on, or else inferior to nature, of which he is yet the cause." The last charge may be triumphantly retorted. There is no inferiority to nature on the part of a Being who so far uses nature as the servant of his will, that he puts aside its ordinary regulations, and adopts new and special modes of action when it suits his purpose so to do. Nature is, in the most absolute sense of the terms, the mere instrument in the hands of such a Being. But if, on the contrary, the transgression of any law or order of nature is impossible to God—if he is bound to any course of procedure external to his own will—if his intentions are limited to certain previously fixed rules of outward manifestation—then he is "inferior to nature, of which he is the cause." He is the servant, not the master, of nature—the instrument by which activity is communicated to its plans, not the Almighty power to whose free expression its machinery is entirely obedient. Law, as we understand the matter, is the settled course of God's operation for the conducting of the ordinary affairs of his government. So far as those affairs fall under the common purposes of that government, the preservation of law is to be depended upon, as the infinite perfection of the Deity is to be depended upon. But the law which God has constituted cannot circumscribe his power; and if he has objects in view to which the settled course of nature is inadequate, he is able to effect them, even by "the transgression of all laws which he himself has made." To deny this, is as much to impugn the moral principles of his character, as it is to contradict his omnipotence.

When we have convinced ourselves of the possibility of miraculous

interposition, we naturally turn to inquire into its *uses*. There are some of Mr. Parker's sentiments on this head which we wish to examine. The following passage will first occupy our attention :

"For the religious consciousness of man, a knowledge of two great truths is indispensable; namely, a knowledge of the existence of the Infinite God, and of the duty we owe to Him; for a knowledge of these two is implied in all religious teaching and life. Now one of two things must be admitted, and a third is not possible—either man *can discover these two things by the light of nature*,—or he cannot. If the latter be the case, then is man the most hopeless of all beings. Revelation of these truths is confined to a few; it is indispensably necessary to all. Accordingly, the first hypothesis is generally admitted by the supernaturalists in New England—though in spite of their philosophy—that these two things *can be discovered by the light of nature*. Then if the two main points—the premises which involve the whole of *Morals and Religion*—lie within the reach of man's natural powers, how is a miracle or the tradition of a miracle necessary to reveal the minor doctrines involved in the universal truth? Does not the faculty to discern the greater include the faculty to discern the less? What covers an acre will cover a yard. Where, then, is the *use of the miraculous interposition*?"—P. 158.

We think the last question might be satisfactorily answered, though the truth of all the previous statements were allowed. If we could discover by the light of nature both the existence of God, and the duty we owe to him; and if all the minor doctrines dependent upon these main points could be discovered by the same light, there might still be use in miraculous interposition. Such interposition would afford a confirmation to the truths already discovered, which might add to the clearness of their proof; and it would confer a direct authority upon them, which might practically increase their obligation. The discovery by the light of nature may be dim and uncertain; and that which is discovered may be wanting in the force of its appeal to our sense of religious responsibility. Miraculous interposition may meet both of these difficulties. It may make the truth it sanctions plainer to the understanding, and by the immediate connection with God which it establishes, it may give it greater power upon the heart. Nor does it appear to us, that, when the supreme importance of religion to human interests is taken into the account, there is any thing improbable in the employment of such an agency for such purposes as these. We judge the contrary to be the case. But though this question as to the use of miraculous interposition may thus be answered in consistency with Mr. Parker's own statement of the case to which it applies, a more satisfactory answer to it can be given by correcting certain parts of that statement. "If," it is asked,—"*if the two main points—the premises which involve the whole of *Morals and Religion*—lie within the reach of man's natural powers, how is a miracle or the tradition of a miracle necessary to reveal the minor doctrines involved in the universal truth? Does not the faculty to discern the greater include the faculty to discern the less? What covers an acre will cover a yard.*" It would be easy to substitute for this figure, another—more applicable to the case—which would suggest a different result from the one here pointed out. It is true that what covers an acre will cover a yard; but it is not true, that the same light or the same power of vision which enables us to discover the outline of a distant prospect, will enable us to discover the detail of objects it contains. There are

many instances in which the faculty to discern the greater does not practically include the faculty to discern the less. What are the facts in the instance before us? Men not only may possess, but have possessed, an idea of Deity, without being able to discover whether that Deity was one or more; and they have had a sense of religious duty, without being able to discover the conditions under which that duty ought to be performed. It has not been found that these "minor doctrines" have necessarily resulted in the course of human investigation from the universal truth implanted in the heart of every man; and yet "minor" as they may be, the relation of that truth to the happiness of mankind most intimately depends upon them. It is according to a man's conviction of the importance of such doctrines, whether or not he believes that miraculous interposition in their favour is of use; and we can only say for ourselves, that no means seem to us too expensive in order to make them known and understood. The unity, and the paternal character of the Deity, the Christian law of love, and its doctrine of immortality, are among the things to the proper or influential knowledge of which this interposition is, in our view of the matter, necessary; and entertaining that view, we see ample use for such interposition even as to doctrines which may, in one sense, be said to be involved in the universal truths of the being of God, and the obligation of religious obedience. We are, still farther, not able fully to assent to Mr. Parker's statement as to man's relation to what he calls "the two main points" of Morals and Religion. "One of two things," says he, "must be admitted, and a third is not possible—either man can discover these two things by the light of nature, or he cannot." Now we submit that the question is not fairly put in the form of this alternative. Before we accept such an alternative, we must decide what is meant by the word *discover*, as applied to man's religious knowledge. Knowledge of the existence of God, and the duty we owe to him, may be partial or complete, exact or erroneous; and we should reply to a question as to the possibility of discovering such knowledge, just as we understood it to relate to one or the other of these views of the subject. Then, again, if we accepted this alternative as it is here offered, and allowed that man could—whatever sense might be fixed upon the word *discover*—discover these two things, we should not be disposed to extend our allowance beyond the bare possibility which the alternative states. That man, in any general or satisfactory sense, *does* make the discovery, we could not allow. Leaving the alternative, therefore, as it is laid down, it does not by any means follow, that miraculous interposition is unnecessary even with regard to these two cardinal points of religious teaching and life. It may be necessary to bring home to the mass of mankind, that which, though possibly within the range of natural investigation, there is no probability of their attaining to by means of such investigation alone; and it may be necessary to correct the errors and perfect the deficiencies attaching to the best views of this subject which man is naturally capable of acquiring. Nor is it true that, this being the case, "man is the most hopeless of all beings." Our theory, no less than Mr. Parker's, implies that God has not left himself without witness in any human instance; that, whether with or without revelation, every man is enabled to commend himself to his Maker by a faithful use of

the instrumentalities with which he is favoured; and that he will be dealt with, justly and mercifully, according to what he has received, and not according to what he has not. If, as Mr. Parker asserts, "revelation of these truths is indispensably necessary to all," that necessity has not been fulfilled on his principles to a greater extent than it has been on ours. Ignorance, error and perversion have, in all periods of history, attached to the religious conceptions of man. The light of nature has been unable actually to make known other than a very defective exhibition of the subject. That which is professedly a supernatural light has, even by Mr. Parker's acknowledgment, done more than any thing besides toward the manifestation of religious truth. We desire to uphold all that is true and good in nature, while we indulge in a brighter hope than any which nature itself can originate. It is in its bearing upon that hope that we contend for the use of miraculous agency.

There is another passage relating to the question we are now considering, upon which we have a farther remark or two to offer. It is as follows:

"If the truth of these doctrines rest on the personal authority of Jesus, it was not a duty to observe them before he spoke; for he being the cause or indispensable occasion of the duty, to make the cause precede the effect is an absurdity too great for modern divines. Besides, if it depends on Jesus, it is not eternally true; a religious doctrine that was not true and binding yesterday, may become a lie again by to-morrow: if not eternally true, it is no truth at all; absolute truth is the same always and every where. Personal authority adds nothing to a mathematical demonstration; can it more to a moral intuition? Can authority alter the relation of things? A voice speaking from heaven, and working more wonders than Æsop and the saints, or Moses and the Sibyl relate, cannot make it our duty to hate God or man; no such voice can add any new obligation to the law God wrote in us."—P. 198.

Now it is not contended, in the case of Christianity, that its doctrines rest on "the personal authority of Jesus." The authority pleaded for is that of God, manifested through the mission of Jesus. Nor do we hold that any display of authority could "alter the relation of things." It could not make falsehood, truth, nor turn wrong into right. We do not, moreover, acknowledge the least sympathy with the position that there is no other authority connected with the truths of the Gospel than that which its supernatural character supplies. All argument directed against these points is quite beside the real question in dispute. Putting such things, then, out of our way, we would just fix attention upon the sentence, "Authority adds nothing to a mathematical demonstration; can it more to a moral intuition?" We say in reply, that morality by its very nature is a matter of authority. Mr. Parker himself describes it as "an everlasting reality which rests on the ground of all truth, the public and eternal authority of unchanging God." Whatever, therefore, connects divine authority with moral truth, fulfils the purposes to which that truth is adapted. Mathematical demonstration requires no such authority to be connected with it, because it has nothing to do with our sense of responsibility. In the question before us, two things are confounded which, as to the very point of authority, are evidently distinct from each other. When this confusion is removed from the subject, it is immediately seen, that though divine authority adds nothing to

a mathematical demonstration, the object of a moral intuition cannot be fulfilled without such authority. Mr. Parker would, we suppose, contend that a moral intuition was of itself sufficient for all purposes of obligation, independently of any *external* authority with which it might be allied. That, at least, is the proper mode of stating his side of the case. Now it seems to us, on the contrary, very clear indeed that there are circumstances under which external authority, because it is external, is especially appropriate and useful. It may be employed to strengthen the obligation which the intuition itself involves. A sense of obligation is by the necessity of its character capable of indefinite increase. Authority acts upon us in obedience to moral, not intellectual, principles. Its effect may be deepened and rendered more influential by the greater variety and impressiveness and frequency with which its intimations are conveyed. It is not like a mathematical demonstration, whose functions are discharged when its proof is admitted. It implies something to be done. It leaves us, therefore, open to the presentation of motives different in their nature and degree, in order that that which should be done, may be done. External authority may also be employed to give sanction to truths which are not matters of intuition. There are such truths intimately connected with the subject of religion,—truths of which the persons to whom they are presented are ignorant until the presentation is made by another. There may be various causes which hinder those who thus come under the influence of fresh instruction from accepting the instruction offered, upon its inherent merits alone. Wherever such causes exist—and nothing can be easier than to prove their existence and operation in the case of Christianity—an external proof of divine authority is an instrumentality bearing upon the difficulty. We are very far from saying that in every such instance the employment of such an instrumentality would be justifiable. That depends upon the importance of the object to be accomplished. What we say is, that if that object be sufficiently important to justify its use, a miraculous sanction in favour of a published truth will add to the force of other efforts which may be made to produce moral conviction. Mr. Parker throughout his work assigns far too great a weight to man's natural ability for the discovery of moral truth, and his inclination to obey it. His view of human nature is, in this respect, pre-eminently one-sided. It does not answer either to the philosophy or the facts of the subject. It is as dangerous on account of the false hopes to which it will give rise, as it is on account of the disbelief which it is meant to support. Though we were to reject Christianity, it could not be in order to place the kind of trust in human nature which is here advocated. Man is not by any means the being of perfect moral perception that, for the disparagement of supernaturalism, he is here represented to be. There are many religious truths which he cannot of himself find out and establish. There are many truths which he knows to be such, but which he refuses to obey. There are many truths with which he has naturally but an imperfect acquaintance, and as to which he entertains dangerous errors and commits great evils. These things must in all fairness be taken into the account, when the value of external religious authority is to be estimated. That authority is not at all unnatural. It is, even in its miraculous form, but a confirmation of the inward principle of divine

obedience which Mr. Parker justly supposes to have been implanted in the hearts of all men. If nothing but the inward intuition be necessary to our practical observance of the divine will, how comes it to pass that God has created so many outward means in the construction and arrangement of the natural world for leading us to moral obedience? These laws of nature, to which, for moral purposes, we are all subjected, are manifestations of divine authority; and, as such, are not in accordance with Mr. Parker's principles. If they have been added to the internal principles of human action, then, on the same grounds and for the same reasons, *others* of a supernatural character may be added also. Revelation, in our view of it, serves the same purposes with regard to religious truth, as the facts of nature do with regard to scientific truth; and both concur in their moral effect upon man's heart and life. Mr. Parker's argument as to the impossibility of adding to a moral intuition, may be stated, in an application to the natural and providential government of God, as correct as that which it is made to sustain to the peculiar machinery of Christianity. The world around us exerts upon us an influence very different in its respective relations to mathematical demonstrations and moral intuitions. To the former it adds nothing; but the force of the latter is incalculably increased by it; and what is within the power of one class of external instrumentalities, cannot, on account of their external character, be denied to another.

We are obliged, somewhat reluctantly, to close our observations at this point. We do so by repeating our high sense of Mr. Parker's talents and character. We regard the man with profound respect and admiration, howsoever widely we may dissent from some of his opinions. With all his disbelief, he is undoubtedly a man of pure and deep religious feeling, which he endeavours honestly and earnestly to apply to the concerns of human life. This is manifest throughout the work on which we have been remarking, and is at least as apparent in his late discourse entitled *The Idea of a Christian Church*. We mention this discourse here, because it was our intention to have taken some notice of it in the course of the present paper. That intention, with some others, we must, however, altogether pass by. We do not regret—we, on the contrary, rejoice at—the appearance of such productions as these. We have no dread of their influence in opposition to Christianity; and it is to us a gratifying fact, that those who reject what we think to be essential to the Christian system, are still influenced by the divine love and fear to which the instrumentalities of that system are designed to be subservient.

G.

CHURCH ESTABLISHMENTS.

EVERY Church Establishment is a mighty joint-stock company of error and deception, which invites subscriptions to the common fund, from the largest amount of hypocrisy, to the lowest penny and farthing contribution of acquiescence in what the conscience does not entirely approve. Yet these last contributions form the true strength of the Establishment.—*Blanco White's Autobiography*, II. 194.

A VICTORY! BY REV. R. E. B. MACLELLAN.

(From Douglas Jerrold's Magazine.)

THE joy-bells peal a merry tune
 Along the evening air;
 The crackling bonfires turn the sky
 All crimson with their glare;
 Bold music fills the startled streets
 With mirth-inspiring sound;
 The gaping cannon's reddening breath
 Wakes thunder-shouts around;
 And thousand joyful voices cry,
 "Huzza! huzza!—A VICTORY!"

A little girl stood at the door,
 And with her kitten play'd;
 Less wild and frolicsome than she,
 That rosy, prattling maid.
 Sudden her cheek turns ghastly white,
 Her eye with fear is fill'd,
 And, rushing in of doors, she screams—
 "My brother Willie's kill'd!"
 And thousand joyful voices cry,
 "Huzza! huzza!—A VICTORY!"

A mother sat in thoughtful ease,
 A-knitting by the fire,
 Plying the needle's thrifty task
 With hands that never tire.
 She tore her few grey hairs and shriek'd,
 "My joy on earth is done!
 Oh who will lay me in my grave?
 Oh God! my son! my son!"
 And thousand joyful voices cry,
 "Huzza! huzza!—A VICTORY!"

A youthful wife the threshold cross'd,
 With matron's treasure bless'd;
 A smiling infant nestling lay
 In slumber at her breast.
 She spoke no word, she heaved no sigh,
 The widow's tale to tell;
 But like a corpse, all white and stiff,
 Upon the earth-floor fell.
 And thousand joyful voices cry,
 "Huzza! huzza!—A VICTORY!"

An old weak man with head of snow,
 And years three-score and ten,
 Look'd in upon his cabin-home,
 And anguish seized him then.
 He help'd not wife, nor helpless babe,
 Matron, nor little maid;
 One scalding tear, one choking sob—
 He knelt him down and pray'd.
 And thousand joyful voices cry,
 "Huzza! huzza!—A VICTORY!"

LEARNING OF THE CLERGY IN THE SIXTEENTH CENTURY.

SIR,

My time has of late been a good deal occupied in perusing the manuscripts which are contained in Dr. Williams's Library. I have, in the course of my examination of them, met with several curious & interesting documents, particularly one entitled "A true Copy of Bishop Hooper's Visitation Booke, made by him A. D. 1551, 1552." I have the hope that a few extracts from the Bishop's Visitation Booke will be interesting to some portion of your readers, I will, with your leave, occupy a page or two of the Christian Reformer upon the subject. "Hooper, John, was born in Somersetshire in 1495, and educated in Merton College, Oxford. He was for some time a member of the order of the Cistercians, but having imbibed the principles of the Reformers, he quitted a monastic life, and went to Switzerland, where he was married. On the accession of Edward VI., he returned to England, and was made Bishop of Gloucester, to which was added the Bishopric of Worcester in commendam. Here he laboured with great zeal till the restoration of Popery under Mary. Bishop Hooper was now thrown into prison, whither the good old Latimer also was taken soon after. Here he was exceedingly ill-treated, underwent a cruel trial, and was condemned to the flames through the means of the infamous Gardiner."* The account of the torture he endured is horrible to relate; suffice it to say that the diabolical act was perpetrated in the year 1555.

The Bishop's Visitation Booke begins with his Letter to the Clergy of the Diocese, printed in the Appendix to Strype's Cranmer, p. 135. Then follow "Articles concerning Christian Religion, given by the Reverend Father in Christ, John Hooper, Bishop of Gloucester, unto all the singular Deanes, Parsons, Prebends, Vicars, Curates, and other Ecclesiastical Ministers within the Diocese of Gloucester, to be had and retained of them, for the Unity and Agreement as well for the Doctrine of God's Word, as also for the Conformity of the Ceremonies agreeing with God's Word."

The Articles are fifty in number, and are principally directed against Popish ceremonies.

Article 27. No man ought to receive the Communion of the body and blood of our Lord for another, neither yet one for many, but every man for himselfe, ffor no more dothe the Comunion prevaile, being take of one for another, then doth Baptisme. Wherefore the Communion ought not to be kept or celebrated within the Church, unlesse that the whole Congregation (at least a good part of the same) do receive it.

Article 28. That such doctrines doth plainly approve that the Popish Mass is a mere enemy against God's word and Christ's institution. And that it doth retaine in it certain lessons of the Holy Scriptures, yet it is nothing better to be esteemed then the verses of the sorcerer or inchanter, but be nothing the more to be esteemed for certaine holy words murmured & spoken in seacret.

Next to the Articles follow "Injunctions given by John Hooper, Bishop of Gloucester, in his Visitation in the Yeare of our Lord God

* Vide Rees's Cyclopædia.

a Thousand Five Hundreth Forty-and-one, and in the Fifth Yeare of the Reigne of our Sovereigne Lord, King Edward the Sixte, to be observed and kept of all Parsons, Vicars, Curates and Ministers within the Dioces of Gloucester." The Injunctions are thirty-one in number.

First. That they nor none of them teach, upon the paines of God's displeasure and the King's, any other doctrine, faith, prayer or religion unto the people necessary for salvation, then such as they can duely, justly and manifestly prove out of the Word of God.

The Injunctions as well as the Articles contain bold attacks upon the Popish Mass.

15 Item. That ye be diligent and carefull yourselves, and also exhort the Church Proctors and Wardens, with all other that be appointed for the continuance and preservation of true religion and godly conversation in your parishes among the people,—that no man nor woman maintaine openly or privately by talking, reading, preaching, disputation, argument, or other reasoning, the defence of Transubstantion of the bread and wine in the Sacrament of Christ's pretious body and bloud, any corporall, fleshly, bodily or reall presence of Christ's body in the Sacrament, any use or necessity of Masses, Prayers unto Saints, Purgatory, Pardons, Indulgence, Beades, Images, or such other Superstition as is most justly condemned by God's Word and the King's Majestie's authority.

Then follow "Interrogatories and Demands of the People or Parishioners and their Conversation, to be required and known by the Parsons, Vicars and Curates." The Interrogatories are twenty-eight in number.

First. Whether they be diligent, willing and glad to hear and learne the Commandments of God, the Articles of the Christian Faith, and the Lord's Prayer, called the Pater Noster?

15 Item. Whether any man do occupie any such Primers, or Bookes of Prayers in Latin, as be forbidden by the Lawes of the Realme, or any Beades, Knotts, Reliques, or any such other Superstition; or whether any man pray in the Church his private and own Prayer, whiles the Common Prayer is a saying, to the trouble or hinderance of the understanding thereof?

Next are "Interrogatories and Examinations of the Ministers and of their Conversation, to be required and known by the Parishioners."

First. Whether your Minister be Parson, Vicar or Curate, and how long he hath been so?

2 Item. If he be a Parson or Vicar, whether he be resident or not; and if he be not resident, what is the cause he is not resident; and whether he have left for him in his absence a sufficient and lawfull Minister to discharge his cure?

3 Item. Whether all such images as heretofore hath been in the temple, be burned and destroyed?

These Interrogatories are sixty-one in number, and shew the determined hostility of the Bishop to Popish ceremonies, and his anxious desire to remove them from the Church. We cannot wonder that so formidable an enemy of Popery should have been among the first marked out for destruction, as soon as the Catholic faith was again triumphant. Such, however, was his attachment to the principles of the Reformers, that though the Queen's pardon was set before him if he would recant his opinion, he cheerfully endured the most cruel torture, and manifested a fortitude almost incredible, till death released him from his agony. The Visitation Booke concludes with an Examination of the Clergy of the Diocese of Gloucester in the *Ten Com-*

mandments, the *Articles of Faith*, and the *Lord's Prayer*. The number of clergymen examined was about 340; and I will now give your readers an instance or two of the *biblical knowledge* of some of these worthies.

The articles in which all Ministers have been examined, viz., concerning the *Commandments* delivered by God to Moses in *Exod. xx.*, concerning the *Articles of Belief*, and the *Lord's Prayer*.

Of the Ten Commandments.

- Quest. 1. How many are the *Commandments* of God?
2. Where are they recorded?
3. Are they able to repeat them from memory?*

Of the Articles of Belief.

- Quest. 1. What are the *Articles* of the Christian faith?
2. Whether they can repeat them from memory?
3. Whether they are able to maintain them on *Scriptural* authority?

Of the Lord's Prayer.

- Quest. 1. Are they able to repeat the *Lord's Prayer* from memory?
2. How they know that it is the *Lord's Prayer*?
3. Where is it recorded?

Of the Commandments.

John Jones, Minister, being examined concerning the *Commandments*, says that they are ten in number, but does not know where they are recorded, nor is able to repeat them from memory.

Of the Articles of Belief.

He knows, however, the *Articles* of *Belief*, and can repeat them from memory, but is unable to maintain them by *Scripture* proofs.

Of the Lord's Prayer.

He is able to repeat the *Lord's Prayer* from memory, but does not know by whom it was delivered nor where recorded.

Of the Commandments.

Richard Ramscoat, Vicar, being examined concerning the *Commandments*, said they are ten in number, that they are recorded in the *xx.* chapter of *Exodus*, but cannot repeat them from memory exactly as they are there recorded.

Of the Articles of Belief.

He knows, however, the *Articles* of *Belief*, and repeated them from memory, but is unable to prove them by the authority of *Scripture*.

Of the Lord's Prayer.

He is able to repeat the *Lord's Prayer* from memory, says that it is recorded in the *vi.* chapter of *Matthew*, but is utterly ignorant by whom it was delivered.

Of the Commandments.

Thomas Astell, Minister, being examined concerning the *Commandments*, says that they are ten in number, that they are recorded in the *New Testament*, but does not know where, nor is he able to repeat them correctly from memory.

* The record is altogether in *Latin*, which we translate. As a specimen of the *Latinity*, we give a few lines of the original.

De Decem Præceptis.

- Questiones. 1. Primo, Quot sunt Dei mandata?
2. Secundo, Ubinam sunt scripta?
3. Tertio, An memoriter recitare valeant?

Johannes Jones, Minister, examinatus de Præceptis dicit quod decem sunt numero, sed ubi scripta, nescit, nec recitare memoriter valet.

Of the Articles of Belief.

He knows, however, the Articles of Faith, and repeated them from memory, but is unable to maintain them on the authority of Scripture.

Of the Lord's Prayer.

He is able to repeat the Lord's Prayer from memory, but does not know by whom it was delivered, or where recorded.

Of the Commandments.

John Lawrence, Rector, being examined concerning the Commandments, says that they are ten in number, that they are recorded in the xx. chapter of Exodus, and is able to repeat them exactly as they are there contained.

Of the Articles of Belief.

He also knows the Articles of Belief, and is able to repeat them from memory, but cannot prove them by the authority of Scripture.

Of the Lord's Prayer.

He is able to repeat the Lord's Prayer from memory, but knows not by whom it was delivered or where recorded.

Of the Commandments.

Nicholas Compton, Vicar, examined concerning the Commandments; he knew the number, but says that they are written in the *sixteenth of Matthew*, or in *some of the evangelists*; and he is not able to say them by heart.

Of the Articles of Belief.

He knew also the Articles of Belief, and repeated the same from memory, but he did not even prove one by the authority of the Scriptures.

Of the Lord's Prayer.

With respect to the Lord's Prayer, he is scarcely able to answer.

Of the Commandments.

Robert Heyet, Minister, examined concerning the Commandments; he neither knew the number nor the place where they were written, nor is he able to recite them from memory in any way.

Of the Articles of Belief.

He knew not also the Articles of Belief, nor is he able to recite the same from memory, or to prove them by the authority of the Scriptures.

Of the Lord's Prayer.

He is not able to recite from memory the Lord's Prayer; he knew not even by whom it was delivered, or by whom it was written.

The name of the parish church where the clergyman officiated is given, and also the number of communicants, varying from 9 to 1500. Having introduced to your readers some of the *unlearned*, I will now give an instance or two of the more *learned* answers.

Of the Commandments.

John Jones, Minister, being examined concerning the Commandments, says that they are ten in number, that they are recorded in the xx. chap. of Exodus, and is able to repeat them from memory exactly as they are contained in Exodus.

Of the Articles of Belief.

He also knows the Articles of Belief, and is able to repeat them from memory, but is unable to maintain them directly by Scripture proofs.

Of the Lord's Prayer.

He repeated from memory the Lord's Prayer, and knows that it is the Lord's Prayer, because it was delivered by Christ to his apostles, and was recorded in Matt. vi.

Of the Commandments, the Articles of Belief, and the Lord's Prayer.

John Williams, Vicar, being examined, is found to be a remarkably learned man, and gives learned replies to all the articles mentioned above.

Of the Commandments.

Christopher Woodward, Rector, being examined concerning the Commandments, says that they are ten in number, that they are recorded in the xx. chap. Exodus, and repeated them from memory exactly as they are therein contained.

Of the Articles of Belief.

He also knows the Articles of Belief, and is able to repeat them from memory, and can prove them immediately by the authority of Scripture.

Of the Lord's Prayer.

He repeated from memory the Lord's Prayer, and knows that it is the Lord's Prayer, because it was delivered by Christ to his disciples, and was recorded the vi. chap. of Matthew.

I will not fatigue your readers with any further extracts. A sufficient number have been produced to shew the extreme ignorance of many of the clergy in the days of Bishop Hooper; and if such ignorance existed in the diocese of Gloucester, where there was so enlightened a Bishop, what must have been the state of the clergy in other parts? It is rather a singular fact that nearly all* the 340 rectors examined knew the Articles of Faith, but not above twenty could produce what was considered *Scripture authority* for the same,—a sufficient proof that if they searched the Scriptures for that purpose, they searched them in vain.

R. COGAN.

WHAT ECCLESIASTICAL HISTORY SHOULD BE.

CHRISTIANITY is a religion for the masses, and we demur to a professed story of Christianity which leaves its effects upon the masses untold. We would learn how, in other times and among other people, the religion with those ordinary effects among ourselves we are conversant, has been received, and has operated among the community at large. We would know what it is done for the peasant in his cottage, for the artificer at his loom, for the mother amid her children, as well as what it has achieved or suffered in places, cathedrals and colleges. We would gaze on the stream as it steals through the green fields and by the happy homes of poor men, as well as when it dashes down the rocky fall, or expands in artificial beauty in the stately park. We would, in short, have the historian of Christ's religion to remember, that it is part of his proper province to chronicle the effects and manifestations of that religion, not only among the few noble and mighty and the men by whom it is embraced, but as they appear in those retired scenes of domestic life where Christ himself delighted to be, and amongst that class of the community who, in the days of his flesh, were the first and readiest to receive him gladly."—*British Quarterly Review*, No. III. p. 85.

* There are a few instances like the following :

Concerning the Commandments, Articles of Faith, and the Lord's Prayer.

Richard Shessard, Vicar, examined concerning the Articles above mentioned, found a man altogether ignorant.

John Shearche, Rector, examined, and is found a man ignorant above the rest.

Christopher Horton, Minister, examined, and is found a man ignorant above the rest, for he is able to answer nothing directly.

EDUCATION IN ENGLAND AND EUROPE.*

THIS is a very interesting book, on one of the most important subjects which can engage the public mind—we mean the education of the great mass of the people. Mr. Kay, in his capacity of Travelling Bachelor of the University of Cambridge, appears to have visited several of the principal countries of Europe for the express purpose of examining their systems of Public Instruction, and has here presented us with the result of his investigations. We are not prepared to say that his statistical information makes any large addition to the facts which had been previously collected, and were well known to those who were conversant with the inquiry. But we owe him our thanks for placing them in a more accessible and popular form, and confirming and elucidating them by his own personal observations. The work, throughout, is written in a thoroughly liberal and earnest spirit—too liberal, we are afraid, to be quite acceptable to any sect or party amongst us;—too earnest, not to give occasion to the cold and apathetic to accuse it of over-warmth, enthusiasm and exaggeration. We think, however, that the wise, benevolent and thoughtful will find matter in every page for interesting and useful reflection; and, if they cannot adopt all, or indeed any of the views suggested by the author, may, at all events, be led in all probability to re-consider and modify their own, and be stimulated to renew their consideration of the subject in a fresher, more enlightened, and more catholic spirit. It would have been a delightful task to follow the amiable and intelligent writer through the various topics which he has brought forward and handled, and to discuss each of them with him in a friendly manner; recording our approval where we agree with him, and giving at large our reasons where we are compelled to differ. Circumstances, however, will not allow us to do so just now; and we cannot prevail upon ourselves to defer to a distant and uncertain period making our readers acquainted with a work so well calculated to afford them pleasure and instruction, and the subject of which is one which daily events are rendering more interesting and more important. We must, therefore, on the present occasion, do little more than give a brief notice of what the book contains, chiefly for the purpose of inviting our readers to procure and study it for themselves.

The work consists of four Chapters. The first is devoted to some prefatory observations on the necessity of adopting immediate measures for the development of Primary Education in England and Wales.

After drawing an animated picture of the remarkable progress which our northern counties have made within the last fifty years, the extraordinary growth of our commercial and manufacturing resources, and the immense extent of our present population, the writer ventures a prediction, that, enormous as these have been, they will become still more so in the next half century, under the stimulus which will be imparted to our industry by the great change about to be introduced into our commercial policy. He then asks,

* The Education of the Poor in England and Europe. By Joseph Kay, B.A., of Trinity College, Cambridge, Travelling Bachelor of the University. Pp. 400. London, 1846.

"But what will be the necessary accompaniment of this extension of our commercial system? A still greater accumulation of masses of labourers, and a still more rapid increase in the numbers of our population, throughout all the mining and manufacturing districts of the kingdom. Who can say what their numbers will amount to in another fifty years?

"But are we prepared to increase this population, without attempting to change its character? Is it safe, to say the least of it, to multiply indefinitely a population improvident, ignorant and irreligious? Is no danger to be apprehended from a recurrence of slack times, and from the impossibility of employing a multitude of untutored beings, few of whom have thought of laying by any thing against a time of scarcity?"—P. x.

The author sees sad omens for the future in the present condition of these districts. If we do not share his fears to their full extent, it is only because we think that there are causes at work which are tending partially to neutralize the danger. We think we observe a certain kind of education going on amongst the people, resulting from the collision of opinion forced upon them by their very compression,—a certain tendency to the recognition of sounder principles on one or two important subjects than have usually prevailed. Still we are afraid that there is danger, and to a considerable degree; and of one thing we are quite sure, that the manufacturers and great capitalists would do well, even upon the lowest considerations of self-interest, to give their utmost support to any existing means of education, and to further them to the utmost of their power, if it were only to give increased value to their property in the improved habits and greater efficiency of their workmen, and add to its security by the elevation of their moral character, and the wider diffusion of correct opinions as to their mutual relations and necessary dependence one upon the other.

Turning from the manufacturing to the agricultural districts, our author remarks on the gradual increase of our expenditure for the relief of the poor, notwithstanding the great improvement of our commerce in 1843 and 1844, and the greatly increased demand for labourers of all kinds; and the steady augmentation of our out-door relief. These facts, in his opinion, indicate the decrease of careful and provident habits amongst our poor, which he thinks can be restored and maintained only by an improved education, and by the gradual abolition and final extinction of out-door relief to the able-bodied, except under peculiar circumstances. We quite agree with him.

The writer concludes this chapter with the following observations, which we fear, in the present temper of religious parties, will, instead of a responsive echo, only excite in many breasts a charge against our author of lukewarmness and indifference:

"The progress of religion among the poor would be much better promoted by ending our quarrels on religious dogmas, which, as far as the poor are concerned, are at best of only minor importance, and which prevent us giving to them what all agree to be necessary to their present and future welfare, than by raising bitter and uncharitable disputes on points which can never in this life receive a satisfactory solution, and by refusing to act in concert in advancing the best interests of our ignorant and neglected poor, because we cannot agree on the solution of these doubtful questions."—P. xx.

The Second Chapter treats of the present state of Primary Education in Switzerland, France, Prussia, Wirtemberg, Baden, Bavaria, Austria, Holland and Denmark.

In this chapter our author explains minutely the several systems of popular education which have been adopted by the most civilised nations of Europe, and the modes which have been devised for carrying them into effect. Our time and our limits prevent us from dwelling on these interesting details at length. We can only record general results. It appears, then, that these various countries, without reference to their forms of government, whether despotic Austria, liberal Prussia, or democratic Switzerland, have equally arrived at the conclusion, that the education of the mass of the people was a matter of too much consequence to be left to chance, or to the uncertain efforts of private benevolence or popular feeling. In all these countries, more or less provision has been made by the State to secure to the people this inestimable advantage. In almost all, the territory has been parcelled out into more or less minute divisions for this purpose. In most of them, every commune, township or parish, is compelled to furnish sufficient school-accommodation for its population. In many, the parents are required by law to send their children to school from about 6 to 13, 14, and even 16 years of age. In almost all, the business of education is not conducted by any one who, for the sake of a maintenance, however unprepared, chooses to induct himself into that most important office, but by regularly-trained masters, who are obliged to produce certificates of character and of their fitness to discharge with propriety their serious duties. In almost all, in order that a sufficient number of such trained masters may be supplied, Normal or Training schools have been established by the Government, in which the future educator is carefully trained for the grave functions he will be called upon to exercise, being compelled to remain at his studies at least two years, and often three. Finally, in almost all, the efficiency of the schools, both Normal and Primary, is secured by a careful and minute system of inspection, provided by the State conjointly with the district authorities and local committees. These, surely, are great principles, the recognition of which places most of the continental nations far in advance of our own country on this vital question. It signifies nothing to assert, even if it were the fact, of which we see no evidence, that in several of these countries the Government is willing to direct the education of the people to its own purposes. The education actually given may be imperfect or even bad; but here is a system which surely may be made equally efficient for good as for evil. It depends upon the people themselves which it shall be. One thing we may fearlessly remark, that with whatever disposition a Government may set about the education of its subjects, it can hardly raise their general intelligence without rendering them unfit instruments for tyranny and oppression. But if any one will study the course of instruction usually pursued in the continental schools, we think he will scarcely see a foundation for such fears and suspicions. In fact, no Government ever existed which sought to promulgate the principles of despotism through the spread of knowledge.

The following passage is interesting and important :

“Knowing that it is *hopeless to attempt to raise the character of the education of a country without first raising the CHARACTER AND POSITION of the school-master*, Switzerland has established, and at the present moment supports, thirteen Normal schools for the instruction of the schoolmasters and school-

mistresses, whilst England and Wales rest satisfied with six! Eleven of these schools are permanent, and are held during the whole of the year; the remaining two sit only for about three months yearly, for the purpose of examining monitors recommended by the masters of the Primary schools, and desirous of obtaining diplomas to enable them to act as schoolmasters. In the majority of these schools, the members of the different religious sects are received with a willingness and with a Christian charity which puts to shame our religious intolerance. Nor does this liberality proceed from any carelessness about the religious education of the people, for no master can obtain, from his canton's government, a diploma, to enable him to officiate as schoolmaster, without having first obtained from a clergyman of his own church a certificate of moral character and of competency to conduct the religious education in the school for which he is destined; but it proceeds rather from a recognition of this great truth, that *the cause of religion must be deeply injured by neglecting the secular education of the people*, and from a Christian resolution in all parties to concede somewhat, for the sake of insuring what must be the foundation of all social improvement, the advancement of the intelligence and morality of the people. M. Ganthey, a Presbyterian clergyman, and director of the Normal schools at Lausanne, M. Vehrli, director of the Normal school near Constance, the professors of the Normal school in Argovie, M. Schneider von Langnan, minister of public instruction in the canton of Berne, and M. Fellenberg, of Hofwyl, all assured me that they did not find the least inconvenience resulting from the instruction of different sects in the same schools. Those who differ in faith from the master of the school are allowed to absent themselves from the doctrinal lessons given in the school, and are required to attend one of their own clergy for the purpose of receiving from him their doctrinal instruction." P. 7.

And also the following :

"No teacher is allowed to undertake the charge of a school, until he has obtained from the council of his canton, whose duty it is to examine candidates, a diploma stating his capability of directing the education of a school. This diploma is only granted after a severe examination, which the candidate must pass before he can become a schoolmaster. Besides this, he must have obtained a certificate of character from the director of the Normal school in which he was educated, and in many cases another from a clergyman of his own sect, stating his capability of conducting the religious education of a school. This latter point is always strictly inquired into, either by the council of inspection, which examines the candidates, or by a clergyman of the sect of which the candidate is a member. The character and abilities of the teachers are not considered in Switzerland as matters of small concern, but, on the contrary, every precaution is taken to guard against the possibility of a man of low character or poor education obtaining such a post. Such a teacher, it is happily understood in the Swiss cantons, is much worse than none at all. The influence of such an one on the young is demoralizing in the extreme, and does infinite mischief by creating in the minds of the children associations connecting the name of school with unhappy thoughts, and thus often actually engendering a spirit of hostility, not only against education, but also against the holy precepts which were professedly taught at school."—P. 30.

At page 30, the author speaks thus of the benefits of centralization in the business of education :

"I consider the very backward state of education in some of these cantons, compared to the great progress it has made in others, as a satisfactory proof of the necessity of adopting a centralization system in preference to one leaving the direction of education to provincial governments. I know there are many in our own country who blindly cry out against centralization, not reflecting that the central government, as being the richest and most powerful

body, can most easily collect sufficient statistics on the comparative merits of different systems, and on the comparative results of different ways of teaching and managing a school; and that it affords a much greater security to the country than the best provincial governments can do, that what is found to work best shall be speedily introduced throughout the country, and that education shall be universally spread, instead of being greatly developed in one part of the country, and altogether neglected in another."

The following passage deserves attention from the bearing it has on the state of things in our own country :

"In Hanover, as indeed throughout all the German kingdoms, the education of the people has made very satisfactory progress, despite all the difficulties arising from religious difference. In fact, it is always easy enough to overcome these difficulties wherever the higher classes are really interested in the people's progress. But in England that interest does not exist; and so we procrastinate and hesitate, till one day, not far distant, the people will, after the turmoil of a revolution, create an educational system for themselves." P. 139.

We are constrained to pass to the Third Chapter, which treats of the "Present State of Primary Education in England and Wales," which, however, we cannot dwell upon. Nor, indeed, is it very necessary. Too much has recently been said and written—too many painful facts have, during the last few years, been forced on the public attention, to leave any intelligent inquirer in doubt as to the lamentable deficiency of means for educating the great mass of the people in this country,—a country which calls itself, and, materially considered, is, the first and most civilized in the world. Indeed, the strenuous efforts which in some quarters have been made, and are daily making, to repair this deficiency, are in themselves an avowal how much we have heretofore neglected our duty. We shall dismiss, then, this part of the subject with referring to a Table, which our author has appended to this chapter, "shewing the proportion of Scholars in Elementary Schools in different European Countries;" by which it appears, that whilst in several of these countries the proportion of scholars is as 1 in every 6, 5, and even 4 inhabitants; in Austria, 1 in 9; in France, 1 in 10; in England, it is only 1 in 11 of the whole population. Even with this proportion we must not forget how miserably imperfect many, not to say the greater number, of these schools are.

Chapter the Fourth is entitled, "The Way in which the Difficulties opposing the Establishment of a great Scheme of National Education may be overcome." This the author truly feels to be the most difficult part of his work. This, too, is the part which it would be the most interesting to examine in detail. But as it involves matters of opinion, more than matters of fact, every question raised would almost necessarily lead to long discussion, which we have not leisure to enter upon at present. The writer expresses the object he has in view in the following passage :

"I feel that I shall lay myself open to the charge of presumption in venturing on a subject which has never yet been solved, but still I shall offer my opinion, hoping that if it indeed be worth little, yet that it may provoke discussion on a point so deeply important to the best interests of the commonwealth. And truly difficult as the solution of the question, 'What shall we do?' undoubtedly is, it would be the extreme of folly to imagine that there is no solution of it but a revolution; and that what Germany, Holland, Aus-

tria and Prussia have accomplished in times of social tranquillity, cannot be undertaken here, until, as in France and Switzerland, a social earthquake has levelled the obstructions to the settlement of this question. Still, though I do believe that we want in England nothing but the will, and though I am convinced that it would be easy to carry out this great work of social reformation, did that will exist, I freely confess that I see no prospect of its being done until the people accomplish it for themselves; as I see it opposed by the bigotted sectarianism of one party, by the ignorant hostility of a second, by the blind indifference of a third, and by the timidity of even its real friends. So that whilst I write, it is with the merest glimmerings of hope that a discussion may be raised, which may perchance embolden the timid and arouse the indifferent, though the voice of an angel would plead in vain to our unchristian sectarianism."—P. 323.

We strongly recommend the whole of what follows to our readers. They may differ—they probably will differ—from the author on several of the plans which he has suggested; but we think that the thoughtful and the candid cannot peruse the chapter without conceiving a deep respect for the writer's liberality and Christian charity; nor without finding in it valuable hints which may be worked out by their own minds, and assist them in solving the very difficult and very important question at issue. We can only notice two or three points.

He deprecates the idea that he wishes for undue interference on the part of the State.

"Let it not be thought in what I am going to propose, that I am at all desirous of superseding local efforts, or of taking the direction of the parochial schools out of the hand of local authorities; far otherwise; I only wish to see the local efforts aided, where without aid they are confessedly deficient, and a security given to the country that some one shall provide for the wants of those localities which cannot do any thing for themselves. Nor do I wish to interfere with the educational societies further than we do now, i. e. by assisting them in every possible manner; by assisting the diocesan boards to realize their present desire to establish Normal schools; and by assisting the Church and the Dissenters to educate efficient masters and mistresses for their schools, and to provide an efficient system of inspection for them all. I would have Government give every possible guarantee to the different religious bodies, that it would not attempt in any way to undermine the influence which they legitimately claim to exercise over the education of the people, whilst at the same time Government should require sufficient guarantees that the secular education of the people should be properly attended to."—Pp. 324, 325.

In the following pages he equally, and very justly, deprecates undue suspicion on the part of the people towards the State. Whilst this continues in the degree to which it exists at present, he thinks that all efforts must be materially crippled. He then refers to what it will be necessary to do in order to secure for the people an efficient system of education.

First, he says, we require two-thirds as many schools as we at present possess.

Secondly, we require a large annual provision for the payment of schoolmasters.

Thirdly, we require a much larger number of Normal schools.

Fourthly, we require a large sum for providing an efficient body of inspectors.

How are the funds for all these expensive objects to be raised and

maintained? He evidently is of opinion that private benevolence and voluntary subscriptions are not to be relied upon for so large a work. We quite agree with him. Voluntary efforts will, we know, accomplish prodigious results in times of great excitement, or when large principles are at stake; but can we sufficiently trust to them for the efficient working of expensive establishments under ordinary and every-day circumstances? We think not. Very recently, immense exertions have been made to raise funds for the building of new schools, and much has been undoubtedly done; but how inadequate have been the proceeds compared with the demands! This conviction, we have reason to believe, we think on good authority, is forcing itself on the minds of reflecting individuals amongst parties the most opposed to State-assistance, and the most jealous of State-interference. But, if private benevolence were adequate to its objects, is there not some injustice in thus taxing the liberality of individuals for the advantage of the public? We think there is. Whence, then, are the funds to be drawn? We see, we confess, no other way of raising them, but by general taxation or by parochial assessment. We certainly, on several grounds, think the latter far preferable. We think it would tend greatly to allay jealousy and suspicion to leave a considerable control over the administration of its funds to the district which raises them.

The author's plan is contained in the following passages:

"In each parish, all tenants of houses whose rent amounts to at least £10 per annum, might be made liable to a certain rate, to be apportioned according to the wants of the parish and the number of the householders who were liable to the rate. Each of these householders might have a vote in the election of a Committee of 8 or 10 members for the administration of the educational expenditure of the parish. Of this Committee the clergy and the Dissenting ministers ought of course to be, as in all European countries, the *ex-officio* members.

"Before this Committee, when elected, the inspector for the district should lay an account of the exact state of education in the parish, shewing the quantity of school-room required for the population, where the required school or schools should be situated, so as best to suit the convenience of the poor of the parish, and also how many houses for teachers should be provided. The Committee might then deliberate whether it would supply the wants of the parish by joint schools for the different religious sects or by separate schools for each sect, and whether it would at once provide for all the schools required, or by the imposition of separate rates in separate years. At these deliberations the clergy, the Dissenting ministers, and the inspectors, would of course assist, the latter by affording all necessary information as to the exact wants of the district.

"I am firmly of opinion that were the Government to leave it to the option of the several parishes, whether they would support separate or joint schools, that there would be little difficulty. Wherever any one party was decidedly too small to establish a school for itself, it would concur in the arrangement for a joint school. It is when Government endeavours itself to decide upon it, that all parties are alarmed and begin to suspect ulterior designs, and to fear the effects of a scheme over which they have had no control. All that Government should do, is to oblige each parish, as far as it is able, to supply itself with sufficient school-room, and to leave to its own decision the manner in which this should be done. I am confirmed in my opinion that joint schools would not be objected to, if the establishing of them were left to the inhabitants of the different parishes, by the experience I have had in the North, where I have found schools expressly intended for the Church, filled

partly with the children of Dissenters, who did not object in the least in some cases to their children remaining even during the religious lessons given in the school. But whenever a power from without endeavours to force joint schools upon a locality, then the clergy and the Dissenting ministers and many of the parents begin to be alarmed. Of course, Government ought to require, where a school was established for two sects, and the schoolmaster was chosen from the most numerous sect, that the children should either attend the religious lessons given to the school, or should receive daily religious instruction from one of the ministers of their own sect."—Pp. 338—340.

We see some little difficulty in the working out of this plan, but the principle appears to be fair and reasonable. It is, indeed, essentially the plan embodied in the educational clauses of the late Factory Bill, which excited such violent and deserved hostility throughout the country, but applied in a far more liberal and equitable spirit.

In the course of his observations on this subject, our author throws out a suggestion which we think is highly worthy of our readers' attention. He would lay a portion of the expense of maintaining the schools upon the Union, substituting it *gradually* for the expenditure in the out-door relief of the able-bodied. He is of opinion, and we quite agree with him, that if the children of our poor were to enjoy the benefit of a thoroughly sound education, pauperism would be diminished to such a degree, that to do this would impose no additional burthen on the rates. But he would do this gradually. He says,

"The evil effects of a public charity of this kind, in the stimulus it gives to improvidence and carelessness among the poor, is now too generally admitted to need any notice from me. It is however impossible, as I have before observed, to withdraw this relief suddenly. We have by our own neglect of the poor fostered the growth of our own pauperism; cruel, therefore, in the extreme would it be to *suddenly* withdraw the stimulant which we have made necessary to the people. We have pauperized the people by our own ignorant sectarianism—so that we could not in common justice or in common humanity deny them that relief which we ourselves have rendered necessary."—Pp. 348, 349.

These observations do equal honour to his head and to his heart.

Till some large and comprehensive scheme, respecting equally the rights and principles of all parties,—the Dissenter as well as the Churchman,—can be devised by the Government, and matured by the intelligence of the thoughtful portion of the community, perhaps some part of the funds placed at the disposal of the Council of Education might be devoted with greater advantage to the augmentation of the salaries of the present schoolmasters than to the erection of fresh schools. But upon this point, not having all the materials for forming a correct judgment, we cannot pronounce a decisive opinion.

We must now bid adieu to our author, earnestly recommending him to the better acquaintance of our readers. We hope that many who peruse this brief, imperfect notice, will turn over and ponder his interesting pages. The subject of his book is one of immense and pressing importance. We are satisfied that it must more and more force itself on the attention of the public generally, apathetic as it has as yet shewed itself upon the subject; and that it must very shortly again claim the serious consideration of the Government, whatever party be in power. We would press, therefore, upon every thoughtful and benevolent individual, of whatever station, sect or party he may be,

the duty of reflecting deeply upon the question, of studying it in all its bearings, and of preparing himself for its further discussion in a calm, temperate, unprejudiced and forbearing spirit. If any measure of a really comprehensive and equitable character be brought forward by the Government, let not the country be deprived of the inestimable boon by any blind intolerance or unreasonable jealousy. If our different sects and parties would turn their attention more to the points on which they agree, and less to those on which they differ, we cannot but think that the difficulties which environ the question would be materially diminished. All are agreed that a better secular education is wanted for the people; why, then, cannot that be given in common? All are agreed that to this improved secular education should be superadded a religious one; and no sect will of course concede the right of superintending the religious instruction of its members to another. What more simple, than that every child should be registered, on its first entrance into the school, as belonging to the denomination to which its parents or guardians attach themselves, and should receive its religious instruction from the clergyman or minister of that denomination? We have to choose between some such system as this, or a strictly denominational system, which, besides objections of another kind, will never, we fear, reach all the exigencies of the case. Who is to educate that numerous class who connect themselves with no religious denomination? Whence are to come the funds for reclaiming the mass of ignorance which weighs down the population of our large towns? We willingly acknowledge, that were education universally diffused amidst society, the blessing would be felt to be so immense, as to leave little or no difficulty in maintaining it. Every sacrifice would be unreluctantly and cheerfully made for that purpose, and the people would even find within themselves all the necessary resources. But, at present, it is not felt to be a blessing, and what is to be done to make it felt to be so? Let every thoughtful person put the question to himself, and try to answer it. We are sure that it is one of deep import,—one which, in whatever light it is viewed, whether as it affects the happiness of his fellow-men, or his own individual interests, or the greatest good of the commonwealth, equally deserves, and ought to receive, his anxious consideration.

SUPERSTITION ATTACHED TO NUMBERS.

THE superstition which from the earliest ages has attached to certain numbers, has had its origin in their occurrence in the changes of nature and in the periodicity of some of the phenomena of life. Seven is the number of the planets according to the ancient notion, which included the Sun and Moon; twelve, the changes of the Moon in a year; thirty, the approximate number of days in a lunation. To all these numbers, and others produced by their combination, a mysterious virtue has evidently been attached. They have been adopted in preference to others, where division may seem arbitrary; they recur in mythology and mythic history.—*Rev. John Kenrick's Essay on Primæval History*, pp. 155, 156.

LETTERS FROM AN ENGLISH PRESBYTERIAN MINISTER AT
ROME, TO A FRIEND IN ENGLAND. No. XIV.

MY DEAR * * * *

Rome, May 28, 1845.

It has been often contended in favour of State Churches, that they subdue, if not suppress, that wild fanaticism which is at the same time supposed to be the offspring of sectarianism. I have always thought that the existence or non-existence of such fanaticism had very little relation to a State Church, but depended rather on the mental condition of a people. The question then resolves itself into this—whether State Churches are favourable to the intellectual development of a people—a fact I am very far from asserting of the oldest established Christian Church, as one witnesses its operation in Italy; and which I take for granted you will not assert of Holy Mother Church in England. Of the correctness of my opinion I had not long since a remarkable confirmation; and as it made an impression on my mind which I am sure will never be effaced, you will perhaps pardon me if I give you the circumstances in detail. It was during the winter of 184—, that I found myself en voyage in a small country village in the south of Italy, picturesque beyond all description in its appearance, lovely in its situation, and, as usual in this divine land, remarkable alike for its dirty, ruinous condition; for, whether it be from the want of capital, or from the “*lascia fare*” system, every thing, from the façade of a Genoese church to a Calabrian village, is unfinished. In short, it was just the site that Romance or Superstition might select for action; and my imagination had already begun to weave some wonders in connection with it, when the reality presented itself. We had just satisfied those craving, ever-recurring wants which remind us beyond every other thing of our infirmity, and the satisfaction of which constitutes perhaps one of the greatest pleasures of human life, when we proposed to lionize the village;—no very difficult task where a hop, skip and a jump were sufficient to cross the *gran piazza*. Instead of lionizing, however, we found that we were being lionized; for in these out-of-the-way places where there is but little communication with the great world, the arrival of a foreigner, and that foreigner an *Inglese*, is an event which quite disturbs the equanimity of the *piazza*, furnishes matter for sage conjecture to the coteries in the *Caffè Nobile* or the *bottega* of the *Pharmacista*, and, but for the want of journals, might be gazetted the next morning. Without any pretensions, then, to the distinction, we found that we were great lions—highly flattering to our vanity, of course! After we had explored and been explored, we began to return to our *locanda*, taking another path, which led by the parish church. Now I can never pass a church-door without entering. Whether it be, in general terms, that I have an Englishman's tastes for churches and churchyards, or that I associate with the house of God the most important events and the calmest and holiest moments of life, or whether it be that it carries me in imagination into the presence of that mysterious Existence who pervades all space—whatever it be, the solemnity of the long-drawn aisle, or the beauty of the Grecian capital, and the pealing of the organ, and the sweet-smelling incense, never fail to attract me, and to produce a train of pleasurable emotions. On the evening in question, to the usual inducements was added curi-

osity; for it was the commencement of the season of the missions which take place once in every two or three years, at the option of the Bishop of the diocese, and according to the supposed moral necessities of the place,—the object of them being not so much to enforce any given doctrines, as to awaken the people from that kind of morose siesta in which they are too apt to indulge. Those who are usually selected for the duties of the missions are friars of the Franciscan order,—men, from their rule and habits and descent, well acquainted with the modes of thought and feeling peculiar to the people, and better calculated than any others, therefore, to influence them. Their arrival in a country town is the sure precursor of a great change. From morning till night there are masses or sermons or confessions; the social aspect of the little community is completely altered. No longer will you see the peasantry dancing the Tarantella in the country, nor hear the merry laugh in the piazza; an universal gloom seems to have settled upon the people, who now refuse all diversions as suddenly and violently as they will again plunge into them when the voice of the charmer has ceased to charm. On entering the church, it was certainly a remarkable scene I witnessed. A Franciscan friar, one of a relay of twelve who had been sent for the occasion, was holding forth in terms less polished than strong; for amongst the epithets he applied to his audience I remember was, “ye devils in the flesh;” and amongst the threatened punishments were hell-fire and flames,—epithets and threats which very naturally alarmed the poor people, and produced a degree of consternation which it was terrible to witness. Beside the friar was an image of the Madonna, and in his hand he carried a crucifix, which might better have furnished matter for compassion, long-suffering and gentleness, but which, on the contrary, seemed only to lend greater energy to the denunciations which were launched forth. As the duties of the mission were to be resumed on the morrow and continued for several days, I felt curious to see and hear the conclusion of the whole matter, and determined to attend. The only variety, however, on the occasion was, that at the conclusion of the sermon the friar produced an iron chain, and, as a kind of voluntary sacrifice, I take it, for the sins of the people, began to beat himself most unmercifully. No doubt but that it was with the same idea that, on the following evening, the whole company of friars, with their heads crowned with thorns and preceded by the Cross, advanced to the high altar, and there flagellated themselves,—the entire congregation, amounting to nearly two thousand souls, accompanying this sacrifice with most fearful shrieks. The excitement seemed to increase day by day (the performance being got up by the most finished actors); for on the following evening, at the conclusion of the sermon, the vast multitude, in the midst of whom I stood, sank at a word upon their knees, and, each producing a rope, began to scourge themselves most vigorously. Imagine the scene, if you can: for I can give you no adequate description of it. A dimly-lighted church, rendered still more obscure by the clouds of dust which arose on every hand—a host of fanatics on their knees, groaning, shrieking, praying, crossing and scourging—such was the position in which I most unexpectedly and suddenly found myself, and from which I could not extricate myself very easily; so that I was obliged to remain exposed to all such blows

as fate or devotion showered down upon me, and sometimes not a little anxious as to the extremes to which fanaticism might drive the faithful. The evening passed, however, without any farther ill consequence; and the next morning again found me in the church. On entering, I found three of the friars in different parts haranguing as many separate congregations, until at length they were interrupted by a procession of the unmarried youth of the country (the women being clothed in white), all wearing crowns of thorns on their heads. As they moved slowly on, they chanted some office of the Church in the minor key, the organ lending its accompaniment, until, having arrived at the high altar, they knelt and received the "Santissima," and then retired in the same order. The coup d'œil was exquisite; the costumes, beauty and youth of the devotees, gave them an interest which I can ill describe. But what a crowd of conflicting reflections did this scene awaken within me! Every thing was here combined which art and nature could lend to affect the imagination; but, on the other hand, it was melancholy to think that these, the hope of the present and future generation, were thus bound over to the perpetuation of such gross fanaticism as I had for several days been witnessing. Nor was the scene without its influence upon those who were more accustomed than myself to such exhibitions, the whole congregation being on their knees, and the majority excited to tears; and, to tell the truth, there was something so affecting in the general aspect of the scene, that had I been of the same persuasion, and a parent or a brother, I should have sympathized most deeply with them. In the evening, as usual, three friars preached in succession with fearful effect, though at this distance of time I cannot recal the subject; and at the conclusion, the last preacher called upon the resident clergy to scourge themselves. Immediately, the whole chapter (for, though small, this place was the head of a diocese) proceeded, with an aged man of eighty at their head, to the high altar, and there scourged themselves with ropes—strange mixture of humility and pride!—as if this degrading act could be regarded by the Deity as an atonement for the sins of the people, or as if it could be of any effect in moving the counsels of the Eternal, Unchangeable God! We did not leave the church, however, this evening with otherwise than pleasurable feelings; for one of the most beautiful acts I have ever witnessed (though not suited, perhaps, to the genius of the English or the state of English society), I now saw performed. One of the friars, taking a Cross in his hand, planted himself on the high altar, and, after making one or two remarks on the great duty of loving one another, called upon all who were at enmity with one another to embrace beneath the Cross of Jesus Christ and seek a mutual reconciliation. The effect of such an exhortation was magical. First came one tottering under the weight of years and placed himself beneath that sacred standard—and then another, his bitter enemy. It seemed as if on the confines of the grave they wished to give and receive that pardon from one another they would shortly stand in need of from their Maker. Thus, from different parts of the church, were seen every now and then individuals advancing and embracing under the Cross. It was a happy village that night; for pride had kept many apart, whom strong, though secret, love would have readily united; and it was a blessed religion, the spirit of which,

with healing on its wings, came and softened down the harsh feelings and petty feuds which divided the little community!

I have already observed that the mission was conducted with the most dramatic effect, and according to the most ingenious principles of art; and the offices of the three or four last evenings were so striking, that I noted them more particularly. On the occasion, then, to which I allude, the first preacher gave a dry exposition of a passage in Scripture, which I may venture to say was so little understood by the people, that the only impression produced upon them was that of the good friar's learning. To him succeeded another of the fraternity, a man of wit and anecdote, another Rowland Hill with a cowl and scapular, who kept the people in a perpetual flow of good-humour. It was amusing to see the change produced on the physiognomies of the multitude in one short quarter of an hour,—the solemn, lifeless, sleepy expression relaxing beneath many an undulating smile, and at last breaking into a general titter. No wonder that he was a general favourite, and universally deemed a nice man. At length came the preacher par excellence—the Boanerges of the monkish train—emaciated by fasting and penance rather than by age, and distinguished by as quick and brilliant an eye as I have ever witnessed. Before giving out his text, he chanted in the minor key a Canzoncino, the words of which you may take or reject as you like, but they are as follows:

1
Perdona O Dio
Ad un Peccatore
Chi sta col cuore
Pieno di dolore.

2
Ecco la cagione
Del piantomio
Ho offeso Dio
Colo rio furor.

3
La trista morte
Ed il guidizio
Da ogni vizio
Lungi Signore.

4
Ed al inferno
In pene eterne
Non condannare
Padre di amore.

5
Ma cogli Angeli
E con Maria
Quest' alma mia
Ti godra allor.

These stanzas, chanted by the friar and taken up by the multitude, produced a most lugubrious effect, and readily disposed the minds of the ignoble vulgus for any impression the preacher was disposed to make. The subject of the sermon was "Death," which was of course painted in all the terrors a fertile and excited imagination could suggest, and enforced occasionally by references to Rousseau, Henry VIII., and other equally uncatholic individuals, of whom the greater portion of the audience doubtless knew as little as of the Grand Lama. After exhausting all his oratory, the friar at length produced a human skull and thigh-bones, the real "argumentum ad hominem," and dangling them over and rattling them against the pulpit, exclaimed, "Here, lovely girl! see to what you will be reduced!"—an appeal which was responded to by wailing and sobbing from all parts of the church, interrupted only by the preacher's exclaiming, "Alla penitenza—alla penitenza!" Then, as on the preceding occasions, the congregation again fell upon their knees, and with ropes repeated the same castigation amidst the usual fearful cries.

The next morning was Sunday—in our dear land so replete with calm and holy influences—in how strong a contrast with the scenes I now was destined to witness! There was a restlessness, an attempt at dramatic effect in every thing I saw and heard, utterly at variance with the calm and simple dignity of the religion of Christ; and, apart from curiosity, I was sadly tired of the exhibition. On entering, then, the church, I found all the confessionals full and high mass being celebrated, at the conclusion of which the whole congregation received the communion—a ceremony which offered many scenes of no slight interest. For there might be seen many aged and sick who had been brought from their beds to perform this, perhaps, the last religious office of their lives, and supported by their children in all the flower and beauty of youth. There was more than one group that reminded me of that wonderful painting of Domenichino in the Vatican which represents the administration of the communion to St. Jerome. The pleasing impressions of the morning, however, were completely effaced by the services of the evening. The subject of the discourse was the Last Judgment, which you will have no difficulty in believing was handled in a manner to terrify the poor audience, the preacher using every art his imagination could suggest to affect such minds as those he was addressing; sometimes throwing a veil over the Madonna's face, or turning her round (for she moved on a pivot) and presenting her back to them in token of alienation of feeling; sometimes shaking her garments, which were black, allusive to the train of thought in which he was indulging; and, lastly, producing an iron chain and again scourging himself violently, the harsh clank of which against the pannels of the pulpit, united with the heavy sound of the ropes as they once more fell upon the shoulders of the unfortunate fanatics, and the sobs and shrieks of the females, produced a confusion so distressing, that I could no longer endure it. Oh, what a relief it was to leave the church, and amidst the silence of Nature gaze upwards on the thousand lights which glittered in the heavens, speaking more eloquently than human tongue could speak of the majesty of the Most High! Never had Night appeared so beautiful as this; it was not that it had all the softness and transparence of an Italian night, but in every aspect it assumed it had a moral and religious influence, tranquillizing my feelings, which had been outraged, and setting forth the dignity and power and goodness of God in terms but ill understood by those whom I had so recently listened to. And yet on the following evening I found myself in the same position. What a strange piece of contradiction is man! There was a fascination in these scenes which I could not resist. Whether it was the love of excitement or curiosity that led me there, I cannot say; but *there* I was as usual; and the subject of the sermon was Hell—fit subject for such a preacher and such an audience! It might have been Omniscience itself that was speaking, so intimate was the knowledge displayed of the secrets of the unknown world; and a terrible experience, it might have been supposed, had taught the friar all the horrors he detailed. It was towards the end of his discourse that he called for a lighted pitch torch, which was in waiting, and, deliberately plucking up his sleeve, held out his wrist immediately over the rising flame. Such was the torment to which every member of the sinner would be subjected hereafter throughout

all eternity! It was remarkable that there was no flinching on the part of the friar, so strongly his nerves seemed to be strung, nor was there any deception; for I went to see him the next day, and his wrist then, as on several later occasions, was bound up, and he evidently suffered. Indeed, his general suffering was great; for I have known him, in the intervals of his exertions, to be confined to his bed and throwing up blood; and though under medical orders not to leave his chamber, yet the morning and evening always found him at his post. If there was fanaticism in the conduct of this man, then, there was at least sincerity. But what a spectacle was that I have just described; and what a scene of confusion ensued! The house of God, that holy retreat from all the cares and turmoils of the world, seemed, as if by magic, to be changed into a Pandemonium, and to bring before the bodily eye the terrors which had been painted in such lively colours. . . . Wailings and sobs and shrieks arose, not from one or two, but from the mass; and, as if the elements themselves sympathized in the scene, a sirocco wind was roaring without, ready to burst in at the first opening, whilst the thunder pealed aloft and the lightning flashed in broad sheets through the windows. It is a literal and meagre description I give you; the most active imagination would fail, I think, to picture any thing more terrible. For myself, I was trembling with excitement, though my reason condemned in the strongest terms all that I witnessed; and of the others who were present, several were the next morning confined to their beds, and more than one carried to the grave.*

And now came the concluding scenes of the mission. Five crosses were to be erected in different parts of the neighbourhood, as the first part of the morning's performance. I had seen them in the rough as mere logs of wood, and now I saw them carried before the priests and all the authorities of the country, amidst the chantings of the clergy and the whole population who followed. As each was erected, a friar made a short address, and, blessing the cross, assured the multitude that, kissing it and repeating an Ave-maria and a Pater-noster, they would acquire 2000 years of indulgence; so that in a pleasant morning's walk 10,000 years of indulgence were thus easily to be obtained! How strongly was I reminded of the words of the Prophet—"He that is so impoverished that he hath no oblation, chooseth a tree that will not rot;" and again, "Their land is full of idols; they worship the work of their own hands, that which their own fingers have made; and the mean man boweth down, and the great man humbly himself." The evening also brought its marvels. You must know that in the south of Italy now, as in the days of Augustus, amulets and charms are carried by almost every one for protection against the mal'occhio, or from some feeling of devotion. The Cross, or a sprig of blessed olive enclosed in a bag, with pictures of the Madonna or a Saint, or the claw of a crab or its counterpart in silver or coral, may be seen dangling from the neck of the peasant or the chain of the noble, as may the horns of a ram or a goat be seen nailed above every shop-door, and those of a Sicilian ox elegantly mounted in the saloon of the prince, somewhat less conspi-

* In these countries, a person dying at night is buried next morning, and those dying in the morning are buried at eve. The other morning I sent a poor woman her *murendà*—in the afternoon she was buried.

to complete the charm, these must all be blessed—an must be performed en masse or individually. I saw it ice having been given from the pulpit that a benediction be pronounced on such articles, all the people at force bearing crucifixes, both small and great, trees, pictures in folio and frames, dolls, Madonnas or Saints, raddles, and every other article that the invention or nan could suggest, or Soho Bazaar could or could not w not to what to compare the scene, whether to the age in which each inhabitant carries some little article to the termination of an auction, when (in obedience to e presiding deity to move every thing off the ground) his purchase; but this I know, that it was one of the ary scenes I have ever seen—as worthy of my humble it was unworthy of the dignity of the house of God. ing been made touching the efficacy of blessed amulets, n to each to raise his “charm,” and immediately above red, not the forest of Dunsinane in motion, nor any thing which had its likeness in the heavens above or h, but a mixed mass of articles, such as I have described se the solemn benediction was pronounced; the Holy the people remained the happy possessors of sovereign mal’occhio, sickness and the Devil! It was amusing, uly, to see with what eagerness these articles were carried to friends who could not attend in consequence t here there was a difficulty which gave rise to a grave sen the juge du pays and one of the dons of the country, ticles held in the hands of one person during the bene- e efficacious when applied to another. It was a knotty f I remember aright, the highest legal authority in the l in the negative. It was during this remarkable spee- ediction that the friar par excellence, the Boanerges of as seen to dart from an obscure corner of the church, e streaming behind him, rush up the pulpit stairs, ex- Paradise—to Paradise!—this night let us go!” The p, and with one universal cry repeated, “Yes, yes!— ht, let us go! Madonna mia—Santa Maria!”—and red down upon them promises as bright as the male- races of preceding evenings had been terrible. I could e the preacher, so altered was his manner and appear- ibrarious recitative in the minor key was omitted at the of the sermon; the voice and aspect were cheerful and the Madonna had changed her robes, wearing, if I t, a light blue silk dress, and presenting now her face, back, to the multitudes, with a countenance glowing benevolence as wax and glass beads could manifest. were the people! They touched the Madonna’s robes, fingers, and uttered their “Mama mia’s,” until they es up into a frenzy of joy, which found relief in smiles l no wonder was it; for after having been threatened gs, by those whom the Church regards as “God upon th and the Devil. enforced by all the gloomy emblems

of mortality and future torment, they were snatched from the horrors of each, and now, through the promises of the preacher and the intercession of the Lady in blue silk, felt as confident of salvation as they had on the previous night trembled in the sure and appalling expectation of damnation.

And thus ended a Roman Catholic Mission in the South of Italy. A stronger exhibition of fanaticism, I may venture to assert, the annals of Dissent cannot furnish; and a remedy for sin so useless, that it lost its effect in twenty-four hours after. That I have given you these sketches as illustrative of the genius of the Roman Catholic religion, you will not of course imagine,—what is often called the genius of a religion depending as much upon the intellectual development of the professors of it, as upon any thing inherent in itself. It is the mind of the individual which gives to religion what is often called its genius, producing all those monstrous diversities which, under the same name, may be discovered even in Europe. Thus the Transcendentalism of Germany, and the implicit faith and fanaticism of Italy, and the mixture of the two in England, are all modifications of Christianity, without arriving at its ideal form. So with the superstition of the Calabrian and the more enlightened faith of the Parisian—these are but the modifications of an ideal Catholicism, depending on the mental culture of a people for the aspect it assumes, and capable of assuming a thousand different aspects, according to a change of circumstances. It is therefore rather as sketches of character that I send you these observations; for he who undertakes to describe the social character of the Italians must needs describe their religious character. Here the man will not bathe, nor the woman swathe her baby, without first signing the cross; nor the mariner put to sea for a long voyage without offering his candle to the Madonna. Every hour has its devotion, and every “tocco” of the church-bell suggests some act of worship. Every shop is holy ground, for there may be found “Santa Maria;” and every street corner has its Christian emblem; nay, in the midst of the wilds of the Apennines, or the dreary yet grand sweeps of the Campagna, may often be found the Cross, recording a deed of blood, and reminding one of the sufferings of the Redeemer. It is in their religious character, therefore, that we must seek the social character of the Italians; and hence such remarks as I now send you must not be regarded as indicative of an animus against any one form of religion, nor of the vulgar curiosity of a traveller who delights in accumulating minute details, to use them as a weapon of offence.

And now I bid you farewell for some months, unless by chance I send you an occasional letter. I am again about to enter on a vagabond life; but I trust that in my wanderings I may pick up some notices which will have some interest for you in the future. Till, then, we meet again, “Dio ti conserva.” *

HENRY W—.

* We cannot allow the last of this interesting series of Letters to go to the press without expressing our very great obligations to their author in having made our work the means of giving to the public so much curious and valuable information, conveyed in a style of great beauty, and set off by a truly catholic spirit. The series of Letters now brought to a close, well deserves to appear in a connected form, and we shall be gratified to learn that their author is encouraged to reprint them. Ed.

CRITICAL NOTICES.

tion and Moral Improvement. 8vo. Pp. 57. London—
Ridgeway. 1846.

anticipated and not less eagerly-desired close of the struggle for which we most heartily congratulate our readers,) opens a very field of speculation as to the topics which will for the next few years divide Parliament and the country. Many of the old party rooted up, and no one will trouble himself to replace them. Such, five years ago, were so definitely marked, are now broken together in most gratifying confusion. We begin to indulge a large body of the most intelligent and patriotic of our countrymen forth throw aside the idle banners of mere party strife, and work in promoting the physical comfort and the moral improvement of the neglected masses by whom they are surrounded. We think we perceive tokens of the silent growth of a public opinion in favour of legislation that shall raise the industrious classes of this country out of their present unsatisfactory condition,—that shall provide sound guidance for the future generations of the young,—and shall take immediate effect in getting off the entail of vice and crime with which bad legislation of centuries has burthened us.

The appearance of the excellent pamphlet to which we now ask our readers, as one of the satisfactory signs of the times. It is believed, from the pen of a country gentleman, not now in Parliament, large estates in one of our Northern counties, who devotes his time to the improvement of agriculture, to the education of the agricultural duties, and to the reform of our jurisprudence and the administration of justice. He possesses a very clear head as well as a humane heart, and expresses his thoughts in a smart and pointed style. We will give extracts from the pamphlet as will justify our commendation of it, and will induce our readers to desire a further acquaintance with it. He dedicates his thoughts to Sir Robert Peel. He evidently does not think at the sun of this eminent statesman will set, because the Whigs and the incensed Protectionists think proper just now to come out of office. There prevails, we believe, a general expectation among the middle classes, that as soon as the present *little* political game is played out after an interregnum of not many quarter-days, Sir Robert Peel will come to political power, and will receive the support of wise and good men of all parties, provided he be disposed to continue in a course of sensible legislation. Our author in very happy terms reminds the country that he has not yet settled the balance due from him to the country.

"A portion of the life of Augustus was necessary to efface the memory of the last act of yours, will, however laudable, scarcely avail you. We must have something more. We cannot forget, though how long your talents protracted their existence—how long you have taken measures which now illustrate the statute-book."—P. 4.

The author's reply briefly states the author's object and wishes :

"*EN A SYSTEM OF NATIONAL EDUCATION worthy of the name, AND PENAL DISCIPLINE, SO THAT YOUR PRISONS MAY CEASE TO PRODUCE IDLENESS.*"
Your sagacity and acquaintance with business will, or ought to, enable you to accomplish these objects with your intrinsic resources ; where to look for sound assistance and ready co-operation from your opponents."—P. 6.

A portion of the pamphlet is devoted to the subject of penal discipline. We have already given a portion of this No., in our notice of Mr. Peel, with whose views the author of this pamphlet seems to coincide.)

to the subject of national education, we shall altogether confine our present extracts to the subject of penal discipline.

"It is perfectly notorious, that while on the one hand our Hierarchy have, for many years, opposed the introduction of a sound system of *general* education, the dissemination of crime, on the other hand, is going on as rapidly as if it had been the result of the most ingenious systematic contrivance, and that in the very places where proclamations are periodically made against immorality and vice, in the Sovereign's name, at every assize. Most of the prisons in the United Kingdom are little better than colleges for instruction in every sort of wickedness, although under the immediate direction of the Secretary of State and Magistrates. What is the consequence? Why, that crime is increasing with fearful rapidity! * * * * Year after year, thousands of unfortunate youths are converted to crime and impiety for want of prisons fitted to receive them, when charged with the most trifling offences, for which a few days of restraint would be a more than adequate punishment; and all this is constantly occurring in a country boasting its high moral and religious principles; where the Church is represented by twenty-nine Prelates, who sit in Parliament without uttering a syllable concerning the gigantic abuses to the continuance of which we must therefore account them as assentients."—Pp. 7—9.

Our author adduces some startling facts to prove the want of uniformity in the administration of justice in our counties, producing enormous discrepancies of punishment for the same offences, and of cost in working the judicial system. Cheshire, it seems, spends £50,000 a-year, whereas in Northumberland, by a more simple and economical administration of justice, the county charges do not exceed £7000 or £8000. In the former county, it is stated that in one prison alone 380 youths under 17 years of age were confined. We have visited, in various parts of the kingdom, hospitals, lunatic asylums, and other institutions for the reception of the wretched; but nowhere have we seen so melancholy and heart-depressing a spectacle as the room in Knutsford House of Correction in which the boy-prisoners were kept. There were to be seen brute ignorance stamped in the broadest manner on the features, redeemed only by an expression of cunning, and countenances which had not seen fourteen summers, yet the index of hardened vice and the unrestrained play of the passions. Where on earth are to be found more pitiable objects than these? If their individual history is traced, it will be found, in nearly every case, either that these boys were orphans, or, worse still, were the doomed children of drunkards, profligates and felons. Some painfully interesting facts bearing on this point are given in the Appendix, p. 39, in the Report of Mr. Sadler, an intelligent and very humane Inspector of the Police at Stockport. The mention of this officer reminds us of a statement in the pamphlet, shewing how much may be done, under the present imperfect system, by intelligent magistrates and officers in checking the stream of pollution:

"Stockport, a town of 50,000 inhabitants, furnished only 100 inmates to the Knutsford gaol; whereas Macclesfield afforded, out of a population of only 32,000, above double the number of criminals. How does this happen? Are the Macclesfield people intrinsically worse than those of Stockport in this awful proportion? Nobody believes any thing of the sort. But we may fairly ascribe the disproportion to the different systems adopted in the two boroughs.—Stockport possesses a Superintendent of Police in Mr. Sadler, who has the virtue to sacrifice official gain, by using the same efforts in preventing crime as others shew in the detection of it."—P. 12.

And now let us turn our attention to the remedies which our author suggests for the crying evils which he depicts.

"Were a Bill to pass for summary convictions for a few days, in case of first offenders of tender years, it would clear your prisons of half their inmates, leaving you room to separate the remainder. Without such a Bill, you must be constantly adding to these costly constructions, as population increases, and crime along with it, fostered by the poisons every where spread by a paternal Government, which, with all its vigour and wisdom in other respects, is become,

wards the moral training of its people, the by-word and opprobrium of it."—P. 14.

Our author gives at length the Bill which was introduced, in 1829, into the House of Commons for extending the power of summary convictions of juvenile offenders. It did not receive general support, and was withdrawn. The difficulty which at present stands in the way of such an extension of the power wielded by our magistrates in petty and quarter sessions, is want of space in the judgment and humanity of some who sit on the Magisterial Bench. Nor, if we look to the following passage, does our author regard this as altogether uncalled for.

"Persons are put into the Commission for reasons totally remote from their personal merit, which ought solely to govern such appointments; Magistrates are selected for party purposes, of whom some have disgraced the bench by their intemperance, the use of the very rudiments of parish schoolboy—because they had money to spend, or, like Justice Shallow, 'had land and beeves.' What can a youth do with the rules of evidence, whereby to justify his being made the ruler of men's destinies, or to constitute a check upon the severities of a proud, cruel, and, it may be, a corrupt chairman, who, if checked in his course, sometimes vituperate mercy by disclaiming his share of it? Men should be selected to administer the laws for other reasons than their desire of the dismission for which so few can be fitted by their education or position."—P. 28.

A partial remedy for this evil, our author suggests (p. 29) that the members of quarter sessions should be selected from barristers known for their professional acquirements, and their professional and the general principles of penal practice, and, above all, unconnected with local parties and local interests. In several passages our author exposes the resolute opposition of long-established officials (such as chairmen of the sessions, leading barristers, at the same, police officers, &c.) to all plans for the reformation of penal law. Without attributing a corrupt motive to their opposition, it may easily be conceived that habit, the love of importance, and a jealousy of all interference with their prerogatives, may blind their eyes unconsciously to the utility and importance of judicial reforms.

Another preventive of crime which our author strenuously recommends, is the establishment of Asylums, to which criminals under the most favorable form could be sent, instead of being committed, as at present, to the gaol.

He also urges the importance of a preventive police for the suppression of petty crime.

A small sum would provide additional police sufficient to check incipient crime in large towns, to look into the manner in which fatherless children are lodged, and pay more attention than is now given to the statistics relating to orphan, friendless children, the offspring, and not unfrequently the unwilling agents, of crime."—P. 31.

Here we must unwillingly stop; for we should gladly condense into a summary the various important statements contained in the documents that form the appendix, pp. 38—57. We are particularly struck with the statements regarding the Pentonville Prison, shewing how utterly unfounded is the popular prejudice that the separate system of confinement leads to insanity. In fact, both the mortality and the insanity are less in the prison than the non-averaged.

Mission of the German Catholics. By G. G. Gervinus. Translated from the German. Chapman, Brothers.

We have already had occasion repeatedly to notice the struggle for Church reform, of which Ronge was the first and is still the most distinguished champion. It has hitherto been treated by religious controversialists, the followers of the opponents of the modern Luther and his associate reformers. The tract now before us is of a class altogether different, in which the

new German Catholic Church is examined less in its religious, than in its political and patriotic relations, and that by a German, whose name will secure immediate attention from those who would unwillingly listen to a mere religious disputant. Professor Gervinus is known to all who are but moderately instructed, as the *Hallam of Germany*; and his name is familiar among a more numerous body of readers as one of the seven illustrious Göttingen Professors expelled from Hanover for their patriotic protest against the despotism of its petty monarch. But the co-sovereigns who acquiesced in that act of tyranny had nevertheless the grace to honour its victims. All have been placed in offices of distinction. Gervinus is Professor of History at Heidelberg. The spirit which led him to revolt against an act of local oppression under which he and his learned colleagues immediately suffered as members of the petty state, has since dictated this thoughtful investigation of an event fraught with consequences of the deepest significance to the whole of the "mighty Germany"—

Her "of the Danube and the Northern Sea."

But this is not a passionate and popular writing, intended to stimulate the masses, who are always the first actors in a widely-spread religious reform: it is a calm investigation into the claim which this popular movement has to the sympathy, and ultimately the support, of the men of thought in Germany, among whom the author, we doubt not, expects to find many who are in a position to direct or modify the counsels of those princes whose states will probably soon become the scene of incidents which are spreading with unabated celerity. We are glad that a translation has been supplied of this little tract by a gentleman experienced in exercises of this kind, (Mr. Davison, the translator of Schlosser,) and who, we believe, has had the advantage of personal intercourse with the distinguished author, and who is thoroughly master of the subject. It is tersely and lucidly composed, with fewer obscurities than might reasonably be expected in any work, even of moral science or historical learning, from any German Professor. We have said enough, we trust, to recommend this little book to the attention of our readers, and shall content ourselves with shewing the point of view whence the Professor has contemplated this great political phenomenon. We do not presume to criticise, nor shall we make an ambitious attempt to advance any opinions of our own.

The Mission of the German Catholics, then, according to our author, is to prepare the way for a complete re-union of the various branches of the German nation, which has for three hundred years been enfeebled by the separation of the Churches. The re-union of the Protestant and Catholic Churches, so long the fond dream of Leibnitz and many other distinguished Germans, must, he assumes, ultimately take place, of which that of the Lutheran and Calvinistic Churches, absorbed in the Evangelical Church of Prussia, is a prelude, and a step to which is the creation of this German Catholic Church, of which the most essential character is an all-embracing toleration of opinions respecting mere dogmas, "to be formed by individuals . . . according to the various conditions of their knowledge and enlightenment; or, in other words, it acknowledges *all* the developments of Christianity, and must therefore tolerate all those obsolete doctrines which are the type and property of a by-gone age." The fitness of this age for this great step in civilization, the author deduces from a rapid view of the great features of mental history in Germany since the Reformation, in which Lessing and Herder, the French Revolution, and the great poets and philosophers of the last age, took part. The seed sown by all these "has taken deep root in the soil of the nation, sprung up luxuriously in a thousand alluring forms of poetry, in thousands of books of science, penetrated into the core of the religious life of the people, softened their manners, changed the character of their universities, extended the humane spirit of antiquity, which acknowledged religion and sects, but no

religious fanaticism or religious war." The Professor considers this future Church as a nobler work than either the religious movements of the 16th century, or the literary efforts of the 18th century. Among the obsolete doctrines to be so tolerated, the author specially mentions "the dread of original sin, which, like the fear of ghosts, was merely an apprehension resulting from superstition."

The author's theme and text-word being *union*, he contrasts this with the impulse to break a violently-imposed union which is also at this moment in active operation; and we see with regret in the enumeration of these, "the repeal in Ireland" brought in contact with the altogether heterogeneous cases of Poland, Spain, Belgium, Greece. No two of these have, in fact, any thing in common, beyond the mere fact that there is in all discontent and a desire of change. We protest against such combinations, which are by no means in the thoughtful spirit so generally found in German writers, and in Gervinus especially. But we concur with him in the conclusion that this striving after union in Germany is not an anomalous hostility to the spirit of the age; and we cordially adopt the sentiment with which he closes his little tract:

"In our Zollverein (Customs Union) we have seized upon the very first opportunity to erect this union upon the most solid basis—that of our material interests; there now presents itself the best opportunity of founding it upon the accordance of our mental cultivation, and on religious union. Whoever combines these with a firm hand; whoever succeeds thereby in uniting a willing people in the closest bonds both in their ideal and their natural interests; and whoever, moreover, has greatness of character enough to profit by favourable conjunctures in the collision of foreign politics,—he has the sceptre in his hand with which he may rule the century."

H. C. R.

Scripture Proofs and Scriptural Illustrations of Unitarianism. By John Wilson.

WE owe an apology both to the author and to our readers for having allowed this valuable work to come to a third edition without giving it the honourable mention in our pages to which any publication from his pen can scarcely fail to be entitled. Mr. Wilson has attained a just distinction for the depth and minuteness of research which he has displayed, in the midst of a laborious occupation, on a subject involving a great extent and variety of reading, which might well engross the time and task the faculties of one who could devote both learning and leisure exclusively to the study.

The "Concessions of Trinitarians" is devoted to the illustration of a very remarkable feature in the controversy on this subject. As the doctrine of the Trinity can nowhere be found formally stated in any single passage of Scripture, it becomes necessary to deduce it as an inference more or less plausible, and in many cases very far-fetched and remote, and depending on a peculiar fanciful view which the individual writer takes of the relation of particular passages to the subject. The consequence of this is, that we often find the texts which are chiefly dwelt upon by one writer, disregarded or given up by another; and to such an extent has this proceeded, that there is scarcely a "proof text" in the whole Bible which has not been abandoned as untenable by eminent Trinitarian commentators. Mr. Wilson has collected specimens of this kind of concession in such number and variety, and that from orthodox writers of high name and authority, who have given their reasons for declining the use of weapons which less discerning members of their party would have put into their hands, that his volume presents a sort of magazine of Unitarian interpretations, though not a single Unitarian writer is quoted in it from beginning to end.

In the work of which the third edition, considerably enlarged and improved, is now before us, we have a more direct vindication of the same general prin-

ciples, and a statement of the same arguments and interpretations emanating from the declared advocates of the doctrines and views which they have a tendency to promote. As the former treatise furnishes excellent materials in controversy, by pointing out, in almost every case that can arise, some eminent champions of orthodoxy who have repudiated it as irrelevant, so *this* has a value independent of direct controversy, by assisting the student in his endeavours to ascertain for himself whether these things are so. It presents, in a distinct and luminous arrangement, a reference to most of the scriptural arguments and evidences which are commonly considered as bearing upon this question. The interpretations are often original, and when otherwise, the author has well represented the opinions of others. After a brief tabular view, by way of introduction, of the forms of belief adopted by different Christians on the points involved in the Trinitarian controversy, the author distributes his subject into two parts, the first of which is entitled "Scriptural Evidence for Unitarianism," while the other is occupied by an examination of the scriptural arguments commonly alleged on the opposite side. Each part is divided into three chapters devoted to the views embraced by each party, of God, of Christ, and of the Holy Spirit. The first part may be considered as positive and dogmatic; the second, as negative and controversial. Each chapter is divided into sections, containing an enumeration of the most remarkable passages which have a bearing on some particular point of the discussion. Thus we have, first, passages of Scripture proving the strict unity of God,—passages in which the one God is characterized as Jehovah alone,—passages in which the one God, Jehovah, is pronounced to be unequalled by any being in the universe,—passages of the New Testament in which peculiar titles, epithets or attributes, are ascribed to God, the Father, &c. Some of these are of course only specimens of the prevailing language of Scripture; in others, the enumeration is nearly, if not quite, *exhaustive*; and to each section are attached a series of observations giving a distinct and forcible statement of the author's views of their general tendency, with which for the most part we are fully disposed to coincide; and the result of the whole is such as could not fail, we think, to bring conviction to every candid and reflecting mind;—at least we should have thought so, were we not well aware of the influence exercised by early prepossessions and the general habits of thought and feeling, to bias unconsciously even many who are sincerely and earnestly bent on the search after truth.

In the list of texts (p. 11) entitled "God styled Holy One, Mighty One, &c.," it is possible that the unlearned reader might imagine that the argument depends on a stress intended to be laid on the word *One* considered as emphatic, whereas it is merely a consequence in our Translation of the peculiarity of the English language; there being nothing corresponding to it in the original, except the fact that the accompanying epithet is in the singular number, which we have no other means of representing than that which the translators have adopted. In p. 20, after adverting to the argument founded on the very few instances in which God is represented in the Old Testament as speaking in the *plural* form, the just remark is added, that there is not in Scripture a single example of the Deity being *addressed* in the plural number; which certainly might have been expected, if these occasional forms of expression had been meant to imply a plurality of nature. "The doctrine" (he continues) "that God is One, one person, one mind, one intelligent agent, is so clearly revealed in the portions of Scripture which have been cited in these sections, that it seems impossible for human language to exhibit this fundamental principle of Unitarianism in characters more resplendent with light." Without the conviction of the extensive influence of early prejudices over the best-regulated understandings, it might well be deemed astonishing that any man could peruse these forcible and sublime passages without having a strong persuasion that the dogma of a *Triune* God is the invention of speculative and erring men, unsatisfied with the noble simplicity of the Bible.

In Section 9, a tabular view is given of the various uses of the term God in the New Testament; from which it appears that this term is applied to the Supreme Being as distinguished from Christ, 1326 times; to Christ himself, 3 times (*alleged*); to other divine messengers or to magistrates, 3 times; as a *spit*het of strength or excellence, 6 times; to idols or heathen deities, 13 times. But of the alleged instances of its application to Christ, it should be remembered that every one is a subject of dispute; one, a mere prophetic name; two, almost universally admitted to be false readings; two others supplied by our translators; and of the small remainder, only one (Heb. i. 8) can be admitted, our author thinks, as even probable; and in this admission we must leave to say that he goes further than we can follow him. The words appear to us to be not addressed to Christ at all, but to be said of or concerning him, the form of expression corresponding exactly to what is said concerning the angels in the preceding verse.* At all events, if they are addressed to Christ, they are also addressed, in the same sense, to Solomon.

In the Second Chapter, we have first a collection of the passages which prove that Jesus does *not* possess the essential attributes of Deity; and, secondly, those which prove him to be inferior to God by various titles, &c., relative to his nature, character and mission. The first section concludes with the following observations:

“‘Whence hath this person this wisdom, and these mighty works?’ ‘What manner of man is this, that even the winds and the sea obey him?’ These are questions which in relation to our Lord seem to have perplexed some minds upwards of eighteen centuries ago; and they form at the present day one of the most interesting subjects that agitate the Christian world. The Unitarian says that Jesus Christ is the all-wise and omnipotent God, ‘the second person of the Trinity, equal to the Father;’ that ‘he taught in his own name and without appealing to any authority but his own;’ that ‘he acted entirely by his own power, and manifested forth his own glory;’ that ‘though as Mediator he received the *authority* from the Father, he possessed in himself as God the *ability* by which he was enabled to exercise the authority.’ The Unitarian, on the other hand, regards such language as entirely opposed to scriptural truth, and says that our Saviour did *not* represent himself as equal in power and glory to his Almighty Father—did *not* call himself the second person of the Godhead,—did not teach in his own name,—did not act by his own inherent power,—did not seek his own personal glory. And well may the Unitarian make the denials; for, as we have seen, the unerring Teacher expressly declared, that it was by the appointment and inspiration of Jehovah he preached the gospel; that the doctrine which he taught was not his own, but His that sent him; that he had not spoken of himself, but uttered only what had been commanded him of the Father; that he was a man who told the truth which he had heard of God. Well, indeed, may the Unitarian make these denials, and affirm that the Lord and Master of Christians derived all his knowledge and power from the source of wisdom and inspiration; for, as has been proved, the holy being who had been intrusted by his Father, for the best and most benevolent of purposes, with a control over the laws of nature, was in the habit of addressing in prayer Almighty God, and of characterizing himself as a docile and obedient Son who receives all his instructions from his Father, and whose filial piety is so strong, so affectionate, that he does nothing and can do nothing but what he is permitted by his beloved Parent to perform. And while Jesus attributed to the Father who dwelt within him the wisdom and the power which were so conspicuous in his doctrine and in his miracles, he never at any time disclosed the cabalistic view of his person, that he thus spoke and acted in the lowest and most insignificant of his capacities,—viz. in his human nature,—at the very time when, according to the same system, he possessed also an infinite nature, capable, without the aid of the Father, of revealing the most important truths, and performing the most astonishing works!

* Luther's translation seems to be the most exact representation of the original. Ver. 7: Von den Engeln spricht er zwar, &c. Ver. 8: Aber von dem Sohne; Gott, deine Stuhl währet von Ewigkeit zu Ewigkeit.

"May we not, therefore, without subterfuge or equivocation, say with the apostle Paul, that **THE HEAD OF CHRIST IS GOD?**"—P. 74.

(To be continued.)

An Answer to Anti-supernaturalism; intended to shew that Christianity affords ample Proof of being a Divine Revelation, without Appeal to the Testimony of the Four Gospels. By J. R. Park, M.D., F.L.S., M.R.I. 8vo. Pp. 123. London—Nisbet. 1844.

THE author is one of those excellent persons who, admitting the propriety and duty of free inquiry, are nevertheless sincerely attached to the cause of Christianity, and are anxious to extend a knowledge of its evidences far and wide. Admitting, then, the general good design of this little work, and though we recognize talent and learning in the execution, we are not quite so much pleased with the mode and form of the defence. Because Strauss, of Germany, and a former Christian preacher of this country, Mr. Philip Harwood, have attacked the historical truth of the Gospels upon utterly insupportable grounds, (the proper reply to which may be derived from the direct evidence contained in the works of Lardner and Paley, of Priestley and Maltby,) our author chooses to shift his ground, like Evanson of the last age, though without his aberration, and rests his defence solely on the argument from prophecy. Now, we are perfectly satisfied that Christianity does derive confirmation from prophecy, both of the Old Testament and the New; but we think our author mistaken if he supposes that the man who has brought himself to believe that the truthful and artless narratives of the evangelists consist of little more than fables, will be much inclined to believe on the credit of ancient prophecy. The evidence of the genuineness of these books must be established before we can proceed to argue from their contents; but this is precisely the same as that of the historical books; and the supernatural event is just as much (and no more) a departure from the common course of nature, as the declaring beforehand what comes to pass distinctly as was foretold, when no merely human foresight could have described it.

The author dwells chiefly upon the contents of St. John's Book of the Apocalypse; and we will not deny to him the merit of ingenuity; but we are surprised to find no allusion to the distinguished work of Sir Isaac Newton on the Prophecies. Had he studied this valuable work—not the less valuable because the part which relates to the Apocalypse has not been reprinted in England, as far as we know, for a century—for some of the best books in the various departments in Theology are not reprinted*—had our author known this labour of our great philosopher, he could hardly on the one hand have admitted, as he does in his Preface, p. vi, that he was not sufficiently acquainted with the prophecies of Daniel to attempt their explanation, nor, on the other, would he have confidently affirmed that "the Apocalypse was avowedly written much later than the Gospels, probably by thirty years." The great critic we have mentioned, who has amply proved the close connection of Daniel and St. John, and the dependence of their predictions upon each other, maintains with much plausibility, and by reasoning which has scarcely been met, that the Apocalypse was written in the reign of Nero, i.e. before the destruction of Jerusalem, and that there are distinct allusions to it in the 1 Epistle of Peter and that to the Hebrews.

We are quite satisfied, with our author, that there is a remarkable prediction of the suffering Messiah in the Prophecy of Isaiah, written many centuries before the appearance of Christ. We admit the genuineness of the Apocalypse, and think that the off-hand rejection of it which has sometimes been exhibited,

* We will venture to refer in proof to the fact, that Porson's Letters to Travis, and Marsh's still more wonderful refutation of that redoubtable critic, have been long out of print, and cannot be procured but at a considerable price. We should be happy to promote their re-publication.

y leads to a similar rejection of the New Testament at large as a record of divine revelation.

Suppose our author has been misled by a similarity of name in attributing a version of the Psalms to *Bishop Marsh*; and the correct way of another Bishop's name he has yet to learn; thus, *Louth* for *Lowth*. On the long leave of Dr. Park at present, we beg to tender him our thanks for his contribution to Scripture interpretation, and, in the words of Geddes to Unitarian Editors, exhort him to beware of system. We believe that mistaken as to the religious opinions of that great man, Rammohun Roy, acquainted with all his writings, and personal intercourse with him, no hesitation in pronouncing him to have been a Christian. For the same, see Dr. Carpenter's biography of him, corroborated by the Rev. John B. M.

PERIODICALS.

Westminster Review, No. LXXXIX., June, 1846.—This is the best No. of the *Westminster* we have had for several years. The subjects treated are, Puseyism, the Lost Senses, Legislation of 1845, Forest and Game Laws, the Oregon Question, Fairy Mythology, Railways and Metropolitan Improvements, &c. The article on Puseyism being from the pen of Baden Powell claims most of the space which we can this month spare. After some story remarks, the reviewer dwells on the unsoundness of the very foundations of "Anglo-Catholicism."

Those who go thus far cannot stop there; they must by consistency go on and have to choose between the two great diverging branches into which the road divides, and which lead either to Rome on the one hand, or on the other to a system which closely harmonizes with that of a school which they most loudly to denounce, but with whose tenets the consequences of the acknowledged principles exhibit the most singular and often startling accordance, which recognizes Christianity altogether as a mere traditional legend."

Some excellent passages quoted from Archbishop Whately and Professor Newman, the reviewer intimates his opinion of the consanguinity of Anglo-Catholic Orthodoxy and foreign Transcendental Scepticism. He fears the result will be in many cases total infidelity. Certain it is, the Anglo-Catholic, the Anti-supernaturalist, gives up the defence of Christianity on the ground of reason and evidence. The one, it is true, betakes himself to authorship; the other rests on consciousness or intuition: both, however, are the creation of the will. We next meet with some excellent remarks on the abused word "Catholic." The early use of this word, the reviewer "most probably originated in a reference to that great object of the devotion of Jewish and Gentile churches, and unite both in one 'Catholic' communion." What follows on the subject of the alleged "apostolic commission" is admirable. Vehement will be the wrath of all the members of the Church party, if they chance to read the following brief but unanswerable refutation of the pretension of modern priests of the Church of England to the errors of the apostles:

"If further we go back into primitive times, the less evidence do we discover of it" (the apostolic commission), "and the more manifest does it become that the systematized scheme of the apostolic commission was gradually insinuated after ages; in fact, the earliest and therefore most material authorities say the least, singularly defective in support of it. In the writings of the New Testament, it will hardly be necessary to observe the total absence of a commission to be handed down, since the fact is distinctly admitted, and avowed, by the Catholicists as the very argument for recurring to tradition. The silence of the written word is the reason for appealing to the unwritten. Viewed as a simple historical question, there is no evidence in the New Testament that the powers which Christ is recorded to have conferred on

the apostles were to be continued by them to others; that these powers had any reference to an exclusive administration of the sacraments; or that when the apostles delegated their authority to others, it was more than temporary or occasional, for the purposes of order and government. Then, supposing it granted that the alleged commission was regularly transmitted in later times,—admitting that the chain may be traced through the lower and later portion of its length,—yet *the highest links are absolutely wanting*—the sole material part of the evidence is totally deficient. If a succession be proved, it is still not APOSTOLIC."

The "Anglo-Catholic," again, looks at the establishment of *the Church* as the great end of the Christian system; the reviewer, on the contrary, holds the doctrine that it is simply the means by which Christian salvation is promoted; important and useful so far as it secures this—useless and prejudicial if it tend to hinder or prevent the accomplishment of this.

We have not space to follow the reviewer in his remarks on Tradition, and its utter superseding of Scripture,—on the Anglo-Catholic mode of treating the various articles of the Christian faith,—or on Mr. Newman's doctrine of Developments. The reviewer thus speaks of the dismay created in certain quarters by Mr. Newman's defection to Rome:

"The secession of some leading persons of the high Anglo-Catholic school to the one unreformed, unchangeable, infallible Church, has of course been viewed with a perturbation and distress of mind which they are utterly unable to conceal or to calm, by all the less advanced votaries of the same school. They fancied they could say, 'Hitherto we will go, and no further,' and imagined they had erected a firm bulwark and an unassailable distinction in a Church which was 'Catholic,' but not 'Roman'—'indefectible,' but not 'infallible;' though 'conceivably liable to error,' yet in fact 'unerring.' But they have now found the very guides and teachers in whom they put their trust, at one stroke annihilating all their fancied securities, and leaving them to the dismal choice of their *own private judgment*, which they had hitherto repudiated as the most sinful presumption, or of following them to the sole, unchanged source of Catholic truth."

The reviewer returns at the close of his article to the idea with which he started, of the tendency of the Anglo-Catholic movement to coalesce with the Anti-supernatural. Speaking of Mr. Newman again, he says,

"The *exoteric* veil is too transparent to conceal the full proportions of an *esoteric* doctrine, tending, by no indirect process, to *invalidate all commonly-received ideas of a distinct revelation of Christianity evinced by miracles.*"

In the concluding paragraph he says,

"We may still look for further 'developments,' even under the profession of the Romish faith; and we cannot help suspecting that the end will be that modification of the Romish faith, which, we apprehend, is now extensively prevalent, an external profession of a belief all-mysterious, all-mystical, all-supernatural, joined to an esoteric doctrine which supplies an explanation of a kind nearly allied to that of Rationalism."

In the Postscript to the present No. of the *Westminster*, we are glad to see that the Editor inserts a letter from the Rev. J. H. Thom, commenting on that portion of the review (by Baden Powell, in the December No.) in which temporary mental derangement is attributed to Blanco White. We wish we had space for the whole letter, which is a spirited and, to our mind, perfectly successful defence of the sanity of his departed friend. We can only quote one short passage from this interesting letter:

"I knew him in the closest intimacy for more than six years of his life after 'his quitting Ireland;' until his death I never heard, what I could never have suspected, that any one had imputed mental derangement to him; and I now declare myself ready to bring forward any amount of testimony from those who were with him, and those who casually saw him, and those who corresponded with him, in all those six years, to the effect, that in circumstances of suffering and exhaustion fitted to develop insanity, if ever the seeds of it existed in the constitution, mental derangement never was betrayed."

INTELLIGENCE

AMERICA.

National Peace Addresses.

nowledgment of and reply to
 to the Sunday-school
 of the United States of North
 agreed upon by the Sunday-
 chers collected at Dukinfield
 3, (C. R. p. 316,) the follow-
 has been received from Elihu
 f Worcester, Massachusetts.
 ve Leaves" referred to are
 nted matter enjoining mutual
 th a figure above of a dove
 h an olive leaf.

' Worcester, Mass., U. S. A.,
 May 14, 1846.

R. B. ASPLAND.

Sir—The beautiful Address
 chers of the Unitarian Sun-
 ls in Manchester district to
 ay-school Teachers in this
 was forwarded to me, and I
 mediately put on my 'Olive
 and sent to all the religious
 rs in the Union. I hope its
 Christian affection will reach
 s of thousands and tens of
 of American teachers, and
 a them a response breathing
 spirit that pervades your fra-
 teting. Blessed would it be
 eace and happiness of both
 if every steamer that crossed
 should bear such affection-
 ges. Beautiful are the inter-
 f such sentiments, especially
 hose engaged in teaching and
 the peace-breathing doctrines
 spel of Christ. By the next
 hope to send you some evi-
 t your words of love have not
 water spilt on the ground.

e bonds of brotherhood, yours

' ELIHU BURRITT."

DOMESTIC.

*Annual Meeting of Lancashire and
 Cheshire.*

nual and ancient assembly of
 ian Ministers of these two
 was held on Thursday, June
 Chester. There were present
 e-and-twenty ministers, and
 ymen of Chester, Liverpool,
 ing to the accidental absence,
 ie for commencing service, of
 F. Smith, the appointed "sup-
 the whole of the religious

service was conducted by Rev. John
 Harrison, Ph.D., of Chowbent. The
 preacher delivered an ingenious and
 eloquent discourse from Rev. xi. 15.
 He dwelt in the tone of fervid congratu-
 lation on the characteristics of the
 age, passing in review, 1, the physical;
 2, the political; and, 3, the religious
 signs of the times. In speaking of
 that phase of the religious world which
 is popularly known under the term
 "Puseyism," he declared he looked on
 it with neither fear nor dissatisfaction,
 for it was a proof, not that the world
 was going back, but that it was going
 on too fast for those who would check
 its progress by their priestly preten-
 sions. He dwelt also on the modified
 character of the scepticism of the pre-
 sent age, contrasting it with the coarse
 scepticism of the past age, and shew-
 ing how much there was of kind-
 ness and philanthropy in the feelings
 of those who adopted modern sceptical
 systems. The great work of religious
 reformation was going on, and could
 not be stopped. The reformation effect-
 ed by Luther was a reformation of the
 intellect, but there was now going on a
 reformation of the heart. The preacher
 concluded his able address by calling
 on his hearers to give a cheerful and
 zealous sympathy to the nobler ten-
 dencies of the age, and to diffuse the
 love of knowledge and the spirit of
 toleration and charity.

At the close of the religious service,
 the chair was taken by Rev. Mortimer
 Maurice, the much-respected minister
 of the place. The Rev. James White-
 head, of Ainsworth, the Secretary of
 the Provincial Assembly and of the
 Widows' Fund, stated that they met
 that day in this city in consequence of
 a resolution passed at the Provincial
 Meeting in 1841, at Upper Brook-Street
 chapel, Manchester, when a Committee
 was appointed to inquire into and re-
 port the past history of their Associa-
 tion, and consider whether the circle
 of their meetings might not be advan-
 tageously extended. That Committee
 reported the year after at Warrington,
 that there were now several societies to
 whom, on account of their high rank
 and importance, the circle of the Asso-
 ciation ought to be extended, and
 Dukinfield, Hyde, Stockport, Chester,
 Preston and Knutsford, were named.
 The meeting was held in 1844 at Du-

kinfield—1845, at Stockport—and now they were assembled at Chester.

The Secretary proceeded to state that the Provincial Assembly had, in one form or another, existed through two centuries. It was in the year 1646 that, by an ordinance of Parliament, the Presbyterian model of church government, in all its forms of congregational, classical, provincial and national assemblies, was established. In previous years, the Provincial Meeting had met at several of the above-named places. In 1763, it met at Preston; in 1764, at Knutsford; and in 1799, at Chester. He alluded to the great changes that had taken place in the country since the Assembly last met in Chester. Then the journey between Manchester and Chester, by the Duke's (Bridgewater) "swift packets," occupied about 28 hours; now the railroad took them in 2½ hours.

Rev. James Martineau moved that the thanks of the Assembly be given to the Rev. Dr. Harrison for his excellent, forcible discourse. A ballot was then taken for the purpose of choosing the supporter at the next Assembly. The Chairman declared that the choice of the Assembly had fallen upon the Rev. Philip P. Carpenter.

In conformity with a recommendation from the Committee, the next meeting was fixed to be held at Preston. From the Rev. Joseph Ashton and his congregation, a very kind invitation had been received. It was at Preston, in the year 1763, that the idea of the Widows' Fund had been publicly broached, preparatory to its establishment in the following year, when Dr. Priestley preached before the Assembly at Cross-St. chapel, Manchester, his celebrated Sermon on "the Duty of not Living to Ourselves."

Rev. J. J. Tayler (in the lamented absence, through illness, of the Rev. Dr. Beard) then stated that, in consequence of a vote of the Committee of the Provincial Meeting, he had to propose for the consideration and (if approved) the adoption of the Assembly, an Address to Ronge and the other noble spirits who were conducting in Germany a great and important religious movement. We are happy to be enabled to present our readers with a copy of this interesting and admirable document.

"TO RONGE, CZERSKI, and THEINER, and the other Members of the German Catholic Church, their coadjutors in the cause of Spiritual Freedom, Ec-

clesiastical Reform, and a Pure Christianity,—the undersigned, Ministers of the English Presbyterian denomination in the Counties of Lancaster and Chester, assembled in Provincial Meeting at the city of Chester on the 18th day of June, 1846,—offer this expression of fraternal respect and sympathy:—

"Brethren and Fellow-Christians,—Though far removed from the scene of your labours, and unconnected by our position in the field of Christendom and by our historical recollections with the events and the institutions out of which your New Reformation has sprung, we have nevertheless marked with the deepest interest, from its first outbreak, your fearless warfare with superstition and priestcraft, and your noble demand of a recognition of the rights of conscience, and of the general brotherhood of Christians and men. We rejoice that, having broken asunder the bonds of education and habit, and listening to the voice of humanity in the depths of your hearts, you have moved on in advance of the predominant forms of ecclesiastical association, Protestant as well as Catholic, and have afforded a glorious example, on a large scale, of a Christian Church held together, not by a compulsory uniformity of creed or ritual, but by the simple acknowledgment of Christ as its spiritual head, and by the acceptance of all as his disciples who, amidst inevitable diversities of opinion and outward worship, partake of the living unity of his spirit.

"We do not profess indifference to the right and the wrong of religious opinion; for we value truth above all things; and we esteem religious truth precious above every other truth: but we perceive that the determination of religious opinion must be left to the individual, and cannot be regulated and fixed by a society; and we are persuaded that mental liberty, mutual toleration, and free intercourse among individuals and societies, supply the fittest basis of Christian union, and are essential conditions to the discovery and right apprehension of religious truth.

"Brethren, you are engaged in a noble undertaking. May God enable you to carry it on to its completion! May it not be arrested and periled either by oppression and persecution from without, or by folly and extravagance, by faction, ambition and selfishness, among yourselves; but may the

dom, the thoughtful foresight, the forbearance and comprehensive of your proceedings, a bloodless and peaceful trier all your enemies!

Our country set the first example, long thralldom of ages, of a resistance to spiritual cor- and tyranny. Go on, under favourable circumstances and clearer light, to perfect the great religious freedom and peace! It has long stood pre-eminent the nations, for the profound of her schools and the broad of her speculative intelligence. To live to prove that these high which a people may be justly are not incompatible with the philanthropy and the earnest life that carry light and to the familiar convictions of our mind! Go on, in the power of God, not to humble science one philosophy, but to blend it intimately with religion— a simple, affectionate, intelligent soul-subduing religion of that its holy peace may be shed of good and honest heart; that institutions, spreading over the y gather the severed and alien- members of the family of God into , under one Shepherd; and tions, catching your spirit and ; your example, may renew, ne, the broken links of human y, and bind the chain of Chris- round the whole earth!"

Address was adopted by a una- vote of the Assembly, and it ed that it should receive the es of all the Presbyterian min- the two counties who ap- of it.

W. Fillingham, of Congleton, posed, and the Rev. Franklin seconded, the adoption by em- bly of a Petition to Par- praying for the entire abolition al Punishments. A long con- ensued, when it appeared isted some difference of opinion subject, and as there was not e for the full discussion of the ts on both sides, Mr. Filling- drew for the present his mo- the petition. It was, however, ource of the day, signed by the ministers present, in their al capacity. A general feeling eased of the great importance bject, and of the desirableness

of its being fully discussed by the Assembly. As it appeared to some who took part in the discussion that the question could not be immediately entertained by Parliament, it was recommended, and we believe understood, that the subject should be re-intro- duced before the Assembly next year at Preston, when the Rev. Joseph Ash- ton engaged that there should be oppor- tunity given for its full discussion.

Rev. James Martineau then addressed the meeting on the subject of an open- ing that he had been informed existed for the establishment of an Unitarian congregation at Crewe, an important town on the borders of Cheshire and Staffordshire, created by the junction at that place of the railroads from Liver- pool, Manchester and Chester. There were many young men residing there (mostly brought up in the Scotch Church) who could not conscientiously join in the services of the Church of England. Of Calvinism they had had enough before they left Scotland, and they earnestly desired to have the preaching of a free and liberal Chris- tianity. Some of them had tried the system of Socialism, but had retreated from it wearied and disgusted, and panted for something more real and more pure. It appeared to him (Mr. Martineau) that they ought not to let this opportunity pass of creating a new congregation; that there were at Crewe and other places (he specified the Potteries in Staffordshire) many inge- nuous and truth-loving minds amongst the working classes who were ready to receive and cherish a positive but a free Christianity. The vacancy in the pulpit of the neighbouring town of Nantwich, occasioned by the lamented death of Rev. James Hawkes, might perhaps facilitate an arrangement for the appointment of a joint minister for Nantwich and Crewe. But in the mean time, he hoped the ministers of the two counties would give the subject their attention, and render such assist- ance as they could in preaching to the seekers after truth at Crewe.—An interesting conversation ensued, in the course of which it was stated that the Grand Junction Railroad Company were desirous of promoting (irrespective of sect and party) the religious habits of their servants at Crewe, and would probably consent to give free passage in their carriages to preachers who might consent to give their services at that station. Ultimately it was agreed that a sub-committee, consisting of

Rev. J. G. Robberds, Rev. James Martineau and (we believe) Rev. P. P. Carpenter, should be appointed, who were requested to visit at their early convenience Crewe and Nantwich, and to give their advice and aid in promoting Unitarian worship in those two places.

A very hearty vote of thanks was then given by the Assembly to Rev. Mortimer Maurice and his congregation for their kind reception of the ministers.

The ministers and other friends present then constituted themselves into a meeting of the *Lancashire and Cheshire Presbyterian Association*. The Rev. J. J. Tayler was called to the chair. Rev. R. Brook Aspland (one of the Secretaries) then stated that the Association had happily during the present year had no call for action, and therefore no report had to be presented. It was deemed desirable, however, to continue for the present their organization. Circumstances might arise any day which would demand prompt and united action; therefore he proposed the re-election of the several officers of the Association. The motion was seconded by Mr. Martineau and unanimously adopted.—The members and their friends then went to the Royal Hotel to dinner, where a very handsome entertainment was prepared. The Rev. Mortimer Maurice took the chair, and Edward Johnson, Esq., of Chester, acted as Vice-President.

At six o'clock, the ministers and their friends re-assembled in the commodious school-room and partook of tea, which was prepared and served by the ladies of the congregation. Notwithstanding the excessive heat of the day, which had greatly diminished the attendance, upwards of 200 persons assembled. In the course of the evening, the chapel choir sung, in a very beautiful style, several hymns and other sacred songs.

After tea, the chair was taken by Rev. Mortimer Maurice, who commenced the proceedings of the evening in an appropriate and pleasing speech. He gave as the opening sentiment, "The Memory of Matthew Henry, and of Philip Henry and the Two THOUSAND who suffered for Conscience' sake," and called upon the Rev. James Martineau to address them on the subject.

The speech of Mr. Martineau was characterized by his habitual power and novelty of thought and illustration, and afforded great delight to all his hearers. *It was so full of matter, that it is not*

in our power, with limited space and time, which we regret, to give even an abstract of it. He was followed by Rev. Dr. Harrison, who spoke to the sentiment of "Christianity unfettered by the Inventions and Creeds of fallible men."

Rev. P. P. Carpenter addressed the meeting next, in a very earnest and outspeaking speech, in which the omissions and defects of the Unitarian body were strongly pointed out: his topic was "Domestic Missions."

Rev. J. J. Tayler spoke in a calm and philosophical spirit on the following sentiment: "Christian Churches—may they every where be nurseries of piety and virtue in their members, and centres of benignant influence in the world around them." He concluded by reading to the meeting the Address to the German Reformers which the ministers had adopted at their morning meeting, prefacing the reading by an interesting statement of the rise of the German Catholic Church.

Rev. Mortimer Maurice next proposed, in an address of deep feeling, for the adoption of the meeting, a tribute of respect to "the Memory of the late Rev. Robert Aspland," and coupled with the sentiment the cause of which Mr. Aspland had been a consistent champion, "Civil and Religious Liberty."

Rev. R. Brook Aspland, in acknowledging the sentiment, gave a sketch of the early religious life of his father.

The evening being now far advanced, other intended sentiments were laid aside. Rev. F. Howorth expressed for himself and his brother ministers the interest and pleasure which the meeting had imparted. He said it was the best Provincial Assembly in his recollection, and he trusted that the spirit of earnestness and kindness would be continued to future meetings of their body. He concluded with proposing a vote of thanks to the minister of the place and his congregation.—On the motion of Rev. J. Colston a vote of thanks to the ladies who had presided at the tea-tables was passed. An anthem was sung, and the Assembly separated.

On the following day, Friday, June 19th, the members of the "*Widow's Fund*" assembled at the Royal Hotel. The absence, through illness, of Rev. Dr. Shepherd, of Gateacre, the President of the Fund, and who has been a member of the Society since the year 1791, was greatly lamented.—The death

Rev. W. Johns, of Manchester, being the year deprived the Society of its Vice-President. A resolution in the course of the day agreed to, expressive of the honour in which his memory is held by his friends, and of sympathy with his bereaved family. The meeting had regretted the absence, through illness, of their esteemed friend, Rev. Smethurst, who had been a member since 1799. He was by an unanimous vote elected Vice-President of the Society. Several new members were elected, various plans for the immediate extension of the benefits of the Society were proposed and discussed, the more important of them referred to a sub-committee. The affairs of the Society were reported to be in a very flourishing condition.—In the afternoon the ministers adjourned, to return to their distant

of Rev. E. Chapman, that gentleman's little works on "the Influence of the Affections" and "the Use of the Bible in Sunday-schools" have been added to the Catalogue and stock. A third edition of the Hymn-book is required; also a second edition of Miss Taylor's Old-Testament Biography. In addition to these, the Society will shortly publish a translation of the Parables of Krummacher. Other works would be printed if the Association received from the public at large a more zealous support. The Association was not local, but ought to be regarded as general, and to receive support from the provinces as well as London. Proofs were not wanting of the high estimation in which the works of the Association were held. Free grants of books had been made during the year to the Domestic Mission schools, London, Canterbury, Guernsey and Jersey. The valuable services of Captain and Miss Gifford in the last-named place were mentioned with high praise. The report then alluded in the language of congratulation to the operations of the Manchester District Sunday-School Association, and to the recent visit of the Secretary (being specially invited by the minister and teachers of Dukinfield) to the yearly meeting of the Association held on Easter Monday at Dukinfield. The Secretary had on the same occasion visited, with a view of promoting the interests of the Society, Manchester, Liverpool, Chester, Birmingham and Warwick. A favourable report was made of the progress of Sunday-schools; particular commendation was given to those of Leeds, Nottingham, Newport (Isle of Wight) and Bradford, for recent and increased efforts to extend their institutions. The members were congratulated on the accession of many of the schools in Lancashire and Cheshire conducted by the "Christian Brethren." We have only room to add the following summary, the details of which were given in a printed tabular form:

Sunday-School Association.

twelfth anniversary meeting of the useful and excellent Society was held at Radley's Hotel, on the morning of Friday, June 4th. A very numerous and respectable company assembled to breakfast in the large room of the hotel. There were present most of the ministers and country friends who had been on the previous day at the meeting of the Unitarian Association. After breakfast, the chair was taken by J. W. Dowson, Esq., of Norfolk. Of the excellent speeches which were delivered by the other friends of the Association, we cannot deliver on the occasion, we cannot do justice to the impracticability of reporting the details in outline. But we feel very anxious to record the principal facts of the report, which was read by the indefatigable Secretary, the Rev. V. Vidler. It stated that the Association was progressive, the assistance of the provincial correspondents was secured, England and Wales were divided into twelve districts. Besides, it was to be lamented that the number of Sunday-schools received little increase. The Association had received a grant of money from the Nottingham Fellowship Fund, as well as from new individual subscriptions. In the past year the Society has issued "The Little Hymn-book," a cheap edition of the Catechism of the Life of Christ, and a very but complete edition of Mrs. Child's Hymns. By the generosity

In the 123 schools from which returns have been received, there are 12,618 children and 2396 teachers; to nearly all of them there are week-evening classes, libraries, saving-funds, or other connected institutions. Six schools made returns last year, and have not done so this; in these schools there were then 747 children and 86 teachers. It may be supposed that, upon the whole, these schools have not diminished within the year. If these num-

bers are added to those of the preceding schools, the gross total of the 129 schools would be 13,365 children and 2481 teachers, leaving 29 schools of which the existence is known, but from which there is no numerical return. This is a large increase on the summary of last year, which, taken on the same plan, was 11,594 children and 2058 teachers.

After the report had been read, a motion was proposed by Rev. E. Talbot, and seconded by Rev. E. Hall, for the adoption and printing of it.—The Rev. J. G. Robberds proposed, and J. B. Estlin, Esq., seconded a resolution relating to the increased attention given to Sunday-schools.—The Rev. B. Carpenter and Rev. E. Kell proposed a resolution expressive of the inadequate support yet given to the Association.—Rev. Dr. Hutton proposed a vote of thanks to the Dukinfield Sunday-school Committee for their invitation and kind reception of their Secretary, and took occasion to speak of the importance of a Normal School for Unitarian Teachers, and of the great merits of the *Inquirer* newspaper.—Rev. S. Wood expressed his undiminished interest in his scheme for establishing an Unitarian Normal School.—Upon the motion of Rev. J. Gordon, the rule respecting subscriptions was altered, the time for their becoming due being changed from Whitsuntide to New-year's-day.—The services of the Secretary were acknowledged in a very cordial vote of thanks, and an instruction to the Committee to consider the best means of presenting Mr. Vidler with an expression of their gratitude.—The officers of the Society were then appointed, and the meeting broke up much gratified with the morning's proceedings, after having passed a cordial vote of thanks to the Chairman.

In concluding this brief notice, we cannot refrain from giving utterance to the hope that next year we may be able to report that this unpretending but practically useful Society has received not only a return, but a *subscription*, from every one of our schools in England and Wales.

Christian Tract Society.

This Society held its 37th annual meeting on June 4th, at Carter-Lane chapel. We regret to state that the affairs of the Society are not in a flourishing condition. The subscriptions and donations for the past year amounted only to £62. 17s.; the balance in hand

was £3. 14s. 5d.; the subscriptions in arrear, £33. 15s. 6d. The Society is indebted in the sum of £74. 18s. Congregational subscriptions in behalf of a Society which has done good service to the cause of Christian morals, were recommended as one means of relieving the Society from its embarrassments. But we trust that many individuals will be found ready to give their aid to the Society, and that the Committee will be enabled to devise means for obtaining a more speedy and general circulation by sale of their tracts. Owing to the formation of district societies and domestic missions, and the large increase of schools, (for which many of the Society's publications are admirably adapted,) there never was a time when the Society, if put on a safe and proper footing, could render greater services. It will be a just reproach to us if this institution is allowed to become extinct. In the mean time, the Committee must pursue a system of rigid economy, withhold all free grants, publish their tracts in a less expensive style, and seek from district societies and from individuals the pecuniary aid of which they stand in need. We have no faith in the efficacy of the reduced allowance of tracts to subscribers. What is really wanted is a large addition to the subscription list.

Newcastle and North-of-England Unitarian Christian Tract and Missionary Society.

June 14 and 15, the first annual meeting of this Society was held at Newcastle-upon-Tyne. Many friends from places in connection with the Society attended this Christian gathering—Alnwick, Morpeth, Carlisle, Wetheral, Rothbury, Sunderland, Churton, South Shields, Stockton-on-Tees, Barnard-Castle, Darlington, Shildon. Others from beyond the district were present—Liverpool, Park Lane, Lancashire, Edinburgh; whilst several, to their great regret, were unavoidably prevented—Kendal, Warkworth, Stockton-on-Tees, Gilling, Wensleydale. The Rev. Dr. Montgomery conducted the religious services on Sunday, both morning and evening, in Hanover-Square Chapel. His discourses were powerfully argumentative and scriptural illustrations of the plain, simple, benevolent principles of the gospel, as contrasted with the mysterious, gloomy, anti-social doctrines of the current theology, and were listened to with

delighted attention by very numerous audiences. The collection was £25. 1s. 6d.

The New Music Hall on Monday afternoon presented a most pleasing and animated appearance. Festoons of ivy, laurel, oak, lilac, laburnum, interspersed with a variety of flowers, encircled the spacious building, amidst which appeared busts, paintings and engravings of departed and living advocates of the Christian Unitarian faith. Numerous vases of different colour and form, filled with choice flowers, geraniums, &c., furnished by members of the congregation, were placed at regular intervals on the tables. A scroll bearing the inscription, "Sunday-schools first established in the North of England by Rev. W. Turner, 1784," extended across the front of the gallery, in which were seated one hundred and thirty children, educating in the several Day and Sunday schools connected with Hanover-Square chapel. Seven tables extended the length of the Hall, connected with one cross-table at its head. Preparation was made for five hundred and twenty-six, and the tables were filled. The meeting was designed to celebrate, in addition to that of the Tract and Missionary Society, the anniversary of the Hanover-Square congregation and the settlement of Mr. Harris as its minister. The Rev. Geo. Harris presided; the Vice-Presidents being R. W. Swan, Esq., T. M. Greenhow, Esq., Captain Weatherley, of Newcastle; Mr. Brown, of Barnard-Castle; Mr. Stott, of Alnwick; Mr. Braithwaite, and Rev. J. Wright, of Sunderland. Forty young men of the Newcastle congregation acted as Stewards. Prayer was offered by the Chairman before tea, and after the repast a hymn of thanksgiving was sung. Mr. Harris then addressed the company, and afterwards, as Secretary of this Christian union, read the report of the Committee. It detailed the origin of the Newcastle Unitarian Tract Society in 1813, of which the present Association is a revival and extension, stating that it was the first to reprint Mr., afterwards Dr., Channing's Baltimore Sermon, as also the first in cheap printing for the masses, and had thus sent forth eighty thousand copies of various useful and important defences of the Christian Unitarian faith, making grants to distant places as well as near, not limiting its exertions to the locality which gave it birth. Since its revival, correspondence had been opened with

individuals or societies in thirty-four places in the Northern counties, in many of which it had not previously been known that believers in these principles were resident. Earnest desire expressed by all for missionary preaching and tract distribution. The Society designed its operations in Northumberland, Durham, Cumberland, Westmoreland, and the Northern division of Yorkshire, and by union of friends scattered abroad over this district hoped much might be done. A devoted Missionary placed at Barnard-Castle as a centre, would be aided in a promising field of Christian usefulness by several efficient coadjutors as lay-preachers; they already are spreading the truth by their Sunday ministrations. Wensleydale, Arkin-garthdale, Bedale, and the Valley of the Tees, are anxious for the word of life. Rev. J. M'Dowell, of Stockton, and Mr. Harris, had preached at Gilling, near Catterick, and Barnard-Castle, to considerable audiences on week-day evenings. Other circuits might be formed, in different directions; but these plans could only be carried into execution by increased means, the conjoint aid of all friends, wherever dwelling. Three thousand three hundred tracts had been sent out during the year. The reports from congregations were detailed, and amongst the rest that from Hanover-Square chapel stated that its various institutions were never in more prosperous condition—Schools, Libraries, and Benevolent Societies: in the past year a Day-school for girls had been formed, as also a Benevolent Society for the relief of the sick and poor; and one hundred and three new subscribers had been added to the congregation, many of them heads of large families. The Tract and Missionary Society numbered 116 subscribers in the district: income in past year, £39. 4s. 3½d.; expenditure, £29. 6s. 4½d.

Various resolutions were proposed in the course of the evening, and unanimously adopted. In reply to the vote of thanks, Dr. Montgomery instructed and delighted the friends by his lucid statements, eloquent imagery, and glowing appeals to the best and holiest feelings, and left an impression on all hearts which must prove efficacious, salutary and permanent. At a subsequent part of the evening, in moving, by request of the Missionary and Chapel Committees, the resolution of thanks to Mr. Harris, and presenting, on the part of the subscribers,

Mr. Harris's Portrait, painted by a Newcastle artist, to the congregation, to be placed in the vestry of the chapel as companion to that of Mr. Turner, Dr. Montgomery uttered a fervent eulogy of his friend and brother's labours and life. Mr. Harris having expressed his acknowledgments, and urged the meeting to continuous, increasing exertions in the dissemination and practice of Christian truth, Dr. Montgomery closed this happy and instructive assembly with prayer and benediction.

The following resolutions were adopted by the meeting :

Moved by Mr. Brown, of Barnard-Castle; seconded by Mr. Stott, of Alnwick—That this meeting, in expressing their approval and adoption of the Report of the Tract and Missionary Society, would give utterance to their earnest hope, that by combined exertions, in which Christian union is maintained without the sacrifice of individual opinion or congregational freedom, the plans suggested for the dissemination and practice of Scriptural Christianity may be thoroughly carried into execution. That in order to make these plans and principles more widely known, as well as to call forth increased sympathy and cordial co-operation in their furtherance, the Report be printed, and copies forwarded to every kindred Association; to the churches and individual subscribers connected with the Society; and also to all, in every place, who may be considered friendly to the objects which it is founded to accomplish.

Moved by Rev. J. Wright, of Sunderland; seconded by R. Busby, Esq., of Alnwick—That this meeting, regarding the great Scriptural principles of the essential Unity and Benevolence of God, even the Father, and the Divine Commission and Authority of the Lord Jesus Christ, as fraught with incalculable blessings to mankind, rejoice in the wider diffusion of the knowledge of those principles, and recognize most fully the bounden duty of those who value them as honourable to God and beneficial to Man, putting forth increasing and persevering efforts, by missionary labour, tract distribution, conversation and example, for their dissemination amongst the masses of the people.

Moved by R. W. Swan, Esq., seconded by Capt. Weatherley, of Newcastle-upon Tyne—That this meeting, in presenting their warmest thanks to their respected friend, the Rev. Dr.

Montgomery, for his interesting, instructive and admirable services at this anniversary, gladly embrace the opportunity of recording the lively sense they entertain of his arduous, persevering struggles in behalf of Religious and Civil Freedom, and their confident hope and trust that those conflicts for the true, the good and the right, in which he has been called so repeatedly to engage, will issue in the continually-increasing spread of the holy and beneficent principles of Christian truth, liberty and righteousness, to whose defence and dissemination his valuable and active life has been devoted.

Moved by Mr. David Shaw, of Park Lane, Lancashire; seconded by Mr. E. Griffiths, Jun., of Newcastle—That this meeting value the principles of Christian Truth which they profess, because of their coincidence with the love and practice of Religious and Civil Freedom; they protest against State Churches as an infringement on the Headship of Christ, and a violation of the liberty of the freedmen of the Lord; they sympathize in the struggles of their fellow-creatures of every clime to free themselves from bondage, whether of body or mind; and their hearts' desire and prayer is, that slavery in all its forms, civil and ecclesiastical, may be no longer.

Moved by T. M. Greenhow, Esq., seconded by Mr. Wallace, of Newcastle—That this meeting feel under solemn obligation to express their conviction that untrammelled universal Education is the want of the nation, the first duty of the community, the hope and foundation for the dissemination and reception of enlightened and scriptural principles, as well as the moral and intellectual elevation of the people.

Moved by Mr. Clephan, of Gateshead; seconded by Mr. Palmer, of Stockton-upon-Tees—That, in the opinion of this meeting, the benevolent principles of the Gospel of Christ call for the abolition of all cruel and sanguinary punishments, as hostile to its spirit of love and adverse to human improvement and reformation, the true objects of criminal jurisprudence;—whilst the substitution of remedies for crime, founded in Christian wisdom and mercy, would more effectually repress vice, reclaim the sinful, and render human law in very truth part and parcel of the religion which was designed of Heaven to seek and to save.

Moved by Mr. Selkirk, seconded by

Mr. W. Shields, of Newcastle—That this meeting, rejoicing in the discipleship of a religion which proclaims "Peace on earth, good-will to men," hail the increasing desire for amity and friendship between the nations, as heralding the time when there shall be a practical realization of the brotherhood of man, and violence and war be banished from the world.

Moved by Rev. Dr. Montgomery—That our best thanks are due and are hereby tendered to the Rev. George Harris, the respected Pastor of the Hanover-Square Chapel Congregation, and Secretary of the Newcastle and North-of-England Unitarian Christian Tract and Missionary Society, for the happy results which he has been instrumental in realizing since his connection with these Societies,—for the essential service he has rendered to Unitarian Christianity in Scotland and England by his preaching and publications in illustration and defence of our religious principles, enforced by the example of a pure and consistent life, and persuasive and persevering advocacy of every cause which has for its object the glory of God and the freedom and happiness of Man.

Moved by Rev. George Harris—That this meeting cannot separate without giving expression to their affectionate recollection of the labours and virtues of their venerable friend, the friend of Christian Truth, Liberty and Man, the Rev. William Turner; they are persuaded that, though absent in body, he is present in spirit; and it is their earnest hope that his evening of life may continue to be cheered by the remembrance of the good his character and exertions have effected amongst his fellow-creatures, as well as by the knowledge of the fact, that many minds enlightened by his instructions, and animated to goodness by his example, have risen up to call him blessed.

British and Foreign Unitarian Association.

The anniversary of this Society was held on Wednesday, June 3rd, at Essex-Street chapel, where a very respectable congregation attended the religious service, which was conducted by Rev. J. G. Robberds, of Manchester. The Rev. gentleman took for his text Matthew iv. 19. The object of the preacher in the first instance was to shew that earnestness and self-devotedness in preaching that which was believed

to be true and felt to be salutary, were among the main causes of the success obtained even by those who had supernatural attestations to their divine commission; and that the same causes have largely contributed to the success of later teachers and reformers, who, it was further suggested, however erroneous in some of their views, must have had a portion of truth mingled with their errors, and by the power of that truth, positively stated and lovingly recommended, gained a strong hold on the minds and hearts of their fellow-men. Thence the preacher inferred the duty of Christians in general to every doctrine which they believe to be a vital and feel to be a salutary truth. And questions were asked as to the manner in which this duty is performed. "Christianity," the preacher said, "has by no means done its work in the world. There are thousands of minds and hearts which have not yet been brought into subjection to Christian principles. These are the minds and hearts to which all should direct their main attention. The different sects and denominations had unfortunately pursued a different course. They had been too much engaged in quarrels with one another, rather than in contests with the ignorance and irreligion and vice which are around them. They have been occupied in stealing from one another's boats, rather than casting their nets into the wide sea." The preacher then alluded to the dread entertained by some minds of sectarianism, which led them to throw aside every name but "Christian." By all means let there be as much union as is consistent with the preservation of individual honesty and earnestness. There may, however, be much virtual co-operation without so much fusion of different parties into one. The great thing necessary to be done is, that all parties should do their best for the views and doctrines which they respectively feel to be practically valuable. Unitarians were bound to give their views and doctrines their full chance of being received. All might do something towards this, as individuals, as members of a family, as members of a Christian church, and as members of an Association like that which he then addressed.—This is a bare outline of a very earnest and interesting discourse, which was listened to throughout with marked and gratified attention.

Immediately after the service, the

business meeting was formed, J. B. Ketlin, Esq., being called to the chair.

Mr. Hornby presented the Treasurer's Report, which shewed an expenditure during the past year (including an investment in the Funds of £400, being money received from Calcutta for the sale of land) of £1409. 15s. 6d. The grants to congregations and ministers amounted to £521. Books and tracts had cost £196. 17s. 4d. The receipts during the year (including a balance of £118. 13s.) amounted to £1382. 17s. 6d., being less than the expenditure by £26. 18s. On the whole, the Treasurer expressed himself satisfied with the financial situation and prospects of the Society.—The amount set down to the credit of the Society on account of books sold during the year (£35. 1s. 6d.) is to our mind an unsatisfactory return for the book capital, especially looking to the amount recently spent in printing. Possibly, sufficient time has not yet elapsed for a remunerative return on the recent outlay. But surely, by a liberal scale of allowances to country societies and agents, a very considerably larger return might be obtained. We know and gratefully acknowledge the Committee's readiness to promote the interests of country societies by free grants, but we should greatly rejoice to see the Book department of the Association made more generally useful.—On the motion of James Heywood, Esq., seconded by Rev. J. Murch, the Report was received and adopted.

The Rev. Edward Tagart, Hon. Secretary of the Association, next read the Committee's Report, from which we select some statements and passages.

The Report opens with a tribute of respect to the memory of the late Mr. Aspland, for so many years "the able, distinguished and unwearied Secretary of the institution." It then adverts to a handsome donation from the Misses Yates to the Association; also to another from Dr. Blest, of Secunderabad, in India. Dr. B. knew nothing of the Association, although he had worked himself out of Calvinism and embraced Unitarianism, until he, through A. Chiniah and William Roberts, son of the late agent of the Association at Secunderabad, in his own words, "witnessed its delightful operations in this remote part of the world." After congratulating the members on the late favourable decision of Vice-Chancellor Wigram in the case of *Shrewsbury v. Hornby*, the Report states that the fund thus

accruing to the Association (an unexpired annuity of £300 for fourteen years) will in a few weeks be realized. Reference is next made to a visit lately paid by the Secretary to the West of England. That gentleman "had much conversation with the respected ministers and influential gentlemen in the West with regard to the foundation of a Union of Churches and a plan of ministerial circuits; and by assurance of hearty co-operations and pecuniary support from this committee, those gentlemen were engaged to form what is now the very useful and active Western Union, under whose auspices a place of worship has been opened at Torquay in Devonshire, and divine service regularly conducted; and the congregation at Cheltenham has also been regularly supplied and materially benefited. The Western Christian Union has formally united itself to the British and Foreign Unitarian Association by the annual subscription of £5."

We next come to a very pleasing incident:—"Your Committee deem it right also to mention, that having taken into consideration the subject of the debt remaining upon the chapel in Little Portland Street, of which the Rev. Edward Tagart, the respected Secretary of this Association, is minister, and the efforts making by the congregation to pay off the debt, it was resolved—"That the sum of £50 be contributed out of the funds of this Association to the above object, as an expression of sympathy with the congregation, and as a token of respect and esteem for their Pastor, whose valuable services as Honorary Secretary of this Association have for some years been devoted to this Society." To this resolution a reply was in due time received, reporting a resolution agreed to by a general meeting of the subscribers of the chapel, which, while it gratefully acknowledged the kindness of the grant, respectfully declined its acceptance, in consideration both of the circumstances of their own position and the numerous demands upon the funds of the Association in the country at large. This is admirable on both sides, and must be peculiarly gratifying to the excellent Secretary of the Association.—The Report next goes into the subject of deputations to the North in behalf of the Association. Allusion is then made to the division of the Association at the annual meeting of 1845. "In consequence of the painful impressions which had been left upon the minds of some

of our supporters by the division of opinion manifested at the last meeting on the subject of the Maynooth Grant, and upon some other public grounds and considerations, your Committee came to the following resolution, which they hope will be approved by this meeting, and be received as a pledge of future harmony and good understanding: 'That this Committee deem it desirable to record the conviction forced upon them by recent experience, of the inexpediency and danger of entertaining questions not immediately connected with the expressly defined objects of the Society.'

The Report next refers to some plans to which the attention of the Committee has been directed. This portion of the Report will in many minds excite a pleasant hope of future activity and usefulness. The plans considered are,—

"The employment of a Secretary, being a Minister, to make occasional missionary excursions, and assist in the establishing of new congregations, or reviving those already in existence; to attend provincial meetings on behalf of the Association; to promote union and co-operation; and generally to make inquiries into the state of the Unitarian cause, and report to the Committee.

"The encouragement of Associations of Ministers, or of individual Ministers, to missionize in their respective districts, by providing or contributing to the expense of such efforts.

"The more extensive printing and circulation of books and tracts, and the enlargement of the Society's Catalogue.

"The great difficulty in the way of accomplishing the first of these objects has been to find a gentleman with qualifications fitting him for such an office, and at the same time so situated as to be open to such an offer as the Committee could make for his remuneration. But they have been in treaty with one gentleman, from whose engagement, could he have been induced to accept the office, highly useful and satisfactory results might be anticipated."

The Committee then dwell at some length on the prospects of liberal Christianity in the Potteries of Staffordshire, where the "Christian brethren" are in some force, and where they seem disposed to receive our missionaries and tracts. An interesting letter is given from Mr. Henry Jones, of Hanley,

showing the importance of immediate exertion in the Potteries, and expressing the desire for the occasional services of Unitarian ministers. Subscriptions have been entered into by some of the resident Unitarians of the Potteries for paying the expenses of ministers who may be enabled to visit them, and application has been made to the Association to aid the effort. The Report then gives some very interesting particulars respecting the origin and progress hitherto of the infant church at Huddersfield. It next speaks of the little church at Southampton, and the very meritorious exertions of Rev. E. Chapman, of Guildford, in assisting this infant society by his services. The Report then proceeds to speak of the "noble effort made by Captain Gifford and his sister to establish an Unitarian society at St. Helier, in Jersey." On this subject we are happy to give the letter to the Secretary of the Rev. Dr. Cromwell, with which we must close our extracts from this interesting Report:

"Though, from circumstances into which I need not enter, my report of my late visit to the Channel Islands must wear at most a semi-official character, I deem it right that, as the organ of the British and Foreign Unitarian Association, you should receive some account of proceedings having for their first object to promote the Unitarian cause. Arriving in Jersey, I found the chapel closed, the lease of which was so lately purchased by the excellent Captain Gifford, of the Royal Navy, who hoped to establish therein the pure worship of the One God. A series of most untoward events, for nothing connected with which the Captain was blameable, unless it were for too readily reposing confidence in the integrity of some parties and the discretion of others—has produced this much-to-be-deplored result. The legal difficulties arising out of the undertaking at its outset are, however, it is hoped, on the point of being surmounted: and as Captain Gifford and his sister, Miss Juliana Gifford, are willing to contribute between them £80 per annum—£50 towards the salary of a minister, and £30 for chapel-rent and expenses attending the celebration of divine worship—I do trust that the chief wish of these worthy persons' hearts will not be frustrated, but that a minister will be settled in Jersey, the additional yearly sum required for whose support will be supplied from

some other sources. I cannot but think that a resident population of 15,000 British, with the temporary influx of Unitarian families throughout the year, would furnish a sufficient congregation, if a suitable minister were located there. The chapel itself is a neat and appropriate building, capable of seating 250 persons, and is by no means ill-situated: it has an organ, gas-lights, &c., with ground attached on which a Sunday-school might be easily erected. With reference to which last particular, I may notice that Captain and Miss Gifford, although no worship is now performed in the building, come regularly to town on the sabbath mornings, from their residence nearly three miles distant, in order to instruct a small number of Sunday scholars, who were much more numerous during the time of the services, and would be so again, there can be no doubt, if they were resumed. And though the congregation which commenced here is now nearly broken up by the closing of their place of worship—some having taken seats elsewhere, and others having left the island—I do not hesitate to express my opinion that there is a *field* for Unitarianism in Jersey, which would bear fruit on being prudently cultivated. Although at the five services for which the chapel, while I was there, was re-opened, I was cautioned not to expect so many as a dozen hearers, the actual numbers ranged from about 30 (reckoning adults only) on the first occasion, to exceeding 60 on the last; and I have been informed by Captain Gifford since my return, that many came on the Sunday after I quitted, and expressed much regret at finding the worship once more suspended. I feel bound to add, that though, by advice of my esteemed friend and predecessor (as visiting minister) in the Island, the Rev. B. Mardon, I delivered gratuitously, in a public room in the town, on week-day evenings, my three Lectures on "British Antiquities," which are accompanied by numerous drawings, to audiences increasing from 70 or 80 to nearly 200 persons, I have no reason to think that the attendance upon those lectures contributed, unless in a very slight degree, to swell that upon the chapel services.

"The position of Unitarianism in Guernsey is different in several respects to that just described, yet was not to myself less interesting. There, as you are, I believe, aware, a little band of worshippers upon our principles meets

on Sundays in a school-room in Alles Street, St. Peter's Port, belonging to Mr. William Randell, who ordinarily conducts the services. The whole congregation, I was given to understand, seldom doubles the number of the rather large family of this exemplary man, who is respected by all ranks and classes of his fellow-townsmen. The chief reasons for so small an attendance appear to be, that Mr. R., being engaged in trade, cannot give the requisite time to his preparations for those sabbath duties he has imposed upon himself, and that, on the ground of his being a layman, Unitarian families in the neighbourhood absent themselves. The last-mentioned persons, beyond a doubt, would attend the services of a regular minister, and more especially if he officiated in a chapel. And, unquestionably, it is exceedingly desirable that a minister and chapel be provided for this station—*how*, at present, is the point of difficulty. Yet many circumstances of encouragement exist here. A *beginning* has been in operation for a number of years, through the persevering and most praiseworthy exertions of the brethren who meet in Alles Street; and it is one favourable consequence of their exertions, and of the high moral character of those most prominently engaged in them, that Unitarianism is better known and appreciated at St. Peter's Port than in numerous places very similarly situated in other respects. Added to which, the religious mind is known to be agog among the surrounding sects, on the very questions which we have decided for ourselves; and Anti-Trinitarianism is supposed to be gradually shaping itself in many breasts. These facts, perhaps, best explain that of the rapidly-increasing number of the hearers of the three discourses I delivered in the school-room in Alles Street. The first, on a week-day evening, was listened to with marked attention by about 60 persons; the second, on the following Sunday morning, by not less than 70; the third, on the evening of the same day, by at least 100 within the room, besides auditors in the vestibule and outside the door. I am led to conclude, therefore, that Unitarianism would flourish in Guernsey, if only the ordinary means for its establishment were provided; and I need hardly speak of such a consummation as devoutly to be wished by all who desire the spread of pure Christianity."

Of the proceedings which followed the Report, we have left ourselves little space to speak. Considerable time was occupied in a very remarkable discussion raised by Rev. George Armstrong, of Bristol, who proposed a resolution relative to certain expressions used by Dr. Stanley, Bishop of Norwich, at the late annual meeting of the British and Foreign School Society, in which he connected together "Jews, Infidels and Unitarians." A long discussion ensued. Mr. James Heywood and Mr. H. C. Robinson palliated the language of the Bishop, and reminded the meeting of his past services to religious liberty. Ultimately, the matter was referred to the Committee. The end Mr. Armstrong had in view was, in fact, substantially answered by the discussion, and by the opportunity thus afforded of expressing publicly a protest against the ungracious language of a distinguished Prelate. Amongst the resolutions which were at the last hastily proposed and adopted, was the following, from which we augur great good: "That this meeting cordially approves the plan of appointing a travelling agent, being an educated and accomplished minister, well acquainted with the wants and character of the Unitarian body, to visit various churches and districts in the country, to preach, and make extensively known the plan and objects of the Association, and would urge it on the Committee to take immediate and efficient steps by the offer of adequate remuneration to obtain a well-qualified individual for the office."

The friends of the Association then withdrew to the Crown and Anchor, where a handsome *dejeuner* was prepared. The chair was taken and ably filled by C. Paget, Esq., J.P., and a series of admirable speeches were delivered by Messrs. Robberds, Hornby, Hugh Hutton, E. Talbot, Yates, Tagart, Gordon, Armstrong, H. C. Robinson, and Dr. Hutton. But as these speeches were reported several weeks ago to the public, we must content ourselves with referring to them, with the remark, that they were worthy of the reputation of the speakers, and of the interesting occasion on which they were spoken.

Manchester New College—Annual Examination.

This examination took place during the first four days of the week beginning Monday, June 22. There was a

very numerous attendance of ministers and friends, amongst whom, in addition to the Professors, were Rev. W. Turner (Visitor), Rev. John Kentish, of Birmingham, W. R. Wood, Esq., Rev. Dr. Beard, Rev. G. V. Smith, Rev. W. Turner, Jun., of Halifax, Rev. J. H. Ryland, of Bradford, Rev. E. Tagart, &c.

The examination began on Monday morning with Prof. Newman's junior Greek class, which had been occupied during the session with Xenophon's *Memorabilia*, B. i. and iv., the *Hellenics*, B. i. and ii., and the *Iphigenia in Tauris* and the *Hecuba* of Euripides. The book used for examination was the *Memorabilia*, B. iv.—Professor Finlay next examined the intermediate Mathematical class, which had been engaged with Spherical Geometry and Trigonometry, Plane Co-ordinate Geometry, and five Books of Euclid. The answers to the Professor's questions had been previously given in writing, and were now read aloud.—Professor Newman then examined his junior Latin class. The work of this class had been Cicero's *Anti-Catilinarian Orations*, the *Orations for Archias* and against the *Manilian Law*, 1st *Philippic*, and the *Oration for Murena*; also *Virgil's Georgics*. The subject of examination was the *Oration for Murena*. In the afternoon, the examination was resumed with the senior Mathematical class. The subjects of study had been Solid Co-ordinate Geometry, the *Differential Calculus*, and Euclid, B. xi. and xii. The students of this class, besides reading the solution of questions previously proposed and answered, worked the solutions afresh on the black-board.—Professor Kenrick's class of Ancient History was next examined. They had been carried through the history of Egypt, Assyria, Babylon, Phœnicia, Persia, Greece and Rome. The last class of the day was Professor Finlay's junior Natural Philosophy, which had been studying the elements of Statics, Dynamics, Hydrostatics, Optics and Sound.

On Tuesday, June 23, the examination was resumed with the junior Mathematical class, which had been occupied with Algebra, Plane and Spherical Trigonometry, &c.—The senior Latin and Greek classes were next examined by Professor Newman. The former had read five *Satires* of Juvenal and two of *Persius*, Cicero's *Letters to Atticus*, B. i., and *Lucretius*, B. v. vi., &c. The latter class had read the *Œdipus Tyrannus* of Sophocles, the *Seven* against

Thebes of *Æschylus*, the Frogs of *Aristophanes*, and had devoted much time to Greek composition. — In the afternoon, the examination re-commenced with the intermediate class of Natural Philosophy, which had been engaged under Professor Finlay in the study of Statics, Astronomy and Dynamics, having reference to the requirements of the London University. — Professor Martineau next examined his class on Moral Philosophy. The answers previously given by the students were now read aloud by them. Amongst other topics, the questions included the connection between *mental* and *moral* philosophy; *tests* of morality; the frequent contrast between the personal qualities of men and the logical tendencies of their philosophical systems; the Necessarian controversy; Pantheism; the personal history of Spinoza—the publication and influence of his works. A large proportion of the answers were full and accurate, and the examination was listened to with great interest by a numerous auditory. — The examination of the afternoon concluded with Professor Kenrick's Belles-Lettres or History of Literature. The questions, amongst other topics, included Homer, his personal history, the Homeric Poems; the origin of Prose history; Herodotus, the plan and purpose of his work, his style; Lyric Poets of Greece; the *Scolia* of the Greeks; the origin of Comedy; the Dorian Comedy; the *Clouds* of Aristophanes; the New Comedy of Athens; Oratory at Athens; the five periods of Roman Literature; Roman Satire; Lucretius; the Roman custom of *Recitation*; the Scholastic Philosophy; the origin of *Romance*; Anglo-Saxon Poetry; rise of the English Drama; Spenser's *Fairy Queen*; the *Paradise Lost*; Prose Literature; the Historical Literature of England; and the eloquence of the Debates of the Civil Wars. The answers were very minute and good.

The work of the day closed with the reading of three orations; the first, by Mr. S. Roberts, on "the Effects of the Patronage of the Great on Literature and Literary Men;" the second, by Mr. Charles Beard, on "the Revival of Literature in the 15th and 16th Centuries;" the third, by Mr. T. Davies, on "History and Biography compared as Sources of Instruction."

On Wednesday, the business of the examination was resumed by Professor Martineau and the junior class of Mental Philosophy. Answers (previously

prepared, without assistance from books or notes) were read by the pupils to a series of questions relating to *Psychology*, Locke's Essay, Mind and Matter, Analysis, the Senses of Taste and Smell, &c. &c. — The intermediate Latin and Greek classes were next examined by Professor Newman. The former class had read during the year Cicero's 2nd Philippic and the Oration for Plancius, in the latter of which they were examined, and questions were answered respecting the political life of Cicero. — The Greek class was examined in the Prometheus of *Æschylus* and the Apology of Socrates. In addition, it had during the session read four Books of the Odyssey, five Orations of Demosthenes, viz. 1 and 2 Olynthiac, 2, 3 and 4 Philippic, the 1st B. of Thucydides, and Plato's Crito. — In the afternoon, Professor Finlay re-commenced the examination with the senior Natural Philosophy class. The subjects were Statics, Astronomy and Dynamics. — To this succeeded Professor Martineau's senior class in Mental Philosophy. The examination comprehended a great variety of subjects, such as Memory, Association, Imagination, Taste, the Nominalist and Realist controversy, Abstract Ideas, &c. &c. — The last class examined in the Literary department was that of Modern History by Professor Kenrick. The questions, to which written answers had been previously prepared, which now were read aloud, related to the state of the Roman empire in the fourth century; the German tribes; the empire of Charlemagne; the Crusades; the *States-general*, &c., of France; Louis XIV.; Colbert; Treaty of Utrecht; the French Revolution; Anglo-Saxon government; Norman conquest; condition and conquest of Ireland; history of the English Parliament; history of the administration of justice; law of Treason; Magna Charta; Habeas Corpus Act; Wars of the Roses; Ecclesiastical changes in reigns of Henry VIII. and Edward VI.; Ireland in reign of Elizabeth; Poyning's laws; the Civil War between Charles and his Parliaments.

The work of the examination now being over, with the exception of the reading of Orations, a very large accession was made to the company in the Common Hall by the entrance of many ladies and gentlemen anxious to be present at the distribution of honours. An oration was read by Mr. W. A. Darbishire on "the Advantages of a Representative Government, as illus-

from the Ancient Republics;" Mr. J. W. Philips, being "a Compendium of Popular Amusements of the Greeks and Romans in respect to Morals and Manners;" by Mr. W. H. Crosskey, "the Influence of Sects and Parties on Philosophy, Religion and Politics." The Rev. John Kentish, Vice-President of the College, after a short address, during which the Principal and several other members were placed before him a number of handsomely-bound volumes, rose and said—"The time has arrived for the presentation of the Prizes, and I am glad with the performance of this agreeable duty. Before I mention names of the successful candidates, I give you one hint of friendly counsel. I beg to leave with the students generally, but especially with those in the junior classes. It is, that they do nothing of their assiduity in the prosecution of academical studies, 'studium in otio,' as Lord Bacon says, 'not (as he says) no studies do their own uses;' but which will always be found to prepare my young men, who will attend to them, for doing at once the blessing and the duty of society."—The Rev. Vice-President then proceeded to read from the list, which had been placed in his hands by the Principal and Professors, the names of the successful candidates for the Prizes. In the class of Modern History, the names of Mr. Charles Beard and Mr. Alfred Worthington and Mr. Roberts were very full and accurate. The prize, value Two Guineas, has been given to Mr. C. Beard." When Mr. Beard advanced to the dais to receive his prize, he was greeted with applause from the members of the room, and a similar compliment was paid to each successful candidate, rising higher than usual in the case of a very youthful candidate (as in the case in two instances) appeared to receive the reward of his industry and talents. On presenting Mr. Beard with Smyth's Lectures on the French Revolution, 3 vols., the Vice-President addressed him in the language of kind commendation. The other successful candidates were similarly complimented in each of the different terms. His is the only prize which has been placed this session at the disposal of the Professor; but he has also given a prize in the class of Ancient History to Mr. Crompton Potter." Amidst the applause, Mr. Potter received his prize, Italy. In the classes of Mental Philosophy, Charles Beard, Mr. Roberts, Mr.

Bishop and Mr. Acton, have all distinguished themselves by the correctness and fulness of their answers. The prize, value Two Guineas, has with some difficulty of choice been awarded to Mr. C. Beard"—J. S. Mill's System of Logic, and Essays on some unsettled Questions of Political Economy.

"To the Greek and Latin classes, two prizes are given by Mr. Mark Philips, M.P., value Two Guineas. One has been adjudged to Mr. W. A. Darbishire, viz., Sir W. Scott's Poetical Works. Mr. Alfred Worthington competed closely with him, and Mr. Brookes acquitted himself laudably. The other prize is Kohlrausch's History of Germany, and has been won by Mr. Bishop, who is very superior to the other students of his class. Nevertheless, Mr. Kearsley and Mr. Potter both did themselves credit.

"In the junior Mathematical class, the prize given by 'A Friend to the College' has been adjudged to Mr. Bishop. It was ably but not closely competed for by Mr. Kearsley. The books are, Walton's Differential Calculus, Hymers's Differential Equations and Finite Differences, and O'Brien's Plane Co-ordinate Geometry.

"In the middle Mathematical class, the prize, also given by 'A Friend to the College,' has been adjudged to Mr. Selby. This prize was closely competed for by Mr. Worthington. The books are, Gregory's Solid Geometry, Kelland's Theory of Heat, and Hymers's Theory of Equations."

The Principal of the Literary department of the College then announced that students entering the College for the first time were required to be present by 11 o'clock, a. m., on Friday, Oct. 2, in order to their being examined; and all the students to be present at the same hour on Saturday, Oct. 3, in order that the classes for the session might be arranged.

On Thursday, June 25, the friends of the College re-assembled to witness the examination of the Theological students. Professor Tayler began with the junior Ecclesiastical History class. Mr. Poynting next examined the junior class of Hebrew. Professor Wallace then examined the senior students in New-Testament Theology: the answers to the questions (previously written) were very full and correct. The Ecclesiastical History class was then examined in Minucius Felix. A sermon was then delivered by Mr. J. H. Hutton, from 1 Cor. xiv. 20, on "True Manliness of

Thought and Understanding;" and by Mr. T. E. Poynting, from 2 Tim. i. 10, on "the Resurrection of Christ." In the afternoon, the examination was resumed by Professor Wallace with the senior Hebrew class; next, by Professor Tayler and the senior Ecclesiastical History class; and was concluded by Professor Wallace and the Evidences of Natural and Revealed Religion class. Professor Wallace then gave a valedictory address, which we must reserve till our next No. A sermon was delivered by Mr. T. L. Marshall, from Philipp. iii. 12, on "Progressive Christianity;" and the exercises of the examination closed with a sermon by Mr. John Davies, from Luke xvii. 21, on "the Kingdom of God within us." The business finally closed with an address from the venerable Visitor, Rev. William Turner.

On the following day, the Trustees held a long and important meeting.

Dudley Double Lecture.—June 2, being Whit-Tuesday, was the anniversary of this institution. The Rev. Stephenson

Hunter opened the service with prayer, and then preached, from Exod. xii. 26, 27, on "the circumstances preceding and attending the appointment of the Passover," especially on "the plagues of Egypt." After a hymn, the Rev. Alexander Paterson delivered a discourse on "the life of Christ in the soul of the believer," his text being Gal. ii. 20.

Rev. Charles Berry.—On Tuesday, June 2nd, a meeting was held, at Leicester, of the pupils of the Rev. Charles Berry, to present him with a testimonial of their "admiration of his attainments, respect for his character, and grateful remembrance of his services to them as a preceptor." The social position and the character of the gentlemen who united in this mark of respect added largely to its value; and to Mr. Berry's mind, we doubt not, that value was enhanced by the fact, that men of various opinions, political and religious, had cordially united to do him honour. The proceedings were very spirited and interesting, but our limited space prevents all detail.

MARRIAGES.

1846. June 14, at North-gate-end chapel, Halifax, by Rev. J. H. Ryland, of Bradford, Mr. ABRAHAM BALDWIN to Miss MARY AARON, both of Halifax.

Mr. THOMAS SCOWCROFT to Mrs. ANN LIGHTBOURNE.

June 16, at Bank-Street chapel, Bolton, by Rev. Franklin Baker, M.A.,

June 18, at the Unitarian chapel, Upper Brook Street, Manchester, by Rev. J. J. Tayler, B.A., JOHN SAVILEWORTH, Esq., to ELIZA, daughter of the late John NOBLE, Esq.

NOTICES TO CORRESPONDENTS.

On the 23rd of June, a pile of communications, pressing for immediate insertion, were received by the Editor, for all of which, under other circumstances, he would have found room, but then it was impossible. Our friends forget that the arrangements of a Magazine differ widely from those of a Newspaper, and do not admit of the same rapidity of movement. It is very rarely that we can make use for the next No. of our Magazine of any communication reaching us at *Dukinfield* later than the 20th of the month. By timely and special pre-arrangement, a day or two more may occasionally be afforded; but, residing as we do more than 200 miles from the press, this can only be an occasional exception to our rule.

Many articles of Review, Critical Notices and Obituary, are again unavoidably postponed.

Room, it is hoped, will be found for L., of Taunton, in our next; also for Mr. Davis.

THE CHRISTIAN REFORMER.

No. XX.]

AUGUST, 1846.

[Vol. II.

GROTE'S HISTORY OF GREECE.*

THIS work was undertaken, as the author informs us in his Preface, many years ago, when Mitford's History was the medium through which Greece was chiefly known to the English public. That work, with all its glaring faults, had a very important influence upon the study of Grecian history among us. Its party bias was manifest; begun under the influence of an almost personal animosity against the republican institutions of America, and continued with the passionate hatred of an English Churchman and Tory against the French Revolution, it was marked throughout by a contempt and horror of Democracy, and the desire to depreciate every man whom its admirers had been accustomed to extol. There might be room for an Iconoclast to exercise his zeal among these objects of the established classical idolatry; but Mitford's own idolatry was equally profound and more absurd. Not contented with dismounting the demagogues from their pedestals, he set up the tyrants in their place: nor was he scrupulous as to the means which he employed for this purpose. In his zeal to whitewash Dionysius or blacken Demosthenes, he makes so free with his authorities, that the same painful question has sometimes forced itself upon us, as during a comparison of Hume's statements with his quotations—Is there not positive bad faith here? Is it possible that men of acute minds can have been so blinded by their prejudices, as not to see the injustice they were committing? With all this unfairness, amounting at times to gross misrepresentation, Mitford has the great merit of recalling attention to the wide difference in value between the contemporary evidence of Herodotus, Thucydides and Xenophon, and that of the writers of the Roman empire, who, if not misled, as Mitford alleges, by a longing for the freedom which they had lost, to magnify the virtues of the heroes of Greek democracy, were certainly very much inferior to their predecessors in the means of knowing and the power of discriminating the truth. As a history of Greece, Mitford's work is very defective, omitting many things which are essential to a complete view of the national character; but it has an original vigour, even in its rude style, which places it far above the plausible generalities and affected elegance of Gillies, then his only rival in our literature.

A new era began with the publication of Dr. Thirlwall's History of Greece, in Lardner's Cabinet Cyclopædia, by far the most valuable of the historical portion of that series. Had it possessed no other merit

* A History of Greece. I. Legendary Greece. II. Grecian History to the Reign of Peisistratus at Athens. By George Grote, Esq. 2 vols. Vol. I. pp. 648. Vol. II. pp. 615.

than that of exhibiting the results of the erudition and sagacity with which the Germans had investigated every part of Greek antiquity, this alone would have been sufficient to place it immeasurably above all preceding histories of Greece. But though the author has manifestly and avowedly been indebted to them for the germ of all his leading ideas, he has not merely transplanted them into another language. His own learning is vast and ready to his use; he is cautious and subtle in weighing and sifting testimony; and the sobriety of his mind corrects the propensity to carry every thing to extremes in theory and generalization, which is a besetting sin of our Teutonic brethren. We cannot attribute to him any marked excellence of historic style; but his narrative is always clear, and his sympathy with the cause of freedom elevates him at times above his ordinary unimpassioned level. He had in fact done so much for Greek history, that when we saw the announcement of this work of Mr. Grote's, we were inclined to think that he had undertaken a work of supererogation, and must necessarily repeat in a great degree the ideas of Thirlwall. He himself acknowledges that had his "early friend's" History appeared a few years sooner, he should probably never have conceived the design of his own work. We are glad, however, that he has not thrown away the results of so many years' study. *Multa sunt eadem sed aliter*; even the features of nature present themselves differently to artists and travellers of genius, and yet there is truth in all their pictures. Ancient history, at least early ancient history, cannot be written like that of our Civil Wars; the scattered facts must be combined by the interposition of a good deal of theory, and we shall only attain the true conception of it by the result of many attempts to recover its idea, made by men of various powers of mind. Mr. Grote possesses the endowments of an historian in more ample measure than we had been prepared to expect. We looked confidently for learning, sagacity and independence on established opinions; we had some apprehension that political forms and economical arrangements might be too exclusively the objects of his attention; and that literature and art, and the finer influences of which national character is the result, might not meet in him with the sensibility requisite for their appreciation. We have not found this to be the case. In point of originality, we should place him above Dr. Thirlwall, the only one of his predecessors with whom he can at all be compared. Probably the haste in which the necessity of *serial* publication compelled the Bishop to prepare his work, prevented him from thoroughly examining every portion of his authorities; but it is certain that he has sometimes taken up with the ready-made conclusions of his German guides, where Mr. Grote, by more deliberate research, has perceived their opinions to be unsound.

I. The first portion of Mr. Grote's work is entitled *Legendary Greece*, the period usually known as the heroic or mythic age. How to deal with this and with corresponding periods, either in the history of individual nations or the human race, is one of the most perplexing questions for the historian. To admit nothing as deserving the name of history, till the age of written records and chronological registers, would be very unacceptable to the popular mind, which abhors a vacuum in history, as nature was thought to do in physics; and amounts to a declaration that many solid-looking volumes, the work

raw, laborious and learned men, are "such stuff as dreams are made of." To claim for the legends of the Greeks the historic faith which they were received in the days of polytheism, would be absurd; but every one who has handled them before Mr. Grote has avowed himself that there was real history in them, and that he had succeeded in extracting it. Some have considered this residuum to be personal and political history of the kings and warriors, craftsmen and navigators of the earliest ages of Greece; others, only the general history of the affinity of tribes and the diffusion of population, art and opinion. Mr. Grote makes no attempt to extract any history, general or particular, from these legends, but he relates them all, whether divine or heroic, as illustrative of the faith, manners and institutions of the people who believed them, and therefore essential to their conception of the sentiments and character of that people, not in the age which immediately succeeds the legendary, but as long as their nationality remained among them.

"The times," he says, (Preface, p. xii) "anterior to the Olympiads, which are set apart from the region of history, are discernible only through a poetical atmosphere—that of epic poetry and legend. To confound together these two separate matters is, in my judgment essentially unphilosophical. I believe the earlier times, as conceived by the faith and feeling of the first [?] Greeks, and known only through their legends, without presuming to measure how much or how little of historical matter these legends may contain. I cannot blame me for not assisting him to determine this—if he ask me I do not undraw the curtain and disclose the picture—I reply in the words of the painter Zeuxis, when the same question was addressed to him, on exhibiting his masterpiece of imitative art—"The curtain is the picture." What we now read as poetry and legend was once accredited history, and the only history which the first Greeks could conceive or relish of their past: the curtain conceals nothing behind, and cannot by any ingenuity be drawn. I undertake only to shew it as it stands—not to efface, still less to paint it."

In the same way Mr. Grote deals with the heroic genealogies of the Greeks, on which so much labour has been bestowed, in the hope of establishing an authentic chronology by their means, when all except the immortalizing god were believed to have been real persons, or to approximate the real from the unreal, if faith were not strong enough to limit them all.

In the retrospective faith of a Greek, the ideas of worship and ancestry preceded: every association of men, large or small, in whom there existed a sense of present union, traced back that union to some common initial progenitor, and that progenitor again was either the god whom they worshiped, or some semi-divine being closely allied to him. What the feelings of the ancients require is, a continuous pedigree to connect them with this revered source of existence, beyond which they do not think of looking back. Names of this genealogy are to a great degree gentile or local names familiar to the people—rivers, mountains, springs, lakes, demes, &c., embodied persons and introduced as acting or suffering: they are moreover called fathers or chiefs; but the existence of a body of subjects surrounding them is only implied, rather than distinctly set forth; for their own personal exploits and family proceedings constitute for the most part the whole matter of narrative.

It will be seen from the mere description of these genealogies that they divided elements human and historical, as well as divine and extra-historical; if we could determine the time at which any genealogy was first framed, we should be able to assure ourselves that the men then represented as pre-

sent, together with their fathers and grandfathers, were real persons of flesh and blood. But this is a point which can seldom be ascertained."—I. 110.

Elsewhere (II. 50) Mr. Grote contends, successfully we think, against the arbitrary proceedings of the chronologers, especially Mr. Clinton, who, being unwilling that so large a portion of time should be withdrawn from the domain of their science, and yet clearly perceiving that many of the names in the genealogies are fictitious, fix arbitrarily on a certain number to be retained for chronological purposes.

"The ablest chronologist can accomplish nothing, unless he is supplied with a certain basis of matters of fact, pure and distinguishable from fiction, and authenticated by witnesses both knowing the truth and willing to declare it. Possessing this preliminary stock, he may reason from it to refute distinct falsehoods and to correct partial mistakes, but if all the original statements submitted to him contain truth, at least wherever there is truth, in a sort of chemical combination with fiction, which he has no means of decomposing, he is in the condition of one who tries to solve a problem without data; he is first obliged to construct his own data, and from them to extract his conclusions. The statements of the epic poets correspond to this description; the proportion of truth contained in them is unassignable, and the constant and intimate admixture of fiction is indisputable. Of such a character are all the deposing witnesses, even where their tales agree; and it is out of a heap of such tales, not agreeing, but discrepant in a thousand ways, and without a morsel of pure authenticated truth, that the critic is called upon to draw out a methodical series of historical events adorned with chronological dates."

These extracts will enable our readers to understand in what light Mr. Grote regards the whole legendary history of Greece. He renounces entirely the attempt to separate the historical from the fictitious element. But what is then to be done with that mass of tales respecting gods, heroes and men, which the Greek poetry and tradition presents? Since no art of critical refinery can separate the metal from the earth, is the whole mass to be thrown aside as useless, and Greek history to begin with the era of the Olympiads? This would be to suppress a great and most important fact, that there existed, long before the commencement of the Olympiads, a people in Greece, *believing* with undoubting faith in these traditions, acknowledging the being and providence of these divinities, referring their own origin to this heroic ancestry, and deducing their national or local institutions and customs from these events. They must therefore be given, but given for what they are worth. Mr. Grote accordingly has occupied the whole of the first and a part of the second volume with the mythology and legendary history, such as we have it in the poets and mythographers. He most carefully abstains from drawing the smallest inferences as to historical facts, even where they might seem the most obvious and safe, telling the tale to the English reader, as Homer or Hesiod, Apollodorus, or the Scholiast on Pindar and Apollonius, have told it to him. The history of the gods comes first in order; and here we must regret that more care has not been exercised in discriminating the real objects of national belief and worship, from the sportive and momentary personifications of poetry. Mr. Grote seems to regard the Theogony of Hesiod as a Confession of Faith, subscribed by the whole Greek nation in the 8th or 9th century B.C., and upon the strength of it places among the objects of religious belief, not only "Chaos and Night, Æther and Day, Earth, the Mountains and the Sea," but "all the progeny of Night,

Deceit and Amorous Propensity, Old Age and Contention ; Contention in her turn giving birth to an abundant offspring, Suffering, Famine, Slaughter and Battle, Lawlessness and reckless Impulse, and Horrors, the ever-watchful sanctioner of oaths." (I. 9.) We are aware of the difficulty of drawing the line between personification and the belief in personality, especially among a people whose religion was personification; but before we can admit such abstractions among their real gods, we require more than poetical evidence; we ask for their temples, their hymns and their sacrifices. Independently of this, we doubt the expediency of prefixing so much of the minute history of the gods to the commencement of the legendary history. No doubt the influence of the national religion upon the national mind is here and every where a most important element; and we readily admit "that no one can understand the frantic terror of the Athenian public during the Peloponnesian war, on occasion of the mutilation of the statues called *Hermæ*, unless he enters into the way in which they connected their stability and security with the domiciliation of the gods in the soil;" but we do not see how the strength of this sentiment is illustrated by the Homeric hymn to *Hermes*, detailed in full by Mr. Grote (pp. 80, 82), and concluding, "*Hermes* does very little good: he avails himself of the darkness of night to cheat without measure the tribes of mortal men."

In regard to the mystical religions of the Greeks, Mr. Grote adopts the opinion of Voss, who attributes to them an origin subsequent to the Homeric times. They connect themselves chiefly with the worship of *Demeter* and *Bacchus*, deities not unknown to Homer, but neither taking an active part in the action of the *Iliad*, nor yet alluded to by him in their mystic character. Mr. Grote thinks that the mysteries and orgies were introduced in the sixth and seventh centuries before Christ, and by means of communication with Egypt (which only became fully open to the Greeks about 660 B.C.), as well as with Thrace, Phrygia and Lydia. Now with the last mentioned countries it is evident that the intercourse of the Greeks was no more obstructed a thousand years before Christ than six hundred. Nor can we believe that both the mythologists and the people could have agreed in referring the origin of these rites to the earliest mythic times, if it had really fallen, as Mr. Grote supposes, far within the historical. We place as little reliance as he can do upon the definite chronology of these obscure times, but we do not believe the earliest historians of Greece, or even the mind of the people itself, to have been so utterly obtuse and incapable of discriminating the things which differ, as to be in gross error respecting the *relative* chronology of their own customs. Men seek a mythic origin only for those things of which the historic origin is lost; and had the mysteries generally been introduced into Greece after 660 B.C., the circumstances under which this took place must have been known nearly as well as those of the expiations of *Epimenides* or the *Pythagorean* discipline. *Herodotus* refers certain of these rites and practices to *Orpheus*, *Cadmus* and *Melampus*. (II. 124, 48, 49.) The names are nothing to us; but they represented to the mind of the historian a period lying far beyond the age of *Psammitichus* in Egypt, or *Lycurgus* in Greece; and unless we deny him all historical sense, we must admit his feeling as an evidence of their much higher antiquity. Mr. Grote writes respecting Egypt, as if he were ignorant of all that

had been done to illustrate its history in the last twenty-five years.* Before that time, it was regarded as a country cut off by its position and the unsocial character of its institutions from all commerce with the Hellenic tribes till the 7th century before Christ, when it was opened to the Greeks of Asia; and the evidence of Egyptian colonies at Argos or Athens was certainly very slight and unsatisfactory. But we know now that the middle monarchy of Egypt, which was coincident, as far as coincidence can be predicated of mythic and historic times, with the heroic age of Greece, was not only powerful at home and in Africa, but made conquests in Mesopotamia, and at least touched the frontiers of Greece. We have found the memorials of the passage of Rameses and his hosts on the rocks of the Syrian coast; and if we have not yet been able to identify his monuments in Ionia,† the authority of Herodotus, so far confirmed, forbids us to doubt that they once existed there. The influence of Egypt, mediately or immediately, on Greece, in ages long anterior to that which Mr. Grote has fixed for its commencement, is therefore not only not improbable, but fairly to be presumed.

From the gods Mr. Grote descends to the heroes, and relates the legends of Argos and the rest of the Peloponnesus, of Arcadia, Attica, and the principal branches of the Hellenic nation, observing the same rule of giving their traditions as he finds them in the best authorities, discriminating, as far as a most comprehensive and accurate knowledge of the original sources enables him to do, the primitive tradition from the subsequent variations. The impossibility of doing this, however, to any great extent, often defeats his purpose of enabling the reader to judge what it was that the *first* Greeks believed respecting their own history. The earliest sources are of course the most scanty; but it would be an error to suppose that even by means of these we can ascend to the first conception of national character. We can never look into the cradle of a people, except by means of light reflected from some other, more advanced in intellectual development. As the geologist finds in the oldest strata of the earth, materials which had been rolled and polished in a primeval ocean, united with deposits of more recent origin, so the very earliest records of a nation's belief present a heterogeneous mixture of old tradition and contemporaneous invention. Having gone through the legendary history of Greece down to the War of Troy, Mr. Grote enters into an examination of the nature of the *myths*, traces its history and that of the national belief in it, till it expired in scientific scepticism, and examines the allegorical and historical mode of treating it, shewing the unsatisfactory nature of both. The matter of these sections cannot be analyzed or abridged within our limits; they deserve to be studied and meditated by all who would judge correctly either of the legendary history of Greece, or the corresponding period of any other nation. The following passage is of wide application:

"It is a presumption far too largely and indiscriminately applied, even in our own advanced age, that where much is believed, something must neces-

* It is by a mere oversight, we presume, that (II. 425) he speaks of the Egyptian *money* scale corresponding with the Babylonian and Phœnician.

† Classical Museum, I. pp. 82, 231.

early be true—that accredited fiction is always traceable to some basis of historical truth. The influence of imagination and feeling is not confined simply to the process of retouching, transforming or magnifying narratives originally founded on fact; it will often create new narratives of its own, without any such preliminary basis. Where there is any general body of sentiment pervading men living in society, whether it be religious or political—love, admiration or antipathy—all incidents tending to illustrate that sentiment are eagerly welcomed, rapidly circulated, and as a general rule easily accredited. If real incidents are not at hand, impressive fictions will be provided to satisfy the demand; the perfect harmony of such fictions with the prevalent feeling stands in the place of certifying testimony, and causes men to hear them not only with credence, but even with delight: to call them in question and require proof is a task which cannot be undertaken without incurring obloquy. Of such tendencies in the human mind, abundant evidence is furnished by the innumerable religious legends which have acquired currency in various parts of the world, and of which no country was more fertile than Greece—legends which derived their origin not from special facts, misreported and exaggerated, but from pious feelings pervading the society, and translated into narrative by forward and imaginative minds—legends, in which not merely the incidents, but often even the personages are unreal, yet in which the generating sentiment is conspicuously discernible, providing its own matter, as well as its own form. Other sentiments also, as well as the religious, provided they be fervent and widely diffused, will find expression in current narrative and become portions of the general public belief: every celebrated and notorious character is the source of a thousand fictions exemplifying his peculiarities. And if it be true, as I think present observation may shew us, that such creative agencies are even now visible and effective, when the materials of genuine history are copious and critically studied, much more are we warranted in concluding that in ages destitute of records, strangers to historical testimony and full of belief in divine inspiration, both as to the future and as to the past, narratives purely fictitious will acquire ready and uninquiring credence, provided only they be plausible and in harmony with the preconceptions of the auditors.”

II. We have shewn how Mr. Grote deals with the Grecian mythes, in their supposed relation to history. The next portion of his work is devoted to the state of society and manners in legendary Greece, as represented in the Homeric poems, which leads to an inquiry into the much debated question of the original constitution and authorship of these poems. Mr. Grote supports with great acuteness the opinion that the original conception of the *Iliad* was only an *Achilleid*, and included only the first, eighth and eleventh books, and thenceforward to the twenty-second. We prefer, however, to give a specimen of his mode of treating subjects properly historical,—the Dorian settlement in the Peloponnesus and the legislation of Lycurgus,—that our readers may be able to form a prospective judgment of the future volumes of his work. His title promises in these a *Grecian* history to the reign of Peisistratus at Athens; it contains in fact only the Peloponnesian history, with fragments (nothing else is to be had) of that of Northern Greece.

III. What the Greeks called the return of the Heraclidæ, modern writers have agreed to denominate the Dorian Conquest, regarding the legend of descent from Hercules as a device to connect the conquerors with the old heroic rulers of the Peloponnesus, and substitute an hereditary claim for that of successful invasion. Mr. Grote, like Müller and the German mythologists generally, refers this and similar fictions

of which Grecian history is full, to that easy faith in mythic narrative which he has already described, rather than to a conscious purpose of bolstering up an insufficient title. We are not such firm believers in the simple honesty of these good old times, and rather apprehend that the same political craft which in our ink-and-parchment days has slipped false treaties, charters and grants, among genuine documents, has corrupted legendary evidence by the interpolation of fables devised for a political purpose. Other portions of the same story bear the stamp of wilful forgery. In the division of the Peloponnesus, Cræphontes was said to have obtained for himself Messene, the most fertile portion, by fraud, putting into the urn filled with water from which the lots were drawn, a lump of clay, instead of a pebble, so that his brothers' lots came forth while his remained, and he thus acquired the priority of choice. How palpable is here the motive of justifying the Spartan aggression, by alleging fraud as the foundation of the Messenian title? It is the custom of the advocates of the mythic principle of interpretation to represent the production of myths as in all cases the result of a pious enthusiasm, an exalted imagination, or a simple credulity characteristic of an age full of faith and devoid of criticism; and hence they seem to acquire the right to impute the invention and circulation of most portentous fictions to men whom they yet profess to regard as honest and single-minded. We make these remarks with a special view to the application of the mythic system to the life of Jesus. It is an affront to common sense to suppose that the narrative of the Resurrection can have been the product of a mind, or the joint product of many minds, deeply penetrated with an *idea*, and innocently and unconsciously evolving and embodying this idea in a tale, which others, in equal innocence and unconsciousness, received and propagated as a fact. The unbelief of the last age was more intelligible and rational, and boldly imputed a fraudulent design to those by whom the story of their Master's re-appearance was devised and circulated.

To return to Mr. Grote's History. The gravest historians of Greece. Thucydides for example, regarded the Return of the Heraclidæ as giving the Dorians possession, by a single battle, of the whole of the Peloponnesus. Abandoning the attempt to enter it by the Isthmus, which had been unsuccessful before, they crossed the narrow strait of the Corinthian Gulf, where the promontories of Rhium and Antirrhium approach each other, in a fleet built at the port of Naupactus, and defeated Tisamenus, the son of Orestes and representative of the family of the Pelopidæ. The circumstances of the conquest, as commonly related, have all an "explanatory bearing on Dorian institutions—on the triple division of tribes, characteristic of the Dorians, on the origin of the great festival of the Carneia at Sparta, upon the different temper and character of the Dorian states among themselves, upon the early alliance of the Dorians with Elis which contributed to give ascendancy and vogue to the Olympic games, and lastly upon the etymology of the name Naupactus." This explanatory bearing was to the Greeks, and has been till very recently to the moderns, a decisive reason for believing the narrative to be true. But such a multitude of instances present themselves, in which the legendary past has been moulded and coloured, so as to afford an explanation of the historical present, that it has grown into a canon of criticism, that a narrative relating to times

which left no written records of themselves, is suspicious, exactly in proportion as it offered a solution of those historical problems which interested curiosity of after-ages. Mr. Grote gives some special reasons for thinking whether the Dorian conquest of the Peloponnesus took place at once, or in the mode which the common story describes. Both Argos and at Corinth there were hills (the Temenion in the former, the Solygeus in the latter) close to the sea-shore, on which, according to tradition, the invading Dorians first established themselves; and this position seems to point to settlements made by sea, rather than to an army coming by a land march from the point at which they are supposed to have crossed into the Peloponnesus. However this may have been, it certainly appears that at the commencement of the really original period, or about 776 B. C., Argos, and not Sparta, was the dominant power in the Peloponnesus. The latter country Mr. Grote supposes not to have owed its Dorian population, like Argos, to a written invasion, but to a body of adventurers from the N.W., who, coming from Elis up the valley of the Alpheus, reached the head of Eurotas, and so descended upon Sparta by the only route which, from the disposition of the mountains, would be practicable; a similar party from the same quarter took possession of Stenoclerus; and one of these grew into the stately, stubborn and victorious Spartans; the other, into the short-lived, trampled and struggling Messenians. The common account represents Sparta as speedily making conquests which covered all Laconia at her feet, but the glimpses of real history which gain through the obscurity of these remote times shew her original position to have been extremely limited.

The enormous discrepancies in the ancient accounts of Lycurgus, which render his descent, his birth, his travels, his death, the course of his legislative proceedings and the century in which he lived uncertain, are generally known; and Mr. Grote leaves them as he finds them, wisely abstaining from endeavouring to settle, by gratuitous conjectures and arbitrary corrections, points which were doubtful in the age of Herodotus and Thucydides. But he has an important remark in reference to his institutions, intended as a caution to those who may have been led by Müller's Dorians to consider the Lyscurgean system as the type of Dorian principles, tendencies and sentiments, never they existed. So far is this from being the case, that the institutions of Sparta distinguished her as much from Argos, Corinth and Ithaca (all Dorian states), as from Athens and Thebes. No doubt a general analogy connected all the tribes of Dorian blood, distinguish them, in later times hostilely, from the Ionians; but the two circumstances which gave its peculiar character and effect to Spartan constitution, military discipline and rigorous private training, were peculiar to the system of Lycurgus. Various have been the opinions of writers as to the degree of originality which this system can claim. Grote represents it as only a revival of the usages of the heroic ages; and, as a perpetuation of those of the primitive Dorians. Both are to a certain extent in the right; the greatest innovator builds upon an existing foundation, and the Dorian institutions must have resembled those described in the Homeric poems, which is what we mean when we talk of the heroic times. If, however, we believe Herodotus (I. 65), he tells us that the Spartans had been nearly the worst governed

nation of all Græce before Lycurgus, but from his time enjoyed good laws and shot up and flourished, it is evident we must attribute to him some change which gave to their institutions, whether heroic or Dorian, an efficacy which they did not previously possess. His senate and agora did not differ much from the Homeric council of chiefs and popular assembly, except by the definiteness of their numbers and forms of proceeding. The ephors, whether instituted by him or at a later period, appear to have been designed to protect the people against the kings, whom they ultimately controlled, so as to render their authority, except in war, almost nominal. There is nothing in these institutions which could alone have raised Sparta to prosperity or preserved her so long from change. The true causes of her ascendancy and the permanence of her state must be found in the peculiarities of her education and the division of property. What relates to the former subject is well known—the weeding out of all the weaker plants from the nursery-bed of the state—the flogging at the shrine of the Orthian goddess—the black broth—the license to steal and the punishment for being detected—the public meal—the incessant military drill—the sacrifice of all domestic affections and personal independence to the exacted duties of the citizen. We pass them over, therefore, to notice Mr. Grote's views of the state of landed property created by the institutions of Lycurgus. To conceive how this began and how it was kept up is one of the most perplexing problems in Spartan history, and no one has probably been quite satisfied with the solution which, in default of a better, he has been compelled to adopt.

The statement on this subject commonly given in books is, that Lycurgus, finding a pernicious inequality of landed possessions prevailing, re-divided the whole Spartan district into 9000 equal lots, and the rest of Laconia into 30,000, each citizen having thus what would produce such an amount of the means of subsistence, that neither wealth nor pauperism should be known. This account is rendered suspicious by the circumstance, that in all historical times decided inequalities of property existed at Sparta. If this ground of doubt stood alone, it might be said that the tendency to accumulation was too strong to be controlled by law, and that the *rhetra* of Lycurgus, like the Servian and Solonian constitutions, had hardly been given when they began to be infringed. But a greater difficulty is, that we find no mention of such a measure in any of the authors who lived while the Spartan government existed; neither in Herodotus, Thucydides, Xenophon nor Aristotle. The force of a negative argument is not great, when applied to any one of these; but their unanimous silence amounts to a strong presumption of ignorance, especially as Aristotle (Pol. II. 4) expressly says that Phaleas of Chalcædon was the first who regulated property and recommended that the possessions of the citizens should be equal, adding the remark, that it was easy to do this on the first settlement of a country, but difficult afterwards. When Phaleas lived, as he is mentioned nowhere else, is uncertain, but long after Lycurgus, for he appears to have been not a lawgiver, but a speculative politician. Could Aristotle then have failed to mention the practical answer given by Lycurgus to the question, whether equality of possessions was feasible, if it had been the basis of his legislation? The statement which has hitherto occupied all our Grecian histories cannot be traced up higher

then to Plutarch; who, however, must have found it in some author of an older date, later than the time of Aristotle, yet earlier than that of Polybius. He (VI. 45) mentions equality of possessions as characteristic of Sparta, and wonders that the most learned historians among his predecessors should have overlooked this difference, which rendered all parallel between Crete and Lacedæmon absurd. Was it then a dream or a fiction of the author whom Plutarch and Polybius followed, that equality of landed property was an institution of Lycurgus? Mr. Grote has a most ingenious and, as far as we know, original theory to account for this belief. About the year B.C. 250, nearly a century later than Aristotle, the citizens of Sparta had become few in number, not more than 700, of whom 100 alone possessed most of the landed property; the ancient discipline had degenerated, and the ascendancy of the state in Greece was utterly lost. Such was the state of things when king Agis, a young enthusiastic patriot, conceived the design of recovering the ancient predominance of Sparta, by reviving the institutions of Lycurgus, on which their national glory was supposed to depend. He and his associates in the execution of this project endeavoured to reconstruct the old Sparta, by re-admitting the citizens who had been disfranchised by reason of their poverty, cancelling all debts, re-dividing the lands, and restoring the public mess and military training in all their strictness. He failed in his attempt. Cleomenes, his successor, however, succeeded, though foreign arms soon overthrew both him and his institutions. If we admit with Mr. Grote, that this state of feeling of Sparta gave rise to the historic fancy, adopted by Plutarch and Polybius, but unknown to Aristotle and his predecessors, of the original equality of landed property according to the law of Lycurgus, we shall have a curious proof that the *mythopæic* tendency belongs to other ages than the legendary. "The fancies, longings and indirect suggestions of the present, assumed the character of recollections out of the early, obscure and extinct historical past" (II. 529). If we cannot produce a case of an historical theory, gaining credit merely by its accordance with the wishes and feelings of men, exactly parallel to this, close analogies are not wanting. Sismondi, speaking of the constitutional history of France, observes, "Des hommes, non moins ingénieux qu'érudits ont, presque toujours en conscience, créé une antiquité qui s'accordât avec leurs desirs, pour invoquer ensuite les droits qu'elle avait fondés. Boulainvilliers, Dubos, Montesquieu, l'abbé de Mably ont été chercher dans l'ancienne monarchie des titres pour ce qu'ils regrettaient ou qu'ils voulaient établir."* Mr. Sharon Turner's vision of borough and county members in the Witenagemote, the claim of the inhabitants of Barnstaple to have sent burgesses to Parliament in virtue of a charter of Athelstan,† may serve as similar instances from English history. Modern historians have been aware of the improbability of Plutarch's account, and have endeavoured to soften it down into a correction of the abuses of accumulation of landed property. Mr. Grote, faithful to the view he has taken of legendary history, will admit no such compromises. If Plutarch be trustworthy, follow him and make the best you can of his statement; but do not pretend to follow him and yet begin by

* Hist. des Fr., Introd. p. vii., ed. de Bruxelles.

† Hallam, M.A., III. 46.

calling in question, that which is of its very essence, the absolute equality of the lots. For ourselves, we are glad to escape from the perplexities of the common story, and see no improbability in Mr. Grote's explanation of its origin.

It may be anticipated from Mr. Grote's known political opinions; that he shews himself no admirer of a system so exclusive and conservative as the Spartan. Dr. Arnold, we believe, was the first who pointed out its true character, and shewed that instead of being devised to promote *the greatest happiness of the greatest number*, it was intended to uphold the tyrannical predominance of a small minority, of a different race from the people at large, by the perfection of gymnastic training and military discipline. It is not to be denied that some heroic qualities were called forth by the Spartan education, and made conspicuous by that exaltation of the ruling race, to which the welfare of the community was sacrificed. Leonidas and his three hundred, when they died at Thermopylæ, "obedient to the commands of the Lacedæmonians," purchased for their country a glory which has long outlived their monument. This single instance of patriotic devotion has shed such a brilliancy around the Spartan character, that till lately no eye has been drawn to the dark shades of the picture,—the arrogance engendered by the consciousness of superiority, the cruelty by which it was preserved, the sacrifice of every thing that softens, refines and elevates mankind, to the hard, passive, mechanical excellencies of the well-drilled soldier. Müller, in his boundless admiration for his favourite Dorians, has endeavoured to varnish over again some spots from which the false colouring had been rubbed off, but Mr. Grote's more impartial hand has undone his work. Spartan legislation and discipline will henceforth stand in history more as a warning than as an example—an example of what an education conducted by the state may accomplish, when every influence is directed to impress on the youthful mind the principles and habits which the legislator desires—a warning of the consequences of endeavouring to perpetuate for centuries a character adapted only to a single age and place. Providence itself set a brand of reprobation on the Spartan institutions, as at variance with its own beneficent laws of social progress and comprehension. The numbers of the pampered oligarchy gradually and regularly dwindled away; their institutions were found unequal to the vicissitudes and emergencies of a prolonged political existence. The site of Sparta is not marked by a single remain of art, nor her place in history by a single service to humanity, beyond the part which she bore in repelling Asiatic barbarism from the shores of Greece.

The volumes which Mr. Grote has now published will probably be the least popular of the whole work. Much of them, we think, might have been more advantageously published as *Disquisitions on Grecian Legendary History*, and there is a good deal of repetition of the same arguments and statements respecting the nature of mythes and their relation to history, produced no doubt by the earnestness of Mr. Grote's convictions and his knowledge of the deep root which false opinions have struck among us. Few persons will be inclined to read some hundred pages, of which they are impressively warned not to believe a word. In his desire to avoid the common error of deducing special history from mythic legend, he resolutely *ignores* every thing

expecting the ante-hellenic inhabitants of Hellas. Now we think not the belief of the Hellenes, that their own country was once possessed through its whole extent by a people called Pelasgi,* attested historically by Herodotus and mythically by a multitude of traditions in which tribes are traced to a Pelasgus, deserves much more weight than he has given it, and that we can even fix on some characters by which this ante-hellenic people were distinguished from their successors. But when did a man contend zealously for a new and important principle without carrying it to an extreme? Mr. Grote's path will be much more smooth in his succeeding volumes, of which we are glad to see that the third, perhaps the fourth, may be expected in the ensuing winter. K.

DREAMS.

THE dreams of Pharaoh changed the history of the Jewish people; Sabaos withdrew from Egypt in obedience to a dream; Astyages exposed his grandson, and ultimately overturned his own empire, through terror of a dream. The dream of Xerxes decided the invasion of Greece, and remotely the fate of Persia; the dream of Calpurnia, in a less philosophical age, would have prevented the assassination of Cæsar. That a man should permit the incoherent suggestions of sleep to guide his actions, and even to set aside the combinations of sagacity, appears hardly consistent with the attribute of reason. Yet it has a natural cause. The mind often reproduces in dreams the results of the meditations of the day, and presents them with a scenic vividness which impresses them more strongly than mere meditation. This connection, however, is not perceived, when the laws which regulate our trains of thought are not been studied: it is because the dream springs up within the mind itself, that it carries more authority than the deductions of reason. Detached from all impressions of the world of sense, the mind is more fitted for receiving communications from the world of spirit, and the convictions thus stamped upon it appear to proceed from a divine hand. It is on the same principle that words casually spoken, or taken out of their real connection, have been supposed to carry a supernatural import, and the Gods to speak through the mouths of those whose faculties are suspended by a trance or a fit, or even impaired by fatuity. We are prone also to notice the exception, more than the rule, of our experience, and hence one remarkable coincidence between a supposed prognostic and the event procures credit for such a mode of judging of the future, which many failures cannot destroy.—Rev. John Kenrick's *Essay on Primæval History*, pp. 157, 158.

* When Mr. Grote says, II. 356, that there is no ascertained mention of a people called *Græci* in any author earlier than the Aristotelian treatise on meteorology, he has probably overlooked the following passage, quoted from Isæus by Joannes Lydus de Mensibus, p. 12, ed. Röther.

Κούρη δ' ἐν μεγάροισιν ἀγαυὸν Δευκαλίωνα
Πανδύρη Διὶ πατρὶ, θεῶν σημάτων πάντων
Μιχθεῖς ἐν φιλότῃ, τέκε Γραικὸν μενεχάμην.

his, though it does not assert, assumes the existence of a people called Γραικοί, how early we will not say, but surely before the time of Aristotle.

DOCTRINE OF DEVELOPMENT.*

CONSIDERING the simple and unsystematized form in which Christianity was taught by its great Author, and in which it was promulgated by his apostles, it was inevitable, in the exercise of human capacities and from the influence of human institutions, that the annunciation of divine truth would lead to certain conclusions, and the practice of Christian worship and instruction would take new forms. These conclusions, when legitimate, the logical result of the first simple axioms of the holy and gifted Master and his disciples, and these forms, from whatever source they were derived, when they were as consistent as our imperfect nature will allow with the truly spiritual character of Christian worship, are to be regarded as developments of the Christian religion. If they are perversions of the words and sense of the sacred Scriptures, the only authentic documents which we have of the history of our religion,—if they give to *forms* the vitality and efficacy of principles, and attach to ceremonies the importance which belongs alone to truth and sincerity, they are not developments, but corruptions, entirely and diametrically opposed to that sublime science which clearly lays down the fundamental principles, that they who “continue in my word are my (i. e. Christ’s) disciples,” (John viii. 31,) and they are the “true worshippers who worship the Father in spirit and in truth”—“for God is a Spirit, and they that worship him must worship him in spirit and in truth.” (John iv. 23, 24.)

Mr. John Henry Newman, fully aware that neither the Anglican Church, of which he was till recently a member, nor the Roman Catholic Church, of which he has become a proselyte, bear any but a faint resemblance to the Primitive Church, in which the spirit of Christ and his apostles ruled unawed and uninfluenced by “the powers that be,” has published “An Essay on the Development of Christian Doctrine.” The points which are most remarkable in this essay are his recantation in the prefixed “Advertisement,” his application of general principles of reasoning to defend all the doctrines and practices of the Roman Church, and his dissatisfaction with, and ultimate abandonment of, the English Church, of which he has for the greater part of his life been an able, learned, and no doubt conscientious member. He had in numerous publications described the Church of Rome in passages of which we will present a few to our readers. “If we are indeed to believe the professions of Rome, and make advances towards her, as of a sister or a mother Church, which in theory she is, we shall find too late that we are in the arms of a pitiless and unnatural relative, who will but triumph in the arts which have inveigled us within her reach.”—“No; dismissing the dreams which the romance of early Church history, and the high doctrines of Catholicism, will raise in the inexperienced mind, let us be sure that she is our enemy, and will do us a mischief when she can.”—“We must deal with her as we would with a friend who is visited by derangement; for in truth she is a Church beside herself; abounding in noble gifts and rightful titles, but unable to use them religiously; crafty, obstinate, wilful, malicious, cruel, unnatural, as

* An Essay on the Development of Christian Doctrine. By John Henry Newman. Second Edition. James Toovey, 192, Piccadilly.

nadmen are." He had called it, "a lost Church"—"the Papal apostacy."—"If she has apostatized, it was at the time of the Council of Trent: Then indeed it is to be feared the whole Roman communion bound itself, by a perpetual bond and covenant, to the cause of anti-christ."—"Their communion is infested with heresy; we are bound to treat it as a pestilence. They have established a lie in the place of God's truth, and, by their claim of immutability in doctrine, cannot undo the sin they have committed."—"In the corrupt Papal system we have the very cruelty, the craft and the ambition of the republic; its cruelty, in its unsparring sacrifice of the happiness and virtue of individuals to a phantom of public expediency, in its forced celibacy within, and its persecutions without; its crafts and its falsehoods, its deceitful deeds and lying wonders; and its grasping ambition, in the very structure of its policy, in its assumption of universal dominion: old Rome is still alive."—"She virtually substitutes an external rite for moral obedience, penance for penitence, confession for sorrow, profession for faith, the lips for the heart."—Mr. Newman with great *naïveté* tells us that "a friend"—whether in the said Church or out of it we cannot tell—writes to him, "One hopes one has heard the end of name-calling, when all at once you relapse into your Protestantism, and deal in what I take leave to call slang." Of all the passages against the Church of Rome, those quoted above and occurring in any of his writings, he says of himself—"Of course he now withdraws the arguments alluded to, as far as they reflect upon the Church of Rome, as well as the language in which they are conveyed."

We are sorry to see his defence of the perversion of honesty and ingenuity displayed in the memorable No. 90 of "The Tracts for the Times." He had stated, "In England the Church co-operates with the State in exacting subscription to the Thirty-nine Articles as a test, and that not only of the clergy, but also of the governing body in our Universities,—a test against Romanism." He adds, "Such a statement is quite consistent with a wish, on which he has before now acted, to correct popular misapprehensions both of the Roman Catholic doctrines, and of the meaning of the Thirty-nine Articles"—i. e. the "wish" was rather to the thought of attempting to shew that the Thirty-nine Articles were consistent with, and did not condemn, the Roman Catholic doctrines! It has been vulgarly remarked, that if a man declaim vehemently against a lady, he is almost sure to become her suitor. Is it by a reaction of a kindred nature that we are to account for Mr. Newman's change? Or is the English Church in its principles in such a position, that no man in her communion can consistently rest satisfied without going back to the Mother Church from which she has apostatized, certainly under circumstances in their origin truly disgraceful to the daughter who wears her robes, inhabits her dwellings and salaces, and inherits by usurpation her estates? God forbid that we should question the sincerity of Mr. Newman, or meddle with the motives that have led to what he calls his "conversion." If his own language exempt him from the charge of insincerity, of sinister purpose, we condemn him not. Of all he had written against Rome while a Church-of-England-man, he says—"If you ask me how an individual could venture, not simply to hold, but to publish, such views of a communion so ancient, so wide-spreading, so fruitful of saints, I

answer, that I said to myself, I am not speaking my own words; I am but following almost a *consensus* of the divines of my Church. They have ever used the strongest language against Rome, even the most able and learned of them. I wish to throw myself into their system. While I say what they say, I am safe. Such views, too, are necessary for our position. Yet I have reason to fear still, that such language is to be ascribed, in no small measure, to an impetuous temper, a hope of approving myself to persons I respect, and a wish to repel the charge of Romanism." Mr. Newman says, "his first act on his conversion was to offer his work (the essay) for revision to the proper authorities; but the offer was declined on the ground that it was written and partly printed before he was a Catholic, and that it would come before the reader in a more persuasive form, if he read it as the author wrote it." This was cunning policy; but was there not another ground for declining the sanction of the authority, viz., that it would have sanctioned the exercise of the right of private judgment in determining the propriety of rejecting or submitting to the judgment of the Church?

In the introduction to his work, the author says, "Christianity has been long enough in the world to justify us in dealing with it as a fact in the world's history. It has from the first an objective existence, and has thrown itself upon the great concourse of men. Its home is in the world; and to know what it is, we must seek it in the world, and hear the world's witness of it." But, happily for the seeker, the inspired promulgators of Christianity have left documents recording what Christianity teaches, what are its distinctive characteristics, what the objects it aims to secure. Though in the world, it is not of the world; and if the world say one thing of its doctrines and its practices, and the documents say another, no unanimity, no length of duration in the world's testimony, can outweigh the authority of the documents, by which the decision of the impartial seeker will be guided in determining what Christianity is. Mr. Newman acknowledges the difficulty of appealing to the world's testimony, and quotes the words of Chillingworth, "There are Popes against Popes, Councils against Councils, some Fathers against others, the same Fathers against themselves, a consent of Fathers of one age against a consent of Fathers of another age, the Church of one age against the Church of another age." In such a case, the least that can be said is, that none of them are faithful vouchers for the truth, none of them can be implicitly trusted; if we can find no surer guides, the search is hopeless and vain.

The celebrated rule of Vincentius is proposed as a guide in this perplexity—that Christianity is what has been held *always, every where, and by all*. Mr. N. acknowledges that "this rule contains a majestic truth, and offers an intelligible principle, and wears a reasonable air. Such is its promise; but its difficulty lies in applying it in particular cases. The rule is more serviceable in determining what is not, than what is Christianity." He is aware how much it will exclude, and is unwilling to estimate the full value of what will remain. Dissenters will thank him, a most competent authority, for saying, that "if there be not a shadow of reason for saying that the fathers held, and that it is a Catholic truth, that St. Peter or his successors were and are universal bishops, that they have the whole of Christendom for one diocese,—on the same understanding, the doctrine also of the apostolical

union in the episcopal order has not the faintest pretension of a Catholic truth." Mr. N. represents as an evidence to prove incompetency of the canon of Vincentius to decide what Christianity is, a fact which we should regard as one proof of its suitableness, that neither the ante-nicene fathers taught the doctrine of the dy, nor did the great Council held before that at Nicea admit the homoùsion, which at Nicea was adopted as the special symbol of orthodoxy against Arius. Bishop Bull allows that nearly all the ante-Catholics who preceded Arius have the appearance of being ignorant of the invisible and incomprehensible nature of the Son of God. Justin Martyr, answering the charge of Atheism brought against Christians, says, "But Him (God), and the Son who came from and taught us these things, and the host of the other good angels, his fellow him and are like him, and the prophetic Spirit, we worship and adore." Catholic writers justly quote this passage as sanctioning the *cultus* of angels. But in this an universal concurrence of early Church is not found. We may remark that *ἀσέβεια*, translated in the passage "*we worship*," is a word applied in the New Testament only to supreme worship, never to the worship of the Son; so the Catholics cannot well make their distinction of *deitas* and *latritia* in this quotation from Justin to defend their practice. Of the necessary result of the fair application of the rule of Vincentius for ascertaining what Christianity is, we shall speak hereafter.

The essay of Mr. Newman is, as he states, "directed towards a solution of the difficulty—which lies in the way of using the testimony of most natural informants concerning the doctrine and worship of Christianity, viz. the history of eighteen hundred years." For this purpose he adopts what he calls "the theory of developments." "When a great enunciation, whether true or false, about human nature, or about good, or government, or duty, or religion, is carried forward through the public throng and draws attention, then it is not only passively received in this or that form into the minds of men, but it becomes a principle within them, leading them to an ever new contemplation of itself, an acting upon it, and a propagation of it."—"New lights are brought to bear upon the original idea, aspects will multiply, judgments will accumulate."—"This process is called the development of an idea, being the germination, the growth and perfection of the living, that is, influential truth or apparent truth, in the minds of men during a sufficient period. And it has this necessary characteristic, that, since its province is the busy scene of human life, it does not develop at all, except either by destroying, or modifying and purifying with itself, existing modes of thinking and acting."

Now it is remarkable that this very process of inquiry into development was undertaken in a masterly, though too hasty, manner by Dr. Priestley, in his "History of the Corruptions of Christianity." And it is the inexplicable process of human minds in pursuing such inquiries, that while Mr. Newman discovers in the Roman Catholic Church a true development of Christian doctrine, morals and worship, Dr. Priestley, going over much of the same ground in his research, finds development a tissue of corruptions, more and more perverting the true truth from which, misunderstood, the authors of these corruptions first started, or more probably to which they subsequently appealed.

to confirm the notions which former associations had instilled into their minds. Of the analogy of physical growth and material corruption, Mr. Newman avails himself, we think unguardedly and illogically, to represent the development or corruption of ideas as they are contemplated by successive generations of minds. Dr. Priestley dealt little with figures, and confined himself to plain facts, and could never regard the doctrine of the Trinity, like the fledged bird, derived from the doctrine of the Divine unity (so clearly taught in the Bible), as the egg or rudimental form. Mr. Newman says, "The Catholic doctrine of the holy Trinity has ever been accused by heretics of interfering with that of the Divine unity, out of which it grew, and even believers will at first sight consider that it tends to obscure it. But Petavius says, 'I will affirm, what perhaps will surprise the reader, that this distinction of persons, which in regard to *proprieties* is in reality most great, is so far from disparaging the unity and simplicity of God, that this very real distinction especially avails to the doctrine that God is one and most simple.'" This assertion does surprise us. It was probably in the eye of Dr. P. Smith with approbation when he advanced the sentiment in his work on the Person of Christ, that there may be a sense in which *unity is an imperfection in the Deity*.

Notwithstanding the severe tests of a true development which Mr. Newman proposes, his list of true developments comprehends all the doctrines and all the practices of the Catholic Church. The supreme authority of the canon of Scripture he recognizes, but sets up an authority for the interpretation of Scripture in the infallibility of the Church, with its infallible Papal Head or chief Bishop. Profoundly learned in all that appertains to the history of the English Church, he considers its pretensions to be a Catholic Church unfounded; and if his reasoning accord with his premises, we need no surer proof that those premises are false or inappropriate, to enable us to settle the great question, what Christianity really is. Occasionally he refers to the scriptural authorities by which a doctrine has sprung up from the efforts of some powerful mind, or the circumstances of some Christian converts, but the references are of such an unsatisfactory character as to suggest the idea that the doctrine was formed independent of the Bible, and then the book ransacked for a passage to back the doctrine. The following is a fair sample of the scriptural authority which seems to satisfy Mr. N.—"all the definitions or received instructions of the early and medieval Church rest upon definite, even though sometimes obscure, sentences of Scripture. Thus purgatory may appeal to the 'saving by fire,' and 'entering through much tribulation into the kingdom of God:' the communication of the merits of the saints, to our 'receiving a prophet's reward' for 'receiving a prophet in the name of a prophet,' and 'a righteous man's reward' for 'receiving a righteous man in the name of a righteous man:' the real presence, to 'this is my body:' absolution, to 'whosoever sins ye remit, they are remitted:' extreme unction, to 'anointing him with oil in the name of the Lord:' voluntary poverty, to 'sell all that thou hast:' obedience, to 'he was in subjection to his parents:' the honour paid to creatures, animate or inanimate, to '*laudate Dominum in sanctis ejus*,' and '*adorate scabellum pedum ejus*:' and so of the rest."—With Scripture itself, when it expressly forbids what Papal authority enjoins and sanctions, Mr. N. deals very much as he

leant with the Thirty-nine Articles of his former Church; for example, take this passage:—"It is maintained that the veneration paid to images in the Catholic Church directly contradicts the command of Scripture. It may be reasonably questioned, then, whether the commandment which stands second in our Decalogue, on which the prohibition of images is chiefly grounded, was intended for more than temporary observance in the letter. So far it is certain, that none could surpass the Jews in its literal observance, yet this did not save them from the punishments attached to the violation of it. If this be so, the literal observance is not its true and evangelical import." The evangelical import of any precept in the Mosaic economy can but be learnt by the comment made upon it by Christ, if such comment exist; but the remarks of Mr. Newman teach, that forbidding to make images or pictures is no literal prohibition of statues or painting.

While it appears to us that his mind is strangely warped in all matters that appertain to the cause to which his piety and sincerity have induced him to attach himself; and while we think that the most able writer in "the Tracts" had no other honest course but to join that Church which he had in all its peculiar features eulogized; and while we regret that so much ability and sound learning should be devoted to a cause, at the probable success of which calm reason stands aghast, and attachment to civil and religious liberty with horror revolts; yet we are fully aware that in his adopted Church there is much that is venerable, interesting, useful and ornamental that hoary time has gathered and consecrated, conducive to piety and subservient to the advance of the arts, and thus to the elevation and refinement of human tastes, perfectly compatible with the majestic simplicity of Christian worship, and not at variance with the unalterable, eternal nature of Christian truth. That this religion, infinitely benevolent in its tendency, rigid and inflexible in its requisitions, adapted to mix with every form of social and political life, to dwell in and control the rudest and the most polished and enlightened minds, must in such combinations undergo developments, numerous in their forms, various in their intellectual character, and not destructive of its grand design to elevate and regenerate the human race, is in the nature of the case highly probable, as an historical fact is indisputably confirmed. That in this process of ages innumerable errors and extravagances will be broached and have their day of longer or shorter duration, and that in due time "the word of God, quick and powerful, and sharper than a two-edged word," will sweep them, one after another, away, past experience so fully convinces us, that the perpetually-recurring cycle of human follies cannot make us doubt. In the vast laboratory of mind and conscience, in the alembic of the treasured records of primitive revealed truth, and not in the official infallibility of any one of our feeble race, has Divine Providence furnished a guarantee that all which is divine, mercifully imparted to frail mortality, shall survive, and that not one tittle of God's word shall ever pass away.

It is clear from the whole train of Mr. Newman's reasoning, though he repeatedly disclaims the inference, that all developments are the exercise of private judgment; at first, of individual minds, and, according to their mental influence and the social position of the innovator or expositor, leading other minds to a willing concurrence. These

developments are therefore strictly human, having nothing of divine sanction or authority, and being matters fairly open to the discussion, the approbation or rejection of the most pious and conscientious. So regarded, we perfectly approve the theory of development, and concur in Mr. Newman's statement, that one cause of the corruption in religion is the refusal to follow the course of doctrine as it moves on, and an obstinacy in the notions of the past,—“as we see conspicuously in the history of the chosen race.” In how great a degree his own conduct is now serving the cause of corruption, we will not inquire; for we have two objects which, before we close this notice of his work, we wish to accomplish, and these will fully occupy the remaining space which we can reasonably occupy. The first is, to apply the rule of Vincentius, that “*Christianity is what has been held ALWAYS, EVERY WHERE, AND BY ALL.*” We think our author's unreasonable fears induced him to say, that “the rule is more serviceable in determining what is not, than what is Christianity.” Great difficulty attends the application of a principle which ranges over the religious history of eighteen centuries and asks the opinions of them all. But we think the inquiry may be made so as to elicit the truth, and present a far more sublime and comprehensive idea of the true Catholic Church of Christ than either the Roman Catholic or the Protestant, in their narrow and circumvented attachment, can be willing or even able to admit.

Always, then, every where, and by all, the doctrine of One God, our Supreme Object of worship, has been recognized, has been professed. Mr. Newman's authority on this point is satisfactory. “As God is one, so the impression which He gives us of himself is one; it is not a thing of parts; it is not a system; nor is it any thing imperfect and needing a counterpart. It is the vision of an object. When we pray, we pray not to an assemblage of notions or to a creed, but to One individual Being. This being the case, all our attempts to delineate our impression of Him go to bring out one idea, not two or three or four; not a philosophy, but an individual idea in its separate aspects.”

Always, every where, and by all, human responsibility, a moral Providence, a righteous retribution, judgment to come, and judgment continually abroad in the earth, have been the faith of Christians. That faith alone can save, that substitution can make up for the absence of personal exertion, that rites and ceremonies can obviate the evil effects of a wicked life, or that a death-bed repentance can alter the judgment of our earthly course, are tenets that have never more than partially prevailed. The universal Church knows them not, or does not join her unanimous voice in expressing and approving them.

Always, every where, and by all, it has been maintained that sincere attachment to truth and equity are indispensable marks of the Christian character; that what we know to be true, what we believe, we are bound to avow, regardless of consequences, looking only to the final approbation of our God.

As *universally* has it been taught that we have authentic documents containing an account of our religion as it was inculcated by its divine Author, as it was promulgated and enforced by his apostles; and that these documents are the final appeal in all cases of disputed opinions. Even the greatest sticklers for Tradition and for the authority of Popes

and Councils profess to regard these as entitled to implicit reverence, because they are the most faithful and infallible interpreters of the word of God. But by such an opinion we are not bound, for it lacks the requisite concurrence of the universal Church of Christ.

Always, every where, and by all, Jesus is acknowledged to be the Christ, the Messiah, the Son of Man, the Son of God. He is revered for his works and for his word; he is loved, devoutly loved, for his disinterestedness, his benevolence, his personal sacrifices, and his unconquerable love to mankind. His example is regarded as the perfect model for human conduct, and a faultless exemplification of the principles of piety and morality which he taught.

Always, every where, and by all, an after-life is expected: happiness for the good, righteous punishment for the evil, are anticipated; and a preparation through life for that eternal state is regarded as the paramount duty of the Christian course. In innumerable facts and principles, the result of those already stated, a concurrence as perfect and universal has prevailed, and does prevail, and will prevail, till time and man shall be no more. This, then, is Christianity. Error does not destroy it. Decrees of Popes, decisions of ecumenical Councils, Protestant creeds and disputes, fanatical extravagances or philosophical speculations, do not confound it. It lives in the universal mind, in the universal heart of the universal Church. Paganism on the one hand, and Scepticism on the other, are alone its natural and bitter foes; and in the true spirit of its Master, where it is felt, it yearns to bless them in patient efforts to convert them.

The next object which we wish to illustrate briefly is the application of the principle of a true development. Mr. Newman has more than once or twice alluded to our Lord's conduct as affording instances of developments, and has justly remarked, "Our Lord found his people precisians in their obedience to the letter; he condemned them for not being led on to its spirit, i. e. to its developments."—"The whole Bible is written on the principle of developments. As the revelation proceeds, it is ever new, yet ever old. The same test of development is suggested in our Lord's words on the Mount, 'Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfil.' He does not reverse, but perfect, what has gone before." Mr. N. adds this illustration after his own fashion: "Thus with respect to the evangelical view of the rite of sacrifice; first, the rite is enjoined by Moses; next, Samuel says, 'To obey is better than sacrifice;' then Hosea, 'I will have mercy and not sacrifice;' Isaiah, 'Incense is an abomination unto me;' then Malachi, describing the times of the gospel, speaks of the 'peace-offering' of wheat-flour" (he had spoken before, by the bye, of their offering "polluted bread" and maimed, defective animals); "and our Lord completes the development when he speaks of worshiping 'in spirit and in truth.' If there is any thing yet to explain, it will be found in the usage of the Christian Church immediately afterwards, which shews that sacrifice was not removed, but truth and spirit added." But if sacrifice were brought into honour by the Christian Church, after the repeated declarations of their inutility, of their offensiveness to the Most High, when regarded as a substitute for better things, after the description of acceptable worship by our Lord, and after his prediction of the destruction of the temple and the

altar, on which sacrifice was prescribed to be offered, then the Church reversed the process of development, and introduced a corruption which has no support but in the figurative language of the New Testament incorrectly understood and applied. The plain development of the doctrine of sacrifice is the conversion of the *practice* of it into the simple exercise of those dispositions of love, gratitude, penitence and humble dependence, which it externally expressed, and the ceasing to use the language except in a figurative sense. A like instance respecting divine honours paid to the second and third persons of the Holy Trinity, is quoted from Butler:—"In what external manner this inward worship is to be expressed, is a matter of pure revealed command; but the worship, the internal worship itself, to the Son and Holy Ghost, is no further matter of pure revealed command than as the relations they stand in to us are matter of pure revelation; for the relations being known, the obligations to such internal worship are obligations of reason, arising out of those relations themselves." This development of worship leads Mr. N. to complete the process in these words:—"There is a development of doctrine into worship: in like manner the doctrine of the beatification of the saints has been developed into their *cultus*; of the *Σεβόρας* or Mother of God, into *hyperdulia*; and of the real presence, into the adoration of the Host." In like manner, indeed, this process has gone on; but it is a process of development only in the same manner in which "the three black crows" are a development of "something as black as a crow." There is "addition" to the words, the sense, the objects, presented in the Scriptures; but, in what is added, there is perversion and manifest corruption of the original idea of the true object of worship exhibited from the beginning to the close of the canons of Jewish rites and Christian duties and privileges.

The real developments which religion, as taught by Christ and his apostles, will experience, and which it is evidently designed should take place in the progress of its vital influence, are first and foremost of a moral nature, carrying out the spirit of the system into the wide range of human obligations. Thus slavery existed in the time of Christ: to hold slaves is not condemned by him nor by his apostles: * Paul advises the *called*, being a slave, not to care for it: yet Christianity cannot triumph till slavery is abolished; and though no precept enjoins, the spirit of our religion develops itself legitimately, naturally and most convincingly, into an utter abhorrence of slavery as a great curse and crime. War is in almost every case hostile to the spirit of Christianity, and most especially so in all wars professedly undertaken in its behalf: yet it has required ages to bring this iniquitous inconsistency to light, and it is a disgrace to Christendom that principles of political economy have accomplished more in this respect than the principles of the gospel, though it is a proof that all true science will harmonize in its moral effects with the benign tendency of that wisdom which is from above. The true position and influence of woman, in all the highest and most amiable objects which ought to engross the care of man, has grown out of a development of what is consistent with the station woman holds in fervent attachment to the Founder of our faith; and all that is mer-

* Perhaps ἀνδραποδιστῆς, 1 Tim. i. 10, is the single exception to the truth of this statement.

etary and purely selfish, and at variance with the equal rights of mankind, in her treatment, is fast subsiding under the expanding influence of the spirit of Christ. The value and importance of human life, as Christianity develops in its all-embracing efficacy, will be more and more regarded, till the iniquity of legal capital punishments will press upon the executive, as it is constantly forcing itself upon the consideration of our legislative government; and the anomaly of punishing crimes by depriving the criminal of life, will be substituted by the corrective discipline which tempers judgment with mercy, and then dismisses the penitent so to sin no more.

It is in these and other kindred, noble influences that our divine religion, spite of the maxims, the policy, the scepticism of an unbelieving world, will develop itself, deigning to receive aid from the progress of mind and of all social institutions, which owe much of their advance to its indirect operation. Had not a mystic contemplation of what he calls "the romance of early Church history" misled so learned and so amiable a man, Mr. Newman himself could have ably traced these moral developments, and would not have sought them in the gradual growth of the doctrine of the Trinity, in the triumph of orthodoxy in the adoption of *Sacerdos*; as the name of Mary, the mother of Jesus, in the efficacy of penance, the merits of fasting and celibacy, and the virtues of holy water. The sanctity of relics, the real presence in the Eucharist, the supremacy of one man over the minds and consciences of all other men, the apostolic descent of the clergy and bishops, baptismal regeneration in infancy, and the benefit of extreme unction in death, would in a less secluded and Christian life have been regarded by him as "the romance of religion," originating in the superstitions of imagination, and in the perversion of all that is most sacred and affecting and useful; and he would have delighted the thoughtful world with a picture of the developing power of religion to make of all who embraced it, "a chosen generation, a royal priesthood, a holy nation, a peculiar people, to shew forth the praises of Him who hath called them out of darkness into marvellous light." (1 Pet. ii. 9.)

In the next place, developments of a strictly intellectual character will perpetually be made to the credit of our religion, in perfect accordance with its original character, and conducive to the better understanding of its doctrines. To this end, the progress of learning, in the just estimate of the value of Manuscript authorities, in the more critical knowledge of the learned languages, in the better understanding of the true principles of interpretation, and, with these advantages, the unfettered exercise of inquiry, free alike from civil restraint and from superstitious terrors, will contribute; and while in their apparent destructive agency a host of errors and follies will be swept away, a true conservative policy will be demonstrated in the result, which will be to preserve intact, to place in clearer light, and to invest with more practical power, all that is Christianity, viz., that which has been received ALWAYS, EVERY WHERE, AND BY ALL.

In the spread of Christianity to different countries, and in the varying tastes and habits of the people who successively embraced it, developments would take place and have been adopted in forms of worship and in modes of church government. Jews adhered to Jewish rites, even after they became Christian converts. Heathens transferred some

of their rites and festivals to Christian usage. At first, the heart-stirring truths of the gospel were sufficient excitement, with no appliances to interest the assembled believers in the pure worship in which the engaged, assembling in a room, or in the open air, or, in times of persecution, in caverns and secret retreats, for their united service. As the religion spread and became a common blessing, temples were converted into churches, and exciting forms, adding embellishment and attractions of ceremony to order, were introduced into the services. A regular and educated ministry was supported, exclusively set apart to minister in holy things. Singing became an object of great attention. The most natural and inspiring part of devotion has had the aid of the most consummate skill and science, and the compositions for the Church by foreign masters, and by the school of old English Church-music composers, have in many of their strains surpassing beauty and pathos. Where these accessions became too prominent, where form usurped the place of piety deep and fervent, and the service became almost exclusively a gratification of the taste instead of a moving of the affections and an appeal to the conscience and the understanding, *there the means adopted to interest the people were corruptions, and not legitimate developments of the resources of devotion.* But much that has been formerly used, might, especially with regard to music, be adopted with great advantage amongst Dissenters, now we have no reason to dread that any refinements in this most pleasing exercise will prove any leaning towards a system that in its accumulated Jewish and Heathenish observances, its proud hierarchy and its profane assumptions, has been the most awful perversion of the pure simplicity of Christian worship, as in its erroneous doctrines it has been the grossest misrepresentation of Christian truth. All that is adopted in the various modes of conducting religious services should be regarded as means to an end. If it preserve order and decorum, favour the exercise of the best affections, tend to enlighten the mind and raise and gratify a pure taste,—if it make our services attractive, never forgetting the solemn purpose for which as Christians we assemble together, time and the progress of society furnish us with means which may be laudably adopted to deepen and strengthen the interest in truths and feelings of religion, when familiarity has too commonly the tendency, combined with the influence of mere worldly cares and pleasures, to create an unhappy and withering indifference. We can in our mind's eye behold a service rich in all that is subservient to the highest moral and intellectual purposes, adapted equally to attract, and fill the eager mind of rich and poor in its holy, sublime and solemn and affecting exercises. But prejudices must die; zeal for God's house must revive and glow and an earnestness now rarely felt must pervade the Christian community, before our visions become realities, and absence from such service shall be bewailed as amongst the greatest calamities of such a life. But we must conclude; and in conclusion express our deep regret that a work containing so much profound thought, fraught with so much recondite learning, evincing such sincere piety and earnestness, should be the melancholy advertisement of its author's secession from the Protestant to the Catholic Church; and of his approval of all that is distinctive of the Papal faith and worship, as an illustration of true development of the Christian religion.

H. H. P.

PRESIDENT EVERETT.*

WHEN the name of EDWARD EVERETT—so he is addressed by the Governor of the commonwealth of Massachusetts—shall be left to history, it will adorn a tale and point a moral very different from those which are attached to Dionysius, first tyrant and then pedagogue. Yet there is a sort of analogy in the history of these men. We incur no risk in speaking of Mr. President Everett as if his career were run; that is, we do not fear that he will put our eulogy to shame, though we trust he has still a number of years in store to serve his generation and do honour to his country. He is about fifty-four years of age. He was born at Boston, and received his education at the neighbouring College of Harvard, over which he now presides. There he acquired great distinction among his fellow-students for variety of learning and attainments, and a powerful and attractive eloquence. The son of a clergyman, he first devoted himself to the pastoral office, and became on leaving college the minister of a Unitarian church at Boston. He devoted himself so earnestly to the study of Christianity, that when a very young man he wrote a work on its Evidences which competent judges have praised both for its learning and polemical ability. After he had exercised the pastoral office a few years, he was enabled by the liberality of his congregation to make a visit of several years to Europe, where he completed his education, engrafting the philology of Germany on the scholarship which his parent university afforded him. On his return to America, however, he accepted the office of Professor at Harvard College, and in a few years exchanged the schools of the university for the forum of public life. He was already acknowledged to be among the first men of his country, and was elected to represent his state in the House of Representatives at Washington. This post he filled several years, and became a leading member of the Whig or Conservative party, which for a time was enabled to arrest the downward steps of the government in its course of iniquity. Now, unhappily, the success of the Democratic party has given a fatal triumph to *annexation*, inflicting on the whole United States a disgrace which *repudiation* and *slavery* had cast only on particular states. After serving his country as a representative in Congress, he was elected to the highest executive office, and became Governor of the State of Massachusetts, an office which in most of the American commonwealths is unusual. At length the temporary prevalence of moderate principles enabled him to occupy the important office of Minister at the Court of our Queen, and he received from President Harrison the appointment of Minister in the year 1840. This post he filled till last year. We do not affect to have any acquaintance with him in his diplomatic character. This only we do know, that he represented the United States with a dignity not conferred on it by his slavery-defending predecessor, Mr. Stevenson. Mr. Everett's literary reputation had followed him to his country, and on all public occasions (the Scientific Associations or instance) his talents as a public speaker were universally recognized; and when, at Oxford, the conferring of the honorary degree of

* Addresses at the Inauguration of the Hon. Edward Everett, LL.D., as President of the University at Cambridge, Thursday, April 30, 1846. Boston.

D. C. L. upon him was opposed in vain by a few ultra-bigots of the pre-Popery party school; on the pretence of his heresy; the opponents were anxious to make it known that the opposition was free from all personal hostility: in fact, this invidious proceeding was known to be an act of ill-will towards the Vice-Chancellor. Finally, on his return to America last year, he received, by an unanimous vote of the electing body, the nomination of President of the University at Cambridge. The formal proceedings and addresses accompanying his inauguration are recorded in this little pamphlet. Thus a republican body has performed an act of gratifying homage to the supremacy of science and literature, which no other state could so well have done. We here see the ex-supreme magistrate of a state deems it no degradation to assume the government of a high-school or university. He becomes a *peitogogus*, in the etymological sense of the word, after being as much of a tyrant as a free republican state can tolerate; but, with all this, as unlike the Sicilian as one man well can be to another.

Of the several papers which are here collected, the Inaugural Address of the President alone is entitled to attention, and that chiefly on account of the indication it supplies of the station which Universities hold in the United States. Our readers are aware that this is considerably the oldest, and is the most distinguished of their Universities; and it retains its pre-eminence in spite of the efforts made by the Orthodox to bring it into public disfavour on account of the Unitarianism of its most eminent members. This fact, however, is not alluded to on the present occasion. The President briefly adverts to the history of the University, which, like the English Universities, was established originally for the purpose of conferring an academical education, that is, classical, mathematical and philosophical knowledge, preparatory to professional studies. It was not till after the revolutionary war that the Medical, Theological and Law schools were established; and now the President suggests that the time is come when a considerable expansion may be given to their system by establishing a Philosophical faculty which should cultivate letters and science beyond the usual limits of an academical course, and at the same time organize a school of practical science for the arts of life. This was among the advantages expected from the London University, but the expectation has not yet been fully realized. In Harvard College, the President insinuates that the student is taken over more ground in a short time than he is able thoroughly to explore.

The President maintains that it is the "culture of the faculties" which forms the one great object of education,—premising that "if the laws of our present compound nature impose any limits on the progress of the mind in the present sphere of existence—a proposition much more easy to take for granted than to establish by conclusive arguments—we have abundant reason to conclude, from all we know of its nature, that it is designed and adapted to a higher state of being, where it will enter unshackled on a career of improvement absolutely without measure. Now it is the object of University education to carry on this great work,—already commenced at the fire-side and at school,—of forming and developing by wise discipline the various mental powers; not merely to teach the meaning of a few thousand words in the ancient and modern languages, or to impart a critical acquaintance with their

not alone to afford a knowledge of the elementary truths of the facts by which they are illustrated,—nor of the spirit of ingenious men on the philosophy of the mind; but in a lectured and earnest study of these and other branches, to train the degree of method, promptness and vigour, the faculties they are pursued.”

ing to the popular opinion which ascribes “the decline, and on of philosophy during a thousand years to the false logic pted in Greece; and cultivated with superstitious rigour in the ges,” he reminds his hearers that the system to which such s ascribed was that of the tutor of Alexander, and adds a sug- which, from such a man, will not be unheeded, however obscure n.—“I am disposed to think that the intellectual phenomena rk ages are to be ascribed to remoter causes than the influence ologic; that they belong to some secular fluctuation of the an of human fortune, to be referred, perhaps, to laws beyond of our powers of observation.”

resident then compares the classical and mathematical studies nfluence on the formation of mind, and while his personal on for the studies connected with language, in which his own ace lies, is not concealed, he adds, “It must be admitted minently accurate practical mind is hardly to be formed with- ematical training.” Alluding to the somewhat exaggerated at has been given to Indian eloquence by American writers,

“We are apt to confound conditions and relations from which rials of poetry may be drawn, with the power to produce and But with the largest admission of the authenticity of the s of poetry and eloquence attributed to uncivilized tribes, the between them and the Oration for the Crown or Paradise ot less than that which exists between a well-contrived wig- the Parthenon or Westminster Abbey.”

last object of a liberal education,” meaning thereby its s- ject, he declares to be moral education, on which he adds a nat, however specially applicable to America, cannot be inap- o Europe:

understanding, in every department of speculative or practical ge, has advanced of late years with a vigour and success beyond world has witnessed at any other period; but I cannot sup- ainful impression that this intellectual improvement has not und is not exerting, its natural influence in purifying the moral of the age. I cannot subdue the feeling that our modern lom, with all its professions and in all its communications, is nto a practical heathenism, which needs a great work—I had aid, a new dispensation—of reform, scarcely less than the paganisms of Greece and Rome. Christians as we are, we in America and in Europe, in the city and the field, on the and in the senate—and must I not add, in the academy and sh?—some gods as bad as those of the Pantheon. In indivi- national earnestness, in true moral heroism, and in enlightened ty unalloyed by mysticism, the age in which we live is making, the progress; but rather, perhaps, with all its splendid attain- science and art, is plunging deeper into the sordid worship of

the least erected spirit that fell
From heaven, &c."

Of the impediments in the way of combining religious with academic instruction, the President entertains a full sense. "I am not unaware of the difficulty which attends the performance of this duty, in consequence of the differences of doctrinal opinion which prevail in the community. It is felt more or less throughout Christendom. It forms at this moment the subject of the most violent controversies in France, and constitutes the greatest impediment to the progress of popular education in England. In a country like ours, where there is no religious establishment, and consequently where no one communion has a right to claim any preference for its doctrines, the difficulty alluded to exists rather in theory than in the practical administration of a plan of education by earnest men, bent not on making proselytes to their own doctrinal views, but upon inculcating a sincere reverence for religion." This thought he expands, and we presume that on such an occasion the President's good taste would not permit him to expatiate on a theme on which the great body of his hearers would not sympathize with him. We infer, therefore, that in America at least the Unitarian may adopt a solemn tone of religious expression in the presence of the Orthodox without exposing himself to their scorn. From the carrying out a scheme of *unsectarian* religious instruction and worship, (a term less equivocal than *catholic*, which is now become fraudulently fashionable,) the President draws the conditional inference—"An influence over the minds of men would begin to prevail, under which, by the Divine blessing, our nature, refreshed and purified, would start up with a truth and vigour of moral action, as far beyond the existing standard of manners and principles, as this is in many respects beyond the standard of heathen antiquity."

An eloquent appeal to the students, exhorting them to give their hearts to the duties and studies of the place, as the "all-sufficient means" of attaining the common object, terminates this Address, from which we will venture to copy the concluding words, trusting that the man and the occasion will be our sufficient warrant with our readers:

"When the all-pervading loveliness of nature, as it is even now budding and bursting around us, has profoundly touched the soul; when a pure and refined taste has learned to pay an innocent homage to the sweet idols of art; when the perception of intellectual beauty has been acquired, and has become distinct and real, like that of material form, proportion and grace, till it affords a tranquil pleasure, which no indulgence can satiate; when, above all, the delights of sense and taste and intellect, sweeter than the voice of eloquence or music, the loveliness of virtue, the august beauty of spiritual excellence, has revealed itself to the youthful heart;—then indeed it matters little what else is given or taken away. This is the life-giving principle, the vital spark, caught from no mortal altar, kindled by that

'SPIRIT that doth prefer

Before all temples the upright heart and pure,'

and warming into energy the whole intellectual and moral nature."

H. C. R.

AL SKETCH OF THE TRINITARIAN CONTROVERSY FROM CESSION OF WILLIAM III. TO THE PASSING OF THE TEST ACT.

No. VIII.

er of our history now requires that we should notice, among
s; the last two in the *Third Collection of Unitarian Tracts*,
ich were printed before the end of the year 1695, and the
er of these, which is the seventh in the volume, is entitled,
and of the Fathers concerning the Doctrine of the Trinity,
Dr. G. Bull's "Defence of the Nicene Faith." Part I.
n this was written, Dr. Bull's *Defensio Fidei Nicene* had
hed about ten years; and during that time it had remained
y answer. This was doubtless owing to the circumstance
; written in Latin, which would necessarily limit its circu-
confine the perusal of it to the learned few. It seems
ave been better known among the continental divines than
r own country. But the Doctor published another work,
s language, A. D. 1694, entitled *Judicium Ecclesie Catho-
rimorum Seculorum de Necessitate credendi quod Dominus
s Christus sit Verus Deus*; and as the attention of the
orld was at that time particularly excited by the contro-
ven Dr. Sherlock and Dr. South, this became better known;
uently obtained a larger number of readers than the more
work, containing a Defence of the Nicene Faith.

icium Ecclesie Catholica may be regarded as supplementary
ensio Fidei Nicene, and was indeed so considered by the
self; for as the latter was written in defence of the doctrine
a the Nicene Creed, so the former was expressly designed
ation of the anathema attached to that Creed.*

had been reading the 34th Chapter of the 4th Book of
s *Institutiones Theologicae*, (Sect. 2), where that writer treats
ssity of believing the manner of the divine filiation of Jesus
puts the question, "Whether the fifth (and highest) manner
being the Son of God be necessary to be known and be-
l whether they who deny the same are to be excommu-
l anathematized?" He says, that he wrote down some
s upon this subject for his own private use, or rather sketched
of a reply to the arguments, by which that learned man, in
' his *Institutiones* above mentioned, had endeavoured to
the article concerning the divine generation of the Son of
aviour, from God the Father before the ages, was by no
; in the primitive churches, to be one, the belief of which
ry to salvation; and, therefore, that these churches culti-
ship with those persons who not only denied this article,
d and taught that Christ was a mere man, who did not
the Blessed Mary. At the request of some friends, as he

ithema was as follows. "Those who say 'there was a time when
' was not,' or 'before he was born he was not,' or 'he was made
' which are not,' or 'he is of another substance or essence;' and
aintain that the Son of God is either created, or convertible, or
these the Catholic and Apostolic Church denounces and anathe-

informs the reader, he was prevailed upon to fill up the outline which he had drawn, so as to produce what appeared to him a clear refutation of the opinion of Episcopius, from the testimonies of the primitive fathers, and from ecclesiastical history.

But in publishing this work, he professes to have had a particular view to the numerous writings which had been put forth by the Unitarians of those times, whom he describes as "nefarious men, who have endeavoured with all their might to destroy and overturn the principal doctrine of our faith, on which Christianity hinges, some of them impudently defending the Arian, and others the Samosatensis blasphemy."* He comforts himself, however, with the reflection, that these writings have been answered by some of his pious and learned countrymen; † but laments that a class of men have sprung up, in the mean time, who, in the capacity of mediators, have attempted to reconcile and unite the Catholic Church with heretics, parties which, as he says, are as widely separated from each other as God and Belial. ‡

From the above choice expressions, one is almost tempted to think that Dr. Bull wrote in Latin, because he could indulge the more easily in the language of vituperation, and employ epithets which would scarcely have been tolerated in his mother-tongue. We cannot wonder, therefore, that the author of *The Judgment of the Fathers concerning the Doctrine of the Trinity*, which was written principally in opposition to his first and largest work on the Nicene Faith, should treat him with less ceremony and less respect, than his position and eminent attainments might otherwise have demanded.

"It remains only," says the writer alluded to, in the conclusion of a reply extending over 78 quarto pages, "that I inform the reader, who hath not seen Dr. Bull's books, why I have answer'd so indifferently, and without any particular deference to the merit of his learning and abilities: for it cannot be denied, that this gentleman is a dextrous sophister; or that he has read the principal Fathers with a more than ordinary application, diligence and observation. Dr. Bull has written two books, his *Defence of the Nicene Faith*, and *Judgment of the Catholic Church*, designedly and directly against the Unitarians, whether they be Arians or Socinians. In the first of these he attacks more particularly Chr. Sandius, a very learned Arian; and the author of *Irenicum Irenicorum*, who was D. Zwicker, M. D., a Socinian. Dr. Zwicker is complimented by Dr. Bull with such flowers as these; *Bipedum ineptissimus*, the greatest fop in nature: *Omnium odio, qui veritatem et candorem amant, dignus*; deserving of the hatred of all lovers of truth and sincerity. Of Sandius he saith, *Ille hath ship-*

* Prodiere in Anglia nostra, intra paucos abhinc annos, Scripta non pauca hominum nefariorum, qui dogma fidei nostræ *corruptarum*, in quo certè Christianismi cardo vertitur, — labefactare atque evertere omni ope admissi sunt; eorum aliis Arianam, aliis verò Samosatensianam blasphemiam impudenter propugnantibus. — *Premunitio ad Lectorem*.

† His tamen — editis ex adverso Scriptis, occurrerunt Viri quidam à Nostratibus pii atque eruditi, qui eo certè nomine à bonis omnibus gratiam ac laudem meruerunt. — *Ibid*.

‡ Inter hæc verò emersere nonnulli, qui se Mediatores scilicet, pacisque sequestros in hac controversia interponere, partesque inter se longè disjunctissimas, maximeque diversas, Ecclesiam nempe Catholicam atque Hæreticos, hoc est Christum et Belial, conciliare et conjungere aggressi sunt. — *Ibid*.

And his conscience, as well as his faith; a trifler, a mere (empty) under; he adds at p. 331, *He hath only transcribed the author of m. Irenicorum*; and in one place, he prays for Sandius as one is mad. This, and such as this, is Dr. Bull's constant language towards these two very learned men: nor doth he ever reply to a without pretending an absolute and incontestable victory, and ling some most unworthy scorn or other upon them by occasion of supposed advantage. He never calls the Arians by any other than *Arianism*, the mad Arians; and Socinianism is always to him the *Atheistical heresy*; I do not remember that he ever calls doctrine by a better name. In short, he hath expressed such a violence, and hath so notoriously and infamously broken the cartel honour and civility that was thought to be agreed and establish'd between persons of excellent learning or great abilities, when they put to be engaged in contrary sides, that no respect or tenderness be shown to him by any Unitarian. His barbarities and immanities towards a person so little deserving such usage, and so much to Mr. Bull in all regards, as Sandius was; and his arrogance and (hare-brain'd) contempt of all Unitarians, whether ancient modern: I say, his temerity and extravagance in this kind, is so excessive, or rather is so outrageous, that he hath left to himself no room of right or claim to the very least degree of humanity or good manners towards him."

The author of *The Judgment of the Fathers*, in noticing the design in which Dr. Bull wrote his *Defensio Fidei Nicenæ*, exposes a very common fallacy, which runs through it, and vitiates all its reasonings. Doctor professes to shew, "that the *approved* Fathers and Teachers of the Church, who flourished before the Council of Nice, from every age of the apostles, *unanimously* taught the self-same thing, though perhaps sometimes in other words, and with a different theology,) as the Nicene Fathers have determined, concerning the unity of the Son, against Arius and other heretics."* From these words the reader may see, at once, what he has to expect from Dr. Bull. "The *approved* Fathers and Teachers of the Church" being, in Dr. Bull's estimation, those, and those only, who favour the doctrine embodied in the Nicene Creed, none but such as are agreeable to this rine are allowed to be "*approved* Fathers and Teachers;" and among these, Dr. Bull boasts that the most perfect *unanimity* prevails! let us hear what the author of *The Judgment of the Fathers* has say of this boasted *unanimity* of Dr. Bull's "*Patres ac Doctores lesse probati*."

Taking care, as he does, to limit himself to the *approved* Doctors Fathers; who is so dull (does Mr. Bull think?) as not to understand, that no Father or Doctor shall be allowed this (new and rare) of *Doctor probatus*, *approved Doctor*, if Mr. Bull and he cannot ord about the Nicene faith? What if an Arian or Socinian should

Scilicet hic operis, et incepti nostri scopus, hoc institutum est, ut clare adamus, quod de Filii Divinitate contra Arium aliosque hæreticos stant Patres Nicæni, idem reipsa (quanquam aliis fortasse nonnumquam ia, aliòque loquendi modò), docuisse Patres ac Doctores Ecclesiæ probatos num omnes, qui ante tempora Synodi Nicænæ, ab ipsa usque Apostolorum e floruerunt.—*Def. Fid. Nic. Proæm.* p. 5, § 9.

make the like (impertinent) proposal, even to show that all the ~~approved~~ Doctors and Fathers before the Nicene Council did agree with Arius or Socinus; would it not be laugh'd at? For would not the reader reply immediately, that this (insidious) word *approved* makes his attempt to be of no use at all; because he will be sure *not to approve* any Doctor or Father who is not of the party of Socinus or Arius! Therefore, if Dr. Bull would have spoke to the purpose, he should have said simply, that *all* the Ante-nicene Fathers or Doctors were of the same mind with the Doctors and Fathers in the Nicene Council, in the question of our Saviour's divinity: this had come up to the famous *κρίσις*, or rule of orthodoxy and truth, suggested first by Vincentius, and approved by all parties,—*quod ab omnibus, quod abiqua, id demum Catholicum est*; i. e. that which *all* the ancient Doctors have taught, and in *all* places, is Catholic and fundamental. But Mr. Bull durst not pretend to *all* the Doctors and Fathers before the Nicene Council; but only to certain *approved* Fathers and Writers among them, about 20 among upwards of 200. The reason is evident; he foresaw, that we should presently mind him of Theodotion, Symmachus, Paulus, Patriarch of Antioch, Theodotus of Byzantium, Apollinides, Hermophilus, Lucianus; the authors of the Apostolical Constitutions and of the Recognitions; of Melito, Bishop of Sardis, who published a book with this title, *περὶ κτίσεως καὶ γένεως Χριστοῦ*, of the Creation and Birth of Christ: not to mention here the Nazarees and Ebionites, who inhabited Judea, Galilee, Moab, the most part of Syria, and a great part of Arabia; or the Mineans, who had their synagogues or churches (says St. Jerom, *Epist. ad August.*) over all Asia; or the 15 first bishops of Jerusalem. * * * Of the whole Unitarian party in general, it is noted in Eusebius, that they were learned in Logick, Natural Philosophy, Geometry, Physick, and the other liberal sciences; and 'tis there (ridiculously) imputed to them as a fault, that they excelled in secular learning; and (much more ridiculously) that they were great criticks, and extremely curious in procuring correct copies of the Bible. *Euseb.* l. 5, c. 28. * * * Furthermore, Dr. Bull appeals here to the *approved* Doctors and Fathers; but it appears that he would have it thought, that besides the 20 Fathers (or thereabouts) whom he has cited, those Fathers also whose works are (so unhappily) lost, were no less orthodox (as 'tis called) in this question about our Saviour's divinity. But the criticks who have written sincerely and impartially about the Fathers, are of opinion, that whereas there are now lost about 200, for (some) 20 Ante-nicene Writers and Fathers who have been preserved, we are to impute this loss to the errors contained in their books; more plainly, to their too manifest agreement with the Arian and Minean (now called the Socinian) heresies."

About the same time with *The Judgment of the Fathers concerning the Doctrine of the Trinity*, appeared three treatises in Latin, bearing the following titles. (1.) *Ante-Nicenisimus, sive Testimonia Patrum, qui scripserunt ante Concilium Nicaenum, unde colligi potest Sententia Ecclesiae Catholicae, quoad Articulum de Trinitate.* (2.) *Brevis Responsio ad Domini D. Georgii Bulli Defensionem Synodi Nicenae, in qua praecipua Capita Defensionis refutantur.* (3.) *Vera et Antiqua Fides de Divinitate Christi asserta, contra D. D. G. Bulli Judicium Ecclesiam, &c.,*

or *Anonymous*. These were printed together, so as to form a small volume of 184 pages, under the general title, *Tractatus Tres*, &c. In the first of them, as the title imports, we are presented with a list of testimonies from the Fathers who wrote before the Nicene Council; and the author undertakes to collect from these testimonies the sense of the Catholic Church respecting the Trinity during the first three centuries. It bears the imprint, "Cosmopoli, Anno 1694." The second contains a short answer to Dr. Bull's *Defensio Synodi Nicene*, and a refutation of the principal heads of that work. It was printed in 1695; but the title-page does not state by whom, or where. Both these profess to have been the productions of Gilbert Clerke, being announced as such in the general title-page. The former, entitled *Ante-Nicenus*, contains internal evidence of having been composed without any particular reference to either of Dr. Bull's works. It seems rather to have been the result of an independent perusal of the early Christian writers, with a view to satisfy the author's own mind as to the nature of the testimony which they give on the great controverted questions of those times, irrespective either of Dr. Bull on the one hand, or of Zwicker and Sandius on the other. When it was written, the author had no copy of the works of Clemens Alexandrinus at hand; and what he says respecting the testimony of that Father is said from memory, and contained within the short compass of ten lines (p. 16). But at the beginning of the *Brevis Responsio*, he gives the substance of Clement's testimony at considerable length, by way of supplement to the *Ante-Nicenus*; and then informs his readers, that when he had made this addition to his former treatise, he procured a copy of Dr. Bull's *Defensio Fidei Nicene*, and read it carefully through. It appears that he had been called to account, by a friend, for writing on the subject of the Ante-Nicene faith, and taking no notice of what that confessedly great man had before written on the same subject. The reason which he assigns for this apparent neglect is, that Dr. Bull, in the 4th Section of his *Defensio Fidei Nicene*, which treats of the subordination of the Son to the Father, had conceded the main point in dispute. He says, however, that on receiving the above admonition from his friend, he read over that author attentively, and saw no reason to expunge a single line of the *Ante-Nicenus*, although he acknowledges that Dr. Bull's acquaintance with the writings of the Fathers is greatly superior to his own, and that he has perused them with attention and discrimination. "I say nothing," he observes, "of his intercourse with learned men, and of his access to an infinite store of books, since he lives, as I hear, not far from Oxford. But, however, as regards the principal Fathers, whose testimonies I have cited, I have no doubt but I am able to defend what I have written; for the power of truth is very great. With regard to the suspected Fathers, and those petty writers whose testimonies are derived from the works of later authors, I should not consider it worth my while to examine them, even if I were surrounded with books: but if any one else chooses to do so, I have no objection."* He then proceeds with his answer to Dr. Bull, into the par-

* Præterea doctorum virorum sodalium, et infinitorum Librorum cornucopiam, siquidem vivit (ut audio) propè Oxonium. Verum enimverò quod ad sæcipuos Patres attinet, quorum Testimonia ego citavi, nullus dubito quin ego
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ticulars of which our limits will not permit us to enter. It may be mentioned, however, that, after Bishop Bull's death, there was found among his Lordship's papers a discourse, containing "some animadversions on a treatise of Mr. Gilbert Clerke, entituled *Ante-Nicenisimus*, so far as the said author pretends to answer Dr. George Bull's *Defence of the Nicene Faith*;" and that this is the 4th Discourse accompanying the Bishop's Posthumous Sermons.

Mr. Gilbert Clerke either did not live to see, or did not long survive, the publication of his two treatises; for the author of a Unitarian tract, published in 1698 (4to), and entitled, *The Grounds and Occasions of the Controversy concerning the Unity of God*, mentions his name, in conjunction with several others, who had defended the Unitarian cause in England, and says, "he was author of two of those Tracts call'd *Tractatus Tres*."*

The third treatise in the volume professes to contain an assertion of the true and ancient faith concerning the Divinity of Christ, in opposition to Dr. Bull's *Judicium Ecclesie Catholicae*. It is short, but ably written; and the author's name is unknown. The editor, who took great pains to learn by whom it was composed, declares that his efforts to ascertain this point proved unsuccessful;† but that its author was no ordinary proficient in Ecclesiastical literature, the treatise itself sufficiently testifies. Some have regarded it as the production of the learned and accomplished Samuel Crellius, of whose pen it is not unworthy; and others have attributed not only this, but the other two treatises to him. The latter was the opinion of Bock, who says, "the diversity of style affords ground for suspecting, that the authors of these three treatises were different persons, yet one and the same Samuel Crellius is the writer of them;"‡ and he adds, "the editor, who prefixed the first general title, was mistaken in thinking that Clerke was the author"§ Walchius observes, that "the second of these treatises is attributed in the title to Gilbert Clerke, whom some think also to have been the author of the first; but others persuade themselves that Samuel Crellius wrote all three."|| Vogt, on the other hand, seems to think, that Gilbert Clerke was the author of all three treatises. He gives only the title of the first, but mentions the number of pages in the whole volume, and says "this very scarce

defendere valeam, quod scripsi, est enim veritatis vis maxima. Quod ad suspectos Patres attinet et minutulos illos, quorum Testimonia ex posteriorum scriptorum Libris desumpta sunt, non operæ pretium ducere, eos examinare vel in maximâ librorum copiâ; si quis autem alius velit, per me licet.—*Brevi Responsio*, p. 78.

* "Mr. Gilbert Clerk was Fellow of Sidney College in Cambridge, which place he was oblig'd to leave for conscience sake: after that, he liv'd long at Stamford, well known and esteem'd by Dr. Cumberland, the Reverend Bishop of Peterborough, who us'd to speak of him by the name of *Honest Gilbert*."—*The Grounds and Occasions*, &c., p. 17.

† Editor ad Lectorem, p. 140.

‡ Frid. Sam. Bock, *Historia Antitrinitariorum*, Tom. I. P. i. p. 173.

§ Ibid.

|| Io. Georgii Walchii, *Bibliotheca Theologica Selecta, Litterariis Adnotationibus instructa*, Tom. I. pp. 970, 971.

work consists of three treatises."*. His copy seems to have wanted the general title-page.

After all, it is not improbable that the Editor has done right, in claiming the first and second as the productions of Gilbert Clerke, to whom they are also attributed by Bull, Nelson,† and the author of *The Grounds and Occasions of the Controversy concerning the Unity of God*.‡ They were certainly both written by one and the same person, whoever that person may have been;§ and the third and last treatise in the volume was as certainly written by a different person. The difference of style has been admitted by Bock; but there is, in addition to this, peculiarity of orthography in the third treatise, which renders the supposition that it came from the same pen as the two preceding ones, the very last degree improbable. The author of the *Ante-Nicæanismus*, and of the *Brevis Responsio*, always writes "quis," "qualis," "quantus," &c., in the usual way; and the editor does the same. But the author of the third treatise invariably omits the *u* after *q*, and writes "antiqua," "siquidem," "antiquitatis," "haudquam," "atque."

One of the latest of the controversial publications of the year 1695, the last, indeed, of that year, which we shall notice, as well as the last in the *Third Collection of Unitarian Tracts*, is entitled, *A Discourse concerning the Nominal and Real Trinitarians*. Its object is to shew, that there is a broad and clear line of separation between these two classes of Trinitarian believers; that the Nominalists, who are properly the Church, since they form the large majority of its members, are, in truth, neither more nor less than Unitarians in disguise; and that the Realists, who constitute a very small minority, must be content to be set down as believers in three distinct Gods. He endeavours to establish the claim of the Nominalists to be considered the true Church, by shewing, *first*, that their doctrine was recognized, in the most ample manner and the most express terms, by the General Council assembled at the Lateran in 1215; and, *secondly*, that Divinity Professors, and all writers, whether of controversy or systems, have uniformly followed the doctrine so recognized. He next assigns the reason why the Nominalists are so called, and points out the substantial agreement of their doctrine with that of the Unitarians, although disguised by the use of a number of obsolete terms and phrases. He then explains, in a separate section, the doctrines of the ancient Nominalists, or the Noëtians and Sabellians; and, after a brief recapitulation, proceeds, in the five following sections, to substantiate the charge of Tritheism against the Realists. In the concluding section, he makes it his object to shew, that the doctrine of the Unitarians is essentially the same as that of the Nominalists; only that the Unitarians express themselves in plainer and more intelligible terms, and to the point in a more direct and straightforward manner. His capitulation respecting the Nominalist scheme is as follows.

* Johan. Vogt, *Catalogus Historico-Criticus Librorum Rariorum, jam Curiis recognitus*, &c., Hamb. 1747, pp. 35, 36.

† Nelson's *Life of Bishop Bull*, 2nd Ed., pp. 490, 501.

‡ P. 17.

§ *Brevis Responsio*, p. 69.

"These at length are the divisions of the Nominals. They all agree, that the three persons of God are not subsisting persons; they are not so many distinct lives, understandings, wills, or energies, which (together with a particular substance) make a subsisting person, and if they are more than one, they make so many physical real or subsisting persons: no, they are persons in a quite different sense from that vulgar acceptance of the word *persons*. They are either *three attributes* of God; Goodness, Wisdom and Power. Or *three external acts*; Creation, Redemption and Sanctification. Or two *internal acts* of the *subsisting person* of the Father; that is to say, the Father, *understanding*, and *willing* himself and his own perfections. Or *three internal relations*; that is, three relations of God to himself; namely, the divine substance or Godhead, considered as unbegotten, begotten and proceeding. Or *three names* of God, ascribed to him by the Holy Scriptures, because he is *the Father* of all things, by creation; and because he did inhabit and operate (after an extraordinary and miraculous manner) in the person of the man Christ Jesus, who was verily *the Son of God* by his wonderful manner of conception; and (last of all) because he effecteth all things (more especially our sanctification) by his *Spirit*, which is to say, his energy or power."

In conclusion he says, with reference to such terms as *Trinity*, *Incarnation*, and *Hypostatical Union*,—"But I must do the Church this right, to confess, that most of her greatest men, particularly the first Reformers, have published to all the world their hearty desire, that all these terms of the Realists were abolished, and all were obliged to use the Scripture-language and words only; which would heal all our breaches, and perfectly restore our peace, not only in this, but in (almost) all other questions and strifes. Let us hear, of so many as might be alleged, Dr. M. Luther and Mr. J. Calvin.—M. Luther complains, 'The word *Trinity* sounds oddly: it were better to call Almighty God, *God*, than *Trinity*.' Postil. major. Dominic.—Mr. Calvin is yet less pleased with these kind of terms; he says, 'I like not this prayer, *O Holy, Blessed and Glorious Trinity*. It savours of barbarity;—the word *Trinity* is barbarous, insipid, profane, an human invention, grounded on no testimony of God's word, the Popish God, unknown to the Prophets and Apostles.' *Admon. 1, ad Polon.*"

Manchester.

R. W.

LUTHER.

EVEN if Luther's writings were less fraught with the traces of a vigorous intellect than they are, there are two achievements of his, the like of which were never performed except where there was great genius. First, such was his mastery over his native language, that, under his plastic hand and all-subduing energy, it ceased to be a rugged and barbarous dialect, almost unfit for the purposes of literature, for which, indeed, he might be said to have created it. Secondly, he achieved, almost single-handed, the translation of the whole Scriptures; and (whatever the faults which necessarily arose from the defective scholarship of the age) with such idiomatic strength and racy energy, that his version has ever been the object of universal veneration, and is unapproachable by any which has since appeared.—*Edinburgh Review*, Vol. LXXXIII. pp. 106, 107.

CORRESPONDENCE.

THE SACRED NUMBER THREE.

SIR,

WILL you allow me to make a few observations in the *Christian Reformer*, in addition to the able criticism (May, 1846) on the very learned work entitled *Historical and Artistic Illustrations of the Trinity*." The critic says, p. 282, "The object of the Illustrations is stated by the author to be, to trace the Trinity from its origin in the misty philosophies of the East, to the idolatrous eruptions into which it ran in the debased Christianity of the middle ages," and which he appears to have done with great historical research; and, *as far as he goes*, in a very satisfactory manner. But I do not find that he has attempted to trace the origin of the universality of the opinion of the sacred and mysterious character attributed to the number Three by almost all the nations of antiquity, but has left the Trinitarians in possession of their favourite theory, that it is a proof of a very ancient and general prevalence of their orthodox notions.

Another and much more rational origin has, I think, been detected, by a no less great and good man of our own times than the late Jacob Bryant, the author of the "*Analysis of Ancient Mythology*," of whom it was truly said in his introductory Memoir of his life and pursuits prefixed to that great work, that "in point of classical erudition he was perhaps without an equal in the world, and his studies were uniformly directed to the investigation of truth."

His opinion was, that this universal reverence had no reference to the Trinity, but to the three sons of Noah, the progenitors of the post-diluvian races, to whom he traced all the ancient dynasties and genealogies of the world. In the 108th page of the third vol. of this work (I quote from the 2d edition, London, 1807), he says, "As all mankind proceeded from the three families of which the patriarch (Noah) was the head, we find the circumstance continually alluded to by the ancient mythologists, and the three persons who first constituted those families were looked upon as deities and kings;" and in the following page, 109, he observes, "I am sensible that some very learned persons have thought that they had discovered an allusion to a mysterious truth of another nature in the Triad of Plato and his followers. But if we collate what these writers have added by way of explanation, we shall, I believe, find they had no idea of any such mystery, and that the whole of what they have said is a refinement upon an ancient piece of history."

It is enough for my present purpose to confine myself to these short extracts from this great work, giving in the result of the author's conclusions a much more probable solution of the problem before us than has been yet given by the host of Trinitarians, neither of whom possessed one half of Mr. Bryant's learning and diligent investigation.

I am the more anxious to give publicity to the opinions of an author, not perhaps so much read now as he was in my younger days, as I do not recollect ever to have met with his view of this subject in any work of a strictly polemical description. It is the more valuable to us, as coming from so distinguished a member of the Church of England, and may not perhaps be thought unworthy of a place amongst "the Concessions of Trinitarians," in my future edition of Mr. Wilson's very able and useful work.

Taunton.

R. L.

THE LATE MR. WINTERBOTHAM'S ACCOUNT OF UNITARIANS.

SIR,

As many instances of violent attacks on Unitarians are recorded from time to time, it is pleasing to see a milder and more candid spirit in Trinitarians of late years manifested in several instances towards those whom they still think

err in their opinions about the Trinity. I beg leave to call the attention of your readers to the Christian temper in which Unitarians are referred to by the late Rev. W. Winterbotham in his *History of America*, written when imprisoned in Newgate for what were considered his political errors, and whose sufferings the late Theophilus Lindsey contributed much to alleviate. See *Christian Reformer* for 1839, p. 375.

Evesham, June 22, 1846.

T. DAVIS.

"The Unitarians, or, as they are denominated, though not with strict propriety, Socinians, are far from being numerous in the United States; they have, however, received considerable additions of late from different parts of Great Britain. The generous attachment of this body of Christians to the cause of civil and religious liberty, has marked them out as objects of the dread and vengeance of the British Government; every manœuvre has been tried and every influence exerted to sink them in the esteem of their countrymen, the consequence of which has been that many of them have found it necessary to seek a residence in a country more congenial with their sentiments and views of the rights of mankind, and where they can enjoy their religious principles without political degradation. Among the characters that are an ornament to this class of Christians, and whom the ungrateful and unrelenting hand of Persecution has driven to the hospitable shores of the United States, the names of *Priestley, Russell* and *Cooper* deserve particular notice; the former of these characters has long been celebrated as a philosopher and the avowed champion of the Unitarian faith. In both these situations, however we may differ from him in opinion, his candour, zeal and perseverance entitle him to our admiration; but as the FRIEND of MANKIND, he claims more than admiration—HE COMMANDS OUR ESTEEM. The direction of his philosophical pursuits to the benefit of his fellow-creatures—the warmth and ability with which he has espoused and defended the cause of civil and religious liberty—the patience, fortitude and resignation with which he has endured the most cruel and unjust persecutions—the discovery of the most amiable disposition to those who differed with him and even persecuted him,—will endear his memory to posterity, and awaken the utmost abhorrence and indignation at that spirit of bigotry and party rage which forced him from his country and friends, and obliged him, at an advanced period of life, to seek an asylum across the Atlantic. America will, however, value what Britain despised, and will no doubt reward him for all his past sufferings; his name will live in the affection of succeeding ages, while those of his persecutors will be consigned to the infamy they merit."—*Historical, &c., View of the American United States*, by W. Winterbotham, Vol. I. p. 377.

ON THE DEATH OF AN INFANT.

"Of such is the kingdom of heaven."

THE child, whose winning presence, for a time,
 Consoled in smiles her tender parents' breast,
 Is hence translated to a happier clime,
 To flourish in the regions of the blest.
 There shall they find her, O transporting sight!
 From death releas'd to life and love, on high;
 Fair as the morning-star, whose virgin light
 Sheds, at the dawn, new radiance from the sky.
 When at the tomb in which a brother slept,
 His sisters mourn'd, in tears, his dead repose;
 Touch'd with divine compassion, "Jesus wept;"
 Then from the grave reclaim'd, his friend arose.

Plymouth.

W. E.

CRITICAL NOTICES.

*addressed to Relatives and Friends, chiefly in reply to Arguments in
t of the Doctrine of the Trinity.* By Mary S. B. Dana, Author of
Southern and Northern Harps," &c. 8vo. Pp. 318. Boston—
e and Co.; London—Chapman.

DANA is the daughter of a highly respectable orthodox clergyman in
ed States. Before the publication of these Letters, she was favourably
sively known in her own country as the author of the poems men-
the title of the present volume. Hence her conversion appears to
ted no small sensation among her numerous friends, and to have given
to endless reasonings, remonstrances and warnings, all directed to the
of turning her from her new faith. It is her object, in these Letters,
to the "numerous communications" she thus received:

as impossible for me," she says in her Introduction "to answer *indivi-*
the letters I received; and even if I could have done so, there were
er persons *saying*, substantially, the very same things, and who could
been reached by mere individual replies to my various letters. The
I shall make from these communications will, I think, abundantly
at I have been, in a manner, *compelled* to speak in my own defence, and
e of those who, through me, and in consequence of my present position,
n extensively and unjustly assailed. And may I not hope, that I may
mental in doing something to promote the interests of liberal and
ed Christianity, or, at least, to soften the rigour of that judgment
is been so freely passed upon a conscientious and respectable body of
us?"

ound reasoning and knowledge of her subject displayed in these
as well as the mild and temperate spirit which animates them, are
ly calculated to promote both these results among her readers.

Dana was brought up in a Calvinistic creed. But, habituated to it, as
was, from her childhood upwards, she was yet far from happy with
describes the state of her mind on this subject in the following words
, doubtless, which are applicable to the thoughts and feelings of mul-
till within the influence of Calvin's theology:

n my mind began to act for itself, I often felt perplexed about some of
rines of Calvinism. My friends can bear me witness how, especially,
inistic ideas of election and reprobation distressed and puzzled me at
periods of my life. The speculative portions of my faith were essen-
posed to my tastes and feelings. . . . A want of harmony between my
I what, I am sure, were the *best* feelings of my heart, has always been
of undefined uneasiness; so that, in order to enjoy my religion, which,
pressure of exceedingly severe domestic afflictions, was necessary for
ng to the harmonious, practical and true, and managed to keep out of
se doctrines in which I could never fully acquiesce."—P. 112.

Dana's intelligent and clear mind was, at length, however, enabled to
herself from the creed thus so repugnant to her. And heartily does she
her emancipation. In her first Letter, addressed to her parents, she

now, when I sit down seriously to compare the system of doctrines
ich I have so long been fettered, with those under the influence of
y freed spirit now joyfully springs to meet its benevolent Creator, I
ut exclaim, 'Thanks be to God who hath given me the victory through
Jesus Christ!' My mind is disenthralled, disenchanted, awakened as
ath-like stupor—all mists are cleared away—and this feeling of light,
and liberty, arises from a delightful consciousness that I have learned
he Scriptures a rational and simple interpretation, and that, on the
ortant of all subjects, I have learned to think for myself."—P. 8.

That she has, indeed, learned to think for herself, these Letters abundantly testify, as well as that she is eminently able to defend her position from all the attacks of her Calvinistic friends. Her book is not, however, a systematic exposition or defence of the Unitarian doctrine. That was not what she aimed to make it. But it is something better, and more interesting. It is a record of the actual experience (though only incidentally revealed to us) of a superior mind in a period of religious doubt and anxiety. It is an example of conscientious search after truth, and fearless avowal of it when attained, in the face of many difficulties and discouragements. The work is interesting also in another point of view. It shews us the actual light in which a conversion to Unitarianism is regarded by the stricter orthodox. The horror felt towards Mrs. Dana's new faith, the complacency towards their own, are remarkable enough. But perhaps the strangest of all is the unconscious assumption of infallibility which appears in some of the extracts from letters to herself which Mrs. Dana quotes and replies to. She has to remonstrate with one correspondent in the following manner :

"I used to boast of living in a free country ; but as long as we have sects who vote all who differ from them out of the pale of Christianity, our country is not free. That I have some cause for this remark, you certainly must acknowledge. You have more than once numbered me with the adherents of 'Anti-christ;' you have called my case 'a hopeless one;' you have more than insinuated that, unless I return to my former faith, and your present one, I shall be 'left to perish;' you have classed me among those upon whom, as you assert, there is a fearful 'woe' denounced; you have placed me among 'Deists' and 'Infidels;' . . . and, finally, you have numbered me among those 'silly women' who are 'easily led captive.'"—Pp. 190, 191.

Another correspondent writes to her thus :

"I fully believe that in renouncing the supreme divinity of the Lord Jesus, you renounce the whole system of salvation by grace, through faith in Him as the atoning sacrifice for sin; and that, dying in your present belief, your soul must be lost; while you profess to think that you have found 'a glorious platform' on which sincere Christians of every denomination can meet, and exchange the right-hand of fellowship."—P. 249.

The same correspondent, with most exemplary assurance of the correctness of his own judgment, declares that Christ is either God, or a blasphemer! "It seems plain to me that Christ is God, or—with reverence let me write it—a blasphemer." (P. 260.) "With reverence," indeed! Such language as this is truly shocking; but there is more to the same effect in the volume, and no one, we imagine, who has any knowledge of modern works on the Trinitarian controversy will be surprised that such sentiments as these should be expressed by an orthodox writer.

As the consequence of her bold confession of a misrepresented and unpopular faith, Mrs. Dana had to experience a loneliness of spirit and a want of sympathy from her old friends and companions, which to such a nature as hers must have been truly hard to bear. She thus gently complains of the infliction of this undeserved punishment upon her :

"It is no insignificant part of the cross which I now have to bear, that I am in a great measure excluded from the Christian sympathies of my nearest and dearest relatives and friends. It is hard to carry about with me the continual consciousness that they regard me as having placed between myself and them an impassable barrier; and that, according to their way of thinking, there can be between us, on the most momentous of all subjects, no fellowship or communion. Thus, while my heart is gushing with Christian love and sympathy, and longing to mingle with the hearts of those I love and venerate, its tide is often rudely checked, and turned back again to find a channel in the already overflowing heart from whence it came. This is not imagination. It is sober, mournful truth. I have been told over and over again by my friends, that, on religious subjects, there can be no sympathy between us, that I have created a wide gulf of separation between myself and them."—P. 198.

There are few who have undergone the same change as Mrs. Dana, who are not had to experience more or less of the same ungrateful portion. And so it must and will be, so long as sects set up their own definitions and glosses as the standard of Christian truth, and exclude all who will not assent to them from the pale of Christian fellowship.

We have already said that, as an exposition of the Scripture passages relating to the Trinitarian controversy, these Letters are by no means complete; and, indeed, to many of the interpretations which they do give, we could not assent. But yet we are assured that the style, temper and contents of the volume are such as to make it well worthy of the attention of all who may be experiencing any thing of the same mental process through which its author has so recently gone. It contains much interesting matter in the Appendix, and in quotations from different writers, American and English; thus abundantly attesting that Mrs. Dana has been no careless, unpainstaking, hasty inquirer in her search after a Christian faith more in harmony with "the best feelings of her heart" than her Calvinistic creed of former years—a fact which may afford some assurance to herself and her alarmed friends that the faith she has adopted is, at any rate, one that will be a comfort and stay to her for the future, and one that must be, to her at least, a true and saving faith.

Griselda, a Dramatic Poem. Translated from the German of Friedrich Halm, by Q. E. D. 16mo. Pp. 139. Smith, Elder and Co.

FROM the earliest times, the highest truths have been conveyed through the medium of fiction. We all form some ideal, surpassing our experience. The poet not only endows his hero with noble and exalted qualities, but places him in those circumstances which shall most promote their development. He soars above the mere conventionalisms of society, and beholds what nature has made most beautiful. Chaucer has presented us, in his Clerk's tale, with a picture of devoted affection, which was long deemed perfect; but his *Grisilde*, though her love coincides with the apostle's description,—that it seeketh not its own, thinketh no evil, suffereth long and is kind, and beareth and believeth all things,—is too idolatrous, and is rather the loyal attachment of a slave than the affection of a help-mate. She seems to consider herself the servant of her lord, wearing his livery, and bound to submit to his caprices, without striving to lead him in a better way. When her children are cruelly snatched from her, she speaks as if they were not hers, but his; and—although we see that it is by an intense effort—she is as cheerful as ever. With the marquis we have no sympathy; and it requires the charm which the poet throws over the whole piece, to reconcile us to a history which, looking on it with modern eyes, appears so unnatural.

The idea of Halm's *Griselda* is evidently taken from the old legend; but his conception is far superior to the original. We are introduced to the Court of our British king Arthur, where Percival, the hero, is presented before us, commanding respect for his power and valour, but self-willed and haughty, tired of repose, and longing for some conflict to excite a mind for which the fiction of wife and child does not suffice. He provokes by his rudeness the queen, who is astonished at hearing that the haughty chieftain has married a soldier's child; and, irritated by the praise he lavishes on his wife, to the disparagement of all the ladies of the Court, she promises to kneel before *Griselda*, if she will, with the sweet affection which Percival ascribes to her, consent to give up her child, and to leave his castle in disgrace, to avert from him the (pretended) fatal displeasure of the king; and, after all, to shelter him, at the risk of her own life, from Arthur's vengeance. If *Griselda* fail, the proud Percival must kneel to the queen. Heated with wine, inflamed with passion, and elated with the thought that, by the honour which *Griselda* was able to reap, she would efface the stain of her humble origin, he accepts the

conditions. We perceive here a far more ostensible motive for his conduct than Chaucer gives his marquis; and as the action of the drama is confined to a day, he has scarce time for quiet reflection. Griselda goes through the trials in such a manner as to excite the admiration even of the haughty queen, who, to redeem her promise, kneels to her. She shews, however, that she is a mother as well as a wife; it is only the assurance that Percival must die, unless the child is given up, which induces her to part with one for whom she would willingly have sacrificed her own life; and we see that the blow has left a scar that will not easily close. When she leaves the castle, she is supported by the conviction that his love goes with her: and when he seeks refuge from her, she gives it cheerfully, confiding in his affection. When she is advised to take vengeance for his apparent selfishness, she exclaims,

"Oh mete not love with such a narrow measure!
What worth could love be then, if it gave not
More than it has received,—if it bore not
More than it has imposed,—if it stood not
A rock amidst the strife of warring winds,—
If in misfortune it remained not firm,
The last stronghold of hope—what then were Love?
Bright in his noontide splendour I have shone;
Shall I forsake him now his night comes on?"

But when she finds that all the grievous struggle through which she has passed was merely to gratify the pride of Percival, her spirit is broken: whilst surrounded by admiring courtiers, she declares herself far more wretched than when she was making sacrifices for one whom she supposed loved her faithfully: her *trust* was gone. She says to her husband,

"My heart was thine; thou ne'er hast understood it:
In thy hand is it broken! Thou couldst sport
With its pure tenderness, couldst make a boast
Of its fidelity and its devotion!
No, thou hast never loved me. Passed away
Is now the blissful vision of my life."

The termination of the play is extremely melancholy. Griselda insists on returning to her blind old father Cedric, who had been before estranged from her because she had seemed more devoted to her husband than her parents, and who had caused her many a bitter struggle. We mourn over her sorrow, but feel that Percival did not deserve such a wife. He loves her as well as he could love any one: but pride is the main feature of his character. He delights in conflict when it is to be succeeded by victory, and cannot understand the wound he has inflicted upon her. He grieves at her distress; but supposes that she will be amply recompensed by the renown she will acquire, the homage of the queen, and his own increased attachment. And yet there is in him an appreciation of the beautiful and true, which elevates him above men of ordinary selfishness. Griselda teaches him, that

"Love is given but for love alone."

Her prototype, Grisilde, is sustained by an idolatrous love; but we feel that in her the most devoted attachment is refined and elevated by religious feeling. When Percival first saw her, she was in the woods, and when she heard the vesper bell,

"She lifted thoughtfully her angel glance,
While her lips moved with whispered words of prayer,
Like rose-leaves shaken by the wind's low breath.

And raised her face bright in the evening beams,
Glowing with warm devotion; while her eyes
Were moistened with the dew of holy thoughts."

When her child is taken from her, she looks on it as a trial sent by her Heavenly Father to shew her the weakness of a presumptuous heart. When

rebukes her for not visiting her mother in her death agonies, because her husband was at the same time in danger and needed her care, she sees

"The milder Father throned above in light."

her deepest sorrow she feels that she has loved much, and therefore that much will be forgiven. There is no parade of religion; but we see power. We feel that the collier's child is not only bound by gratitude toward who lifted her out of poverty, but is sensible of her obligations to a Being, who has given her a soul to love, and is Himself the chief object

seldom have read any poem with greater interest; and do not recal, in ages of fiction, a more lovely example of true affection. The other characters of the drama are well sustained. The pride of Cedric, the poor blind, blended with great warmth of heart, contrasts well with the haughtiness of Percival, and contributes to unfold the devoted virtue of his daughter. We have not selected the extracts which many would deem most striking, those which appeared most necessary to understand the character of Ida. The poem abounds in beautiful passages. The translator (a lady) states that she has sacrificed elegance of language to exactness of rendering, but we have found nothing to mark its foreign origin, except one or two misusing geographical errors. Beautiful and noble thoughts are conveyed in a graceful style.

Future Proofs and Scriptural Illustrations of Unitarianism. By John Wilson.

(Continued from p. 430.)

We return with pleasure to the consideration of Mr. Wilson's valuable illustrations of Unitarianism." In the collection of texts and formal arguments to prove that Christ was inferior, dependent, subordinate, &c., we are sometimes sensible of a painful impression, lest in dwelling upon these particulars we should seem to betray a disposition to degrade the Saviour, and to take the honour justly due to him who was still, with reference to us, the most excellent of all created beings, far exalted above all principalities and powers,—lest in denying him the attributes of divinity, we should lose sight of that kingdom above every kingdom where he now reigns superior to Him who hath put all things under him. It is true that this necessity is put upon us by the circumstances of the controversial position which we occupy, in which we are so often called upon to bring those things most prominently forward which we reject and repudiate, in respect of which we differ from Christian disciples, that it may seem as if other things of greater intrinsic value,—positive truths of infinite value which we hold with a firm, avowed, and (we trust) a practical faith,—were kept studiously in the background. Hence it is that our creed has been stigmatized as *negative*, cold, and spiritual, unfitted to influence the heart and life. If ever there has been any ground for this charge in the controversial writings of Unitarians, it is not repeat, the mere accident of their position, which has placed them, more than they could wish, under the unpleasant necessity not merely of explaining and enforcing their own views, but of explaining why they do not share those of their opponents. It is scarcely necessary to say that we plead guilty to the imputation. The Unitarian faith is as real, positive and substantial as any other; in our estimation, it is better fitted than any other to exert a beneficial influence over the heart,—to direct the soul to God through Christ,—to speak peace to the wounded spirit. But our situation as a church-militant has undoubtedly a tendency to give a disproportionate prominence to points of difference and contention, and thus constitutes one of the special dangers to which Unitarian Christians are exposed, more especially

those who make it their business to come forward as the champions of their peculiar opinions:

From this danger we think our author has, on the whole, guarded himself very successfully. His work, indeed, cannot be called, in the proper sense of the word, controversial, as he does not enter the lists against any particular adversary, and is consequently less liable to be affected by the heats of personal excitement, or to lose sight of the interests of truth in the unworthy desire to gain an empty triumph over an opponent in debate. But when engaged in shewing at length why certain opinions very generally maintained are not countenanced by reason or scripture, he has not failed to bring into view at the same time the opinions which he and other Unitarians rejoice in embracing of the real office and dignity of the Saviour, and of the true purport of his heavenly message.

"We do not call Christ," says he, "'a mere man,' for though this expression may have been used to mean what is here indicated by the phrase, 'in nature only a man,' it is liable to be understood in a very different sense, as if it implied that our Lord and Saviour should be regarded in no other point of view than as an ordinary man,—a notion which we venture to say is repugnant to the whole genius of Christian Unitarianism, which sees in Jesus Christ, not a mere human being, but the godlike Man of Nazareth, morally connected,—by the purity of his character, the divinity of his works and the excellence of his offices,—in an intimate a manner with the universal Parent, as to exhibit those perfections of the Deity which are best calculated to develop the higher and better principles of our nature; in other words, to effect a union between God and men, similar to that which subsisted between God and his well-beloved Son."—P. 89, note.

In the same strain he proceeds at greater length in another place:

"It cannot, however, be denied that our Lord and Saviour frequently spoke of himself, and was spoken of by prophets and apostles, in terms which raise him far above the greatest of divine teachers; but this will not be felt surprising when it is remembered that God gave unto him the spirit without measure. It is freely acknowledged, too, that Jesus regarded himself, and was regarded by others, as bearing a relation to the universal Father, and to the world which he came to save, of a higher and more sublime nature than that sustained by any other of God's children, even the greatest and the best. And why? Because He who breathed a divine spirit into the souls of Moses and Plato, and lifted them above their fellow-men, could and *did* breathe a diviner spirit into the soul of Jesus;—because God anointed him with the oil of gladness above *his fellows*; endowing him with qualifications above those of prophets and philosophers, and consecrating him to a work superior to any ever accomplished in the annals of the world,—the deliverance of mankind from sin and misery. With Jesus himself, and with the primitive teachers of his gospel, we believe that he was the only-begotten or well-beloved Son of God; that in his person, his teachings and his miracles, and particularly in the simple grandeur of his moral character, combining as it did the holiness and compassion of the Father who dwelt in him, with the devotion of a Son, and the virtues of a man perfected through suffering and through likeness to God,—he proved himself to be the Saviour and the Judge of the human race, the image of the invisible God, and the express image of his person; existing in the form of God, having within him all the fulness of God, and being one, in soul and purpose, with the infinite Father. We believe that God's Messenger and Representative possessed as much of the wisdom and power of the Deity as was requisite for the great and important purposes for which he was sent into the world; that he was constituted the power and wisdom of God for the salvation of both Jew and Gentile; that all the treasures of wisdom and knowledge which were hidden in him he communicates to his followers, in order to enrich them with a wealth which the world can neither give nor take away; and that he was appointed by God to be the Sovereign of his church, the King of kings and Lord of lords,—having as such all authority entrusted to him in heaven and on earth,—the authority of ruling over the hearts and conduct of his followers, till the consummation of all things, when he shall deliver up his kingdom to God, even the Father, and when he shall be subject unto Him that put all things under him, that God may be all in all. We

believe that whatever exists the spirit of Christianity, there is Christ present in his spirit and in his power—not only to apostles and evangelists, but to all his disciples who, in every age and in every nation, meet each other with devout hearts and benevolent aims; and that he is the object of reverential love and attachment to all who practically believe in his name, honouring and obeying the Son of God, because he was the Messenger of the universal Parent. In essential agencies such as these, and not according to the definitions of a precise systematic theology, do we recognize in Jesus Christ his supremacy, his omnipotence, his omnipresence, his unrivalled wisdom and goodness, without infringing on the absolute and infinite perfections of that Being from whom he derived all that he possessed—life, spirit, power, excellence, the capability of teaching, of operating, of dying, rising and ascending for, a guilty race.

We can therefore easily conceive that the Holy One of God,—though one of God's own creation,—should have been the theme of prophetic song and apostolic praise; and that, from the imperfection of human language adequately to convey just notions of the character and perfections of the Deity, the apostles should, in the fulness of their burning hearts, have sometimes used expressions, in relation to their Lord and Master, which approximate to those employed of God himself. But we cannot shut our eyes to the fact, that the mightiest of the epithets and characters attributed to Christ are qualified by language, clearly shewing that Jesus was regarded by the sacred writers and speakers, and that he regarded himself, as a being infinitely inferior to God; we cannot shut our eyes to the fact, that the whole tenor of the Bible, from Genesis to the Revelation, is fraught with declarations and clear implications, not of a Triune God, but of the simple and undivided ONENESS OF THE SUPREME BEING,—THE INFINITE SUPERIORITY OF THE GOD AND FATHER OF JESUS CHRIST."—Pp. 323, 324.

The third chapter of the first part is devoted to an examination of the scriptural meaning of the terms "Spirit," "Holy Spirit," "Spirit of God." The drift of the inquiry is to shew, that when these terms are understood of a person or intelligent agent, they are equivalent to the Almighty, the Divine Mind, the Father; that in the great majority of cases they denote various manifestations of the Divine power or wisdom, or the communication of supernatural knowledge or power to the prophets of God, particularly to the Lord Jesus Christ, and through him to his apostles; while in other cases they are employed in describing the purifying influence of the Gospel on the minds of men, or the prevalence of affections and dispositions becoming the Christian profession. In the corresponding chapter of the second part, we have a more particular examination of those passages which are supposed to favour the notion of a separate person or agent, called the Holy Ghost or Spirit, distinct from the Father, the third person in the Trinity, and the ascription to this spirit of divine characters or attributes in a distinct and peculiar form. He endeavours to shew that none of these passages, when rightly understood, require or even countenance the doctrine it is proposed to deduce from them, and that they are in no degree inconsistent with the inference derived from the more general induction previously given.

We have not space to enter into the particulars of this inquiry as stated by our author. Those who are desirous of pursuing it at greater length will derive great assistance from the work itself, which we earnestly recommend to their attention for that purpose. We are apt to think that his investigation would have been somewhat simplified, if he had adverted to the frequent unauthorized insertion of the definite article by our translators where it is not found in the original. Thus, Rom. xiv. 17, "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost;" rather, "in a holy spirit;"—that is, peace and joy inspired and animated by a consciousness of the Divine presence and favour, and by the habitual influence of the spirit of the gospel inciting and directing to all righteousness. The assertion of the definite article is to be ascribed, we think, in this and many other instances, mainly to the influence of theological prejudice; and the defect has certainly been to encourage in those who form their notions of scripture language and Scripture truth entirely from our public version, an

idea of the distinct personality of this holy spirit, and of divine attributes and functions ascribed to *him*, to which the genuine and unperverted expressions of the original writers afford no sanction or countenance.

We cannot conclude our remarks without again expressing our obligations to Mr. Wilson for the pleasure and information he has afforded to many readers already, and which we trust he will continue to afford to a still increasing number,—and our hope that we may again meet him in a walk where he has shewn himself so well qualified to render eminent service to the cause of Scripture truth.

On the Means of rendering more efficient the Education of the People. A Letter to the Lord Bishop of St. David's. By Walter Farquhar Hook, D.D. Second Edition. 8vo. Pp. 71. London—John Murray.

THIS able pamphlet, coming as it does from one hitherto reputed to be the highest of High-churchmen, is one of the most extraordinary and interesting signs of the times. It is, so far as Dr. Hook is concerned, (and we may be sure that a man of his position and ability will not stand alone in this matter,) a candid and manly surrender of the dogma, the maintenance of which has hitherto been so pernicious, that to the Church and the clergy belongs the exclusive right of teaching the people. Dr. Hook's residence in Leeds has satisfied him of the pressing importance of popular education, and of the utter insufficiency of existing institutions to meet this national want. He sees that the jealousies of Churchmen and Dissenters are the great obstacle to the State's undertaking the education of the people. Believing as he does that no agency less powerful than the State is equal to the great work required, he with true patriotism comes forward and makes a public sacrifice of his own feelings and wishes as a Churchman, and invites both Churchmen and Dissenters to act in the same spirit, and unite in the only way in which union is practicable, in asking from the State a system of secular education. We rejoice to perceive that Dr. Hook's appeal to the good sense and kind feeling of the community is receiving very general attention. It is admirably *timed*, and finds the public mind at leisure for it. The anger which it has excited in such journals as the *Morning Herald* and the *Standard* is only a proof of their conviction, that whilst they have lost, the friends of liberal education have gained, a most important ally. In making our quotations from this pamphlet, we shall find our chief difficulty in selecting, so much is there in it worthy of attention. In the present article we shall not enter into the statistics and details offered by Dr. Hook, but our extracts will chiefly be designed to illustrate the general principles on which he conceives national education may be conducted. Dr. Hook speaks of the notion once prevalent, that the immortal minds of the great mass of mankind were given *not* to be exercised, as an exploded "heresy," and assigns to the clergy the merit of having effectually preached it down. Without detracting from the merit of the *recent* efforts of the clergy in respect to education, we must demur to the justice of Dr. Hook's praise of them in this particular. Their zeal is of but recent date.

Thus earnestly does Dr. Hook plead for the right of the poor to education:

"That ungodly selfishness is now exploded by which the upper classes of society were induced to suppose that mental pleasures were a luxury reserved for their exclusive enjoyment, although they were often forced to adopt the dog-in-the-manger system, and neither taste of those pleasures themselves nor permit them to others. Whatever may add to the innocent enjoyments of our poorer brethren, we are bound by common feelings of charity to procure for them if possible; and this duty becomes the more important when the object in view is to call them from the world of sense without, by opening to them the world of thought within, and by adopting those means which cannot fail to soften, refine and humanize the character."—P. 5.

On the diffusion of education, Dr. Hook maintains, the very maintenance of Christianity in our land depends.

"I do believe that it is impossible for us, except by miracle, to sustain Christianity in this country, unless very decided and very energetic measures be speedily adopted to secure for our manufacturing population that moral training which is the basis of all good education, and without which religion becomes a mere dogma—an illegitimate mode of expressing political sentiment. Although we could not confound moral training with what I consider to be religious education, yet such training may be used as the handmaid of religion, and for want of thousands of our fellow-creatures are relapsing into barbarism, and becoming more than heathens."—P. 6.

As a necessary part of his subject, Dr. Hook sits in judgment on the doings of the National Society, and while he gives praise for the good done, he does not withhold censure where it is deserved. He professes little confidence in our "Reports," which he characterizes as "advertisements," in which failures are passed over and the success is exaggerated. The National Society at the present time professes to have upwards of 10,000 schools, containing 911,834 scholars. But Dr. Hook intimates that this return is unduly swelled by schools in hired rooms, by "dame-schools held in rented cottages," by evening and Sunday schools, and by the double enumeration of children in attendance both on evening schools and Sunday-schools, &c. He complains that, in the majority of the schools erected by Parliamentary assistance, the salaries of the masters barely amount to the level of the wages of a skillful mechanic; that no provision is made for the payment of apprenticed pupil-teachers, and consequently the education of the mass of the people is entrusted to monitors whose age does not average more than ten years; that there is a miserable lack of books and apparatus, in consequence of which the Bible is desecrated by being used as a mere class-book." He exempts from these censures some of the schools in wealthy localities where the clergy are numerous and the teachers zealous. But he points to the poorer districts and the manufacturing towns in proof of the alarming extent of educational destitution.

"Education is at the minimum *there*, where it is wanted most. It is a gross misnomer to represent the great mass of the people of this country as being under the influence of efficient education; and from the want of education the condition of the working classes is every day growing worse."—P. 16.

On the subject of "compulsory education," Dr. Hook's observations are very judicious. Whilst he admits that no compulsion can be resorted to which would interfere with the liberty of the subject, he advocates the use of "indirect and constitutional methods" of forcing unwilling parents to extend to their children the blessing of education. Children found begging, he recommends, should be sent to the industrial school attached to the workhouse, there to be fed and clothed as well as educated. While he vindicates the application of the compulsory principle, in respect to education, to manufacturing towns which employ children, he urges the extension of the principle to children engaged in rural employments. Unlike most party-writers of the present order, who enjoy an opportunity of writing bitter things against the manufacturers, Dr. Hook candidly defends the manufacturers of the Northern counties against the charge of peculiar negligence. He thus sums up what he wishes to see done:

"Education is now general: we should endeavour to make it universal; and as I feel sure cannot be accomplished without more direct interference on the part of the State than any which now exists. Unless there be State schools, any compulsory education as that to which I have alluded would be utterly impracticable. But, even setting aside this important consideration, it is impossible for voluntary associations to meet the wants of the nation by a sufficient supply of school-rooms and competent masters." (P. 21.) "In parishes of 1000 inhabitants, there ought to be a boys' school and a girls' school. In parishes of 50, there should be, in addition, an infant school. No master should have charge of more than 60 scholars, unless aided by an apprentice. In every school training more than 80 scholars, the master should be aided by an apprentice;

and for every additional 80 scholars, by a junior master trained in a Normal school, and by an apprentice also."—P. 23.

Putting aside, for the present, Dr. Hook's calculations of the probable cost of his plan, we ask particular attention from our readers to the extracts that follow.

"And now, having stated what has been done, what our probable resources are, and what is requisite to be done in order to place the education of the people of our own country in the same advantageous position as education in other nations, I think that we must come to the conclusion, that without some more direct interference on the part of the State than that which now exists, we cannot succeed in the great object which every patriot, as well as every Christian, must have at heart. Upon the present system of educating through the instrumentality of voluntary associations, assisted by the State, there is no probability of our obtaining a sufficient number of efficient primary schools, or that systematic training for the great mass of the people which is an essential part of education. That the present system has been tried, every one must be glad, because unless the experiment had been made, the persons in this country, whether Churchmen or Dissenters, who are earnest in their religion, would never have been satisfied. With one voice, the Church and Dissent demanded that they might be permitted to attempt that universal education of the people to which both parties had directed their attention before the question of education became a popular one. The two parties have acted not so much in a spirit of opposition to each other, as in a spirit of generous rivalry. The experiment has been made, and it has failed; I mean failed so far as to convince practical men that further measures are absolutely necessary, and that the State must effect what voluntary associations will never accomplish."—Pp. 32, 33.

Dr. Hook next considers what steps may be taken without violation of religious principle.

"It is abundantly clear that the State cannot give a *religious* education, as the word religion is understood by unsophisticated minds. The assertion that it is desirable that the State should educate, and that its education must be a religious one, which is, as I shall shew, in one sense true, must greatly awaken suspicion when the assertion is made by those who are known to have no religion, properly speaking, themselves. It is suspected that an evasion is intended, and that it is meant to keep the word of promise to the ear, but break it to the hope. There is an instinct in the religious mind, which excites a suspicion that the principle is enunciated merely to silence opposition; and the question at once occurs to the practical English mind (to which religion is not a sentiment, but a reality), When you speak of religion, *what* religion do you intend? The Churchman asks, Is education to be based on *my* religion? If it be, I am ready to sacrifice every thing in order to work with the State. *But no, this cannot be; for this would exclude a large and influential portion of the community, the Protestant Dissenters.* And then comes the question from the Dissenter, Will you base education upon Protestantism, or the admission of every species of doctrine and opinion except those which are peculiar to the Church of Rome? *This cannot be; because it would lead to the rejection of Roman Catholics.* Will you base religion, then, on the Bible and the Bible only? The difficulty now occurs as to the version to be used, whether the Authorized Version, the Roman Catholic, or the 'Unitarian' Version?"—Pp. 33, 34.

We will not stop to remark on the singularity of a scholar (like Dr. Hook) falling into the popular but ill-founded prejudice, that Unitarians in their schools and chapels use a peculiar version of the Scriptures.

"I believe that all religious sects and parties will on this ground" (*viz.* the impossibility, as Dr. Hook conceives, of separating the morality from the doctrines of the Gospel) "resist any State education which is professedly religious; and I believe that it is because statesmen have supposed it necessary, in order to conciliate religious persons, which they have entirely failed to do, by talking of their education as based upon religion, that the strong feeling of opposition to State education has been excited. *But their position will be changed, if they tell us that while the State recognises the necessity of a religious education, it can*

self only, give a literary and scientific education; and that it will obtain from others a blessing which it cannot confer itself. It makes an essential difference whether a part is put for the whole, which is the fact under the systems hitherto proposed; or whether the literary education of the State be declared of itself insufficient, and only one department of a great work. If the State says that it will make provision for literary or secular instruction, calling in the joint aid of the Church and Dissenters to complete the education; if it divides education into two departments, assuming one to itself, and offering every facility to those who labour in the other department, a great portion of the objections to which I have alluded will be annihilated."—Pp. 36, 37.

Some remarks which follow, on the subject of the Church of England and the prevalent notion of its being established by law, will surprise not a few. Dr. Hook, as a High-churchman, professes to have "*little or no sympathy with mere establishmentarians,*" and intimates that it is very difficult to say 'in what way the Church of England is established.' More positively he presently adds (p. 38), "*It is a pure fiction to assert that the State by any Act of Parliament has established the Church of England.*" There are some awkward facts in the way of Dr. Hook's theory—such as, that the ritual of the Church of England is fixed and can only be altered by Act of Parliament,—that the Bishops' incomes are regulated by Act of Parliament,—that the law enforces the collection of tithes and church-rates; and remembering these things, we cannot for a moment assent to his doctrine, which is a little bit of High-churchism—in fact, an unconstitutional assertion of the independence of the Church on the State. But we are bound to concede to Dr. Hook the merit of being prepared to carry his theory out more consistently and fairly than is usual with High-churchmen. He says,

"To call upon Parliament to vote any money for the exclusive support of the Church of England, is to call upon Parliament to do what is unjust. The taxes are collected from persons of all religions, and cannot be fairly expended for the exclusive maintenance of one."

Dr. Hook takes a very effectual method of putting down the cry, of which we heard so much when the Whigs formerly brought forward their scheme for establishing Normal schools, viz., that the Church of England has an exclusive right to educate the people. "If this be so," argues Dr. Hook, 'the Church must supply the necessary funds, and must appropriate her property, including the Bishops' estates, to this purpose.'

Dr. Hook demands then that the State shall provide for each district a school in which literary and scientific instruction alone shall be given by the Government schoolmaster, and that religious instruction according to the beliefs of the several parents shall be secured—1st, by requiring every child to bring on the Monday a certificate of his having attended some Sunday-school, and also of his having attended for religious instruction at some period or apart during the week; 2ndly, by there being attached to every school a class-room in which the clergy may give religious instruction to their people during two afternoons in the week, "another class-room being provided for a similar purpose for Dissenting ministers." Practically, we believe it impossible to carry out in England any system of this kind. One class-room for all the sects of Dissenters is a sorry provision! To carry out Dr. Hook's principle of equality, there should be a separate room for every existing sect, or would the evils be small of introducing so unnecessarily these sectarian divisions and separations. Let religious instruction be given, not in the walls of the general school-room, but in the vestry or the school-room connected with the several places of worship. Numbers and fashion have their influence over the minds of children, and how shall the religious liberty of the *few* be reserved, be they Catholic or Protestant, orthodox or heterodox? Having gone so far, let not Dr. Hook stop short of the only practicable and really fair plan, of confining the instruction of the State schools to secular knowledge, and leaving religious instruction to parents or the ministers of religion.

Let him not be scared from his holy desire to secure for the masses of our people the blessings of education by the fanatic cry of "a mighty system of godless education."

We ask the Dissenters of England to read and ponder on the following passage of the distinguished Churchman whose pamphlet we are reviewing:

"It is undoubtedly true, that Dissenters will enjoy equal liberty; that their privileges will be the same; but this is precisely what I ask the clergy to surrender,—jealousy of Dissenters. Let us put all thought of Dissenters out of the question; whether they take the lead or follow the lead, is only a question in which the pride of the Establishment is concerned; let us pass it by, and simply seek to ascertain whether or not we can educate the children whose parents will accept a Church education at our hands, as well under the system I propose as we can do under the circumstances in which we are now placed? I have no fear as to the answer unprejudiced minds must give to the question. We shall obtain a great boon for our country, without any spiritual loss to ourselves. I believe that Dissenters will return a similar answer to the same question if they will consider it fairly; and so both parties will remain precisely in the same relative position as that which they at present occupy. And here I am free to admit, that if it can be shewn that any undue advantage is given to the Church over Dissent by my present proposal, this will be, so far, a valid objection to it. It would be absurd, as well as undesirable, to attempt any retrograde movement, and to place Dissenters, in the cause of education, at a disadvantage. I only ask for a fair field, where, in educating the people, we may display, not opposition, but a generous rivalry, as is the case, for the most part, at the present time. We cannot unite with Dissenters, because we cannot unite without a compromise of religious principle on either side; such I do not expect from them, and such they have no right to expect from us. But as for political privileges, those we would readily concede to them for the good of our country; nor would we allow any establishmentarian pride to offer an impediment in the way of public improvement."—Pp. 58, 59.

Will the Nonconformists of England consent to yield the palm in zeal for education and in the willingness to make sacrifices, not of *principle*, but of prejudices, in order to obtain it, to the Church of England? We hope not; yet is our hope not altogether unmingled with anxiety.

From the Unitarians of England we confidently anticipate, notwithstanding the expressed aversion of some to a State education, a candid reception of any plan, not inconsistent with religious liberty, which the Government, supported and encouraged by public opinion, may see fit to propose. Let our Unitarian friends remember the present anomalous and undesirable state of things, the aid of the State to the education of the country being now chiefly divided by two Societies, the *National Society*, which is upon principle exclusive, but whose practice is sometimes more liberal than its profession, (see Dr. Hook, pp. 55, 56,) and by the *British and Foreign School Society*, which, though liberal and catholic in its constitution, is administered by men of narrow views, who think it not inconsistent with honour and Christian fairness surreptitiously to introduce into the working of their institution orthodox doctrine and exclusive practice. It is fit and right that the State, which is for all, should be divorced from alliances of this kind.

We hear with no little gratification that amongst the large body of Congregational Dissenters, a great change of opinion is going on on the subject of education and its relations to the State. Relieved from the fear of any Government measure of education, now likely to be proposed, being tainted with intolerance, many of the wisest and most honoured men amongst them admit the utter inefficacy of existing sectarian institutions of education, and are prepared not only not to oppose, but actively to uphold, any liberal and truly catholic system of education by the State.

P.S. While correcting the proof of this sheet, we have had our attention called to an admirable letter addressed by Rev. C. Wicksteed to Dr. Hook, in the *Leeds Mercury*, of July 25, on his imaginary difficulty of the *Unitarian version*.

Letters on Puritanism and Nonconformity. By Sir John Bickerton Williams, Knt., LL.D., F.S.A. The Second Series. Pp. 271. London—Jackson and Walford. 1846.

WE have read these Letters with considerable interest. They are almost entirely devoted to the illustration of those peculiarities and excellencies in the characters of our Puritan and Nonconformist fathers which are as dear to us Unitarians as they are to our Congregational brethren. Additional interest is given to many passages by the use which Sir J. B. Williams has made of diaries and other manuscript works in his possession, illustrative of the Puritans and their Nonconformist sons. As a specimen of the style of the work, we give a passage or two from the 12th Letter, which speaks of the places consecrated by Puritan associations.

"Besides often wandering among those tombs, you will, as your acquaintance with Nonconforming worthies increases, search out the scenes of their earthly abode, visiting them as the poet Pollok did Lockgoon, the haunt of the Covenanters. . . . You will cease to wonder that the Rev. C. Buck, when at Benbury, should have had the curiosity, mentioned in his life by Dr. Styles, to visit the village of Hanwell, because the residence first of John Dod, and afterwards of Dr. Robert Harris. Or how it is that an ascent of our neighbouring hill, the Wrekin, so reminds us of the illustrious Baxter; or that some feel special delight in Bunhill Fields; or Red-Cross Street Library; or at Broad Oak, the residence of Philip Henry; or in the quarry walk at Shrewsbury, where Dr. Doddridge took daily exercise while on a visit to Job Orton; or when standing in Baxter's pulpit at Kidderminster, or Matthew Henry's at Chester." Pp. 111, 113.

Sir John Williams might have greatly enriched several of his letters by reference to Mr. Hunter's Life of Oliver Heywood, the most perfect specimen we have of Nonconformist Biography.

1. *Christmas Roses, and other Tales.* Chiefly translated from the German. London—Cundall. 1846.
2. *Village Tales from the Black Forest.* By Berthold Auerbach. Translated from the German, by Meta Taylor. Pp. 179. London—Cundall. 1846.

THESE are two delightful volumes, transplanted from Germany by two very accomplished ladies, both of whom possess the rare art of giving to their translations the charm and ease of original composition. The first is suited for young children; the second, for those of a larger growth. To adopt the language of the translator of "Christmas Roses," we may congratulate both ladies on having succeeded in promoting the pleasure of more than one "dear little fire-side circle," and with having aided the planting and cultivation of kind affections, truth, uprightness and piety. Such is the tendency of both these volumes.

"Whatever thing doth bring a joy unstained
Unto the soul, if rightly understood,
Is one more ingot to our fortune gained,—
Is wisdom to the wise, good to the good."

The "Village Tales" of Auerbach are very interesting, from the frequent introduction of national and local customs, and from the entire absence of the trite conventionalisms which characterize most stories for the young.

Scripture History, designed for the Use of Young Persons, &c. By Catherine Irene Finch. Pp. 436. London—Simpkin, Marshall and Co.

THIS work will be valued by parents and teachers desirous of instructing their children and pupils in sacred history. It gives a full and connected history of the Israelites from the time of Abraham to that of Solomon. We congratulate Miss Finch on the successful way in which she has executed her design, and trust she will be encouraged to present the public with a second volume in completion of the Old-Testament history.

INTELLIGENCE

AMERICA.

The anniversary meetings held at Boston appear to have been spirited and successful. We subjoin one or two brief reports.

The *Unitarian Association* held its principal meeting in the chapel of Dr. Gannett, Hon. Samuel Hoar presiding. The Secretary read his annual report, and Mr. Clark presented the following resolutions:

"Resolved, That Unitarians are, by the providence of God, in a position which qualifies them to conduct *missionary operations* to great advantage; inasmuch as they can go out untrammelled by creeds, and may dwell exclusively on those positive, practical and fundamental truths which will create a new heart and awaken a new life in the human soul.

"Resolved, That in our future action as a denomination, it is desirable to adhere to the principles of *Christian Freedom and Progress*, embraced and advocated by revered and leading Unitarians in past times.

"Resolved, That it is the duty of Unitarians to feel and manifest an earnest interest in all the social reforms and philanthropic movements which promise to advance the interests of humanity.

"Resolved, That in the present situation of our country, as regards its foreign relations, Unitarians are bound, in common with all disciples of Christ, to plead for Peace with renewed earnestness; and we call upon our brethren of all Christian denominations to lift up a united remonstrance against that spirit and those measures which may tend to renew or perpetuate the horrors and sins of war.

"Resolved, That we congratulate all our friends upon the success which has thus far attended the Meadville Theological School; and while we rejoice to witness the cordiality and confidence shewn toward this institution by the Christian denomination, we assure this excellent body of our sincere desire that this institution may be the means, under Providence, of strengthening their hands and making them yet more useful in the service of our common Lord and Master.

"Resolved, That it is desirable to take active measures to promote a more extensive circulation through the coun-

try of the works of standard Unitarian writers.

"Resolved, That the increasing spread of liberal views among our brethren in Canada and Great Britain confirms our belief in the ultimate success, and our sense of the saving power, of Unitarian Christianity.

"Resolved, That we remember with gratitude the labours of those great and good men of our denomination in this country and Great Britain, who have during the past year gone from among us into the spiritual world; especially recalling at this time, with solemn joy, the Christian character and exalted worth of Ware, Aspland, and our late President, Story."

George G. Channing, and Rev. J. H. Holland, of Rochester, New York, then spoke upon the missionary efforts of the Society, and Mr. J. A. Andrew followed. The audience was then addressed by W. H. Channing, in a speech of some length. He acknowledged himself a transcendentalist, and rated the Unitarians soundly for the want of that liberality which they professed towards others. He also complained of their views in relation to liberty and slavery, and asserted that there were many who were now loud in praises of the late Rev. William E. Channing, who, during his life-time, had looked with coldness upon his efforts in behalf of the cause of liberty, and had acknowledged themselves ashamed to belong to a church whose pastor was so bigoted on that subject.

After Mr. Channing closed his remarks, George S. Hillard addressed the meeting, in one of the most powerful and eloquent speeches which it has ever been our lot to hear. His remarks were of a truly Christian character. He spoke of the want of the true Christian spirit in our legislators and public men, which had been shewn in our negotiations with England on the Oregon question. The quarrel with Mexico was another instance of this lack of Christian spirit. Mr. Hillard asserted, as a lawyer, that we had neither right nor international law on our side. Our public men in Congress dare not give utterance to the Christian spirit. They vote away in a minute millions of money for the prosecution of an unjust war, whilst a bill for the advancement of learning languishes for

years, until its friends become sick of hope deferred. And these appropriations are made, and fleets and armies equipped, without one daring to lift his voice in opposition to a war which they know to be unjust, for fear of his political prospects being destroyed by *public opinion*. We shall not attempt to follow Mr. Hillard in his remarks, which were listened to with intense interest by the audience, and in the course of which many bursts of applause involuntarily came from his hearers.

The Rev. Mr. Gannett said that, as the hour was late, he would forego making any remarks. He might say a great deal in answer to Mr. Channing, but he thought that after the impressive remarks which had just been uttered, it were better for the audience to disperse.

The meeting was accordingly closed with a doxology and benediction.

The *Conference of Unitarian Clergymen* was held in the chapel of the Church of the Saviour, and the following resolutions, presented by the Rev. Theodore Parker, were discussed and adopted:

"Whereas the sin of Slavery has long existed and continually increased in the midst of us, and at this time has brought upon our land the evil and the terrible sin of war:—Therefore Resolved,

"1. That we, the members of this Christian conference, abhor the institution of slavery as it is now established in our land, and supported by the government of these United States with the treasure and the persons of the North no less than of the South; that we count it alike unchristian and at war with the noble nature of man and the commandments of God, and that we mourn over the silence of our legislatures and the deadness of our churches in respect to this alarming sin.

"2. Resolved, That we lament the chastisement of a disgraceful and infamous war, which our coldness, deadness and sin have drawn upon us; that we of this conference, as Christian ministers, and in the presence of Almighty God, do solemnly pledge ourselves to use what ability we possess, to rebuke and abolish the unchristian spirit which has so long continued, deepened and extended this national sin, and brought this chastisement upon us; and that we will labour manfully to promote and spread abroad among the people the spirit of true practical

Christianity, which is the spirit of freedom, as opposed to all bondage, the spirit of peace and brotherhood, as hostile to all war."

The above resolutions called forth a brief but animated discussion, indicating that there was but one feeling among those present upon the subjects to which they relate. It is not usual with this body, as such, to pass resolutions, or to vote upon any subject reflecting upon the community around them; their purpose is rather to meet for intellectual improvement, and quicken each other's minds and hearts in the work of the Christian ministry. But the present crisis in national and domestic affairs, together with the general apathy that seems to prevail in the community upon the responsibility which the government has assumed, and in which it is endeavouring to involve the whole country, seemed to demand a more public expression of feeling and opinion, such as is embodied in these resolutions. Their passage was not unanimous; some, perhaps, disliking to depart from the usual customs of the body; but a large proportion of those present voted for them, and all sympathized with the spirit they manifest.

The *Collation* given by the Unitarian laymen of Boston was held in the large room over the Maine railroad depot, a most spacious and beautiful place for the occasion. There were eight tables, which seated, it is computed, about 1200 persons, which were well supplied with excellent food for the collation. Mr. Quincy, late President of Harvard University, presided on the occasion. Two original and appropriate hymns were sung, several addresses made, and at six o'clock the interesting exercise closed, the audience separating much gratified with what they had enjoyed.

Dr. Dewey.—It is with very great regret we report that this eloquent divine is compelled by ill health to withdraw from a considerable portion of his important public duties.

SCOTLAND.

The Edinburgh Election.

There is one place, and one place only, in the kingdom where the return of a member of the new Cabinet has been the subject of contest, and that place is Edinburgh. This contest may interest our readers, because it proceeds on a religious scruple on the

subject of Maynooth. On this point, and on this point alone, has Sir Culling Eardley Smith entered the lists with Mr. Macaulay. He has been unsuccessful, and in our opinion he did not deserve success. He is, according to his own account, a voluntary, a reformer, and a friend to freedom and good government: but his voluntary-church principles are in abeyance; for he is not disposed for the present to take any active steps for the abrogation of any of the existing established institutions. His competitor has again and again assured him that he would quit his office rather than endow the Catholic Church, and as he himself (Sir Culling, we mean) does not propose to rescind the grant to Maynooth, we see no reason why one professing so much attachment to all the other principles of his opponent, should have manifested that attachment by attempting to disturb his election, and by threatening him with a future contest. All the world knows that ever since the well-known events of the 17th century, there has existed among the Scotch a horror against Popery, amounting often to absolute bigotry and uncharitableness. Since the days of Lord George Gordon, when lawless acts were committed every where, and when a Catholic chapel was destroyed in the capital of Scotland, the intensity of this anti-popery alarm has been gradually allayed by time, and by the soothing influences of refinement and of education which exist so abundantly in that city. That in such a city the Maynooth vote and speech of Mr. Macaulay should have excited a certain amount of disapprobation, is intelligible enough. But that any party should have carried their disapprobation so far as to make this question their single ground of opposition to so able and distinguished a representative of the intellect and the literature of that city, is what we should not have imagined or predicted. Such, however, is the fact, and we heartily rejoice that the champion whom England has had the credit of furnishing as the representative of these narrow-minded alarmists has been signally defeated by the intelligence and good sense of the electors.

The chief cause of our rejoicing is the present state of Ireland. Ireland has been treated as conquered countries usually are. Its ecclesiastical revenues are appropriated to the support of a religion which a large majority of its

inhabitants disclaims and repudiates. Favour to the minority has been the rule, justice to the majority the exception, in governing that division of the kingdom. This method of governing must be reversed; and a *professed* voluntary and liberal who is unwilling, at the present time, to deal boldly with the monstrous sinecurism of the Protestant Irish Establishment,—who has still more horror at the bare thought of any direct patronage being extended to Roman Catholics, even for educational purposes,—who, in one word, will take no steps to destroy any part of that unjust inequality in the treatment of Protestant and Catholic which at present threatens dismemberment of the empire,—and who will neither remove that inequality by elevating the Catholic, nor by depriving the Protestant of invidious advantages which he ought never to have possessed, and which make the very name of Protestantism the odious watchword of a secular and earth-born party,—such a voluntary and such a liberal is one upon whose defeat we must congratulate Edinburgh, and Ireland, and the whole British nation. If, as Mr. Macaulay justly said, he and Mr. Sheil had both been rejected,—the one by Edinburgh because he was the type of a conciliatory policy towards Ireland, the other by Dungarvan because he had resisted repeal of the Union,—the new Minister might have been obliged to confess, like his predecessor, that Ireland was his difficulty. If Lord John Russell do not now set himself in right earnest to the task of removing from the Roman Catholic the sense of oppression, and from the Protestant the stain and the crime of oppressiveness, it will not be the fault of the electors of Dungarvan or of those of Edinburgh. They have said in language not to be mistaken,—the former, that the song of Repeal, and the latter that the song of No-Popery, shall not be raised to interrupt the good work of justice and of fair-dealing in that greatly misgoverned country.

The accounts of this election are not a little curious in reference to the conduct of the various religious denominations at Edinburgh. The Free Church seems to have been divided: a number of its best-educated members, such as advocates and other gentlemen of the law, some of whom did, and others did not, approve of the Maynooth grant, agreed in regarding it as a very insufficient reason for re-

mediating Mr. Macaulay, and substituting one who professed to object to it on principle, but who would take no steps to rescind it; regarding it, *new*, to be an *established institution of the country*. Mr. Fox Maule, who voted against the grant on Free-Church principles, boldly declared that, as regarded the election, it was "a mere stalking-horse for the gratification of some paltry, miserable, mean personal feeling." However true this might be of individuals, it was not true of the minority generally. But they were certainly chargeable with great inconsistencies and narrow-mindedness. The Voluntary Churchmen of the minority found in Sir Culling a singular representative of their out-and-out principles. The Free-Churchmen of the minority, who would extirpate Maynooth to-morrow if they could, and who would not be at all scrupulous about exterminating the English, Irish and Scottish Establishments, unless those Establishments were reformed after the Free-Church fashion, were equally ill represented. There were one or two electors, more known as political than as religious zealots, whose sentiments were still less in accordance with those of Sir Culling, and who are presumed to be more particularly the subjects of Mr. F. Maule's harsh allusion. But perhaps the most extraordinary feature of the contest is, that a Society (or a Committee) has recently been got up here, consisting of self-constituted protectors of Protestantism and of Evangelical principles, who are inimical to all existing religious establishments, though not, as a body, inimical to the establishment-principle, whose names are kept concealed, and who seek to influence all the elections in Scotland in favour of such persons as themselves, by keeping up a secret correspondence by means of an accredited Secretary, with some chosen person or persons in every town whom they, in their wisdom, deem worthy of their confidence. This piece of jesuitical machination has been very effectually paralyzed by the simple process of exposure at the hustings by Mr. Gibson Craig, who publicly charged Sir James Forrest with being one of the manoeuvrers, and called on him to publish the list of the names of his associates.

The Peel Tories and the Established Churchmen of Edinburgh were for the most part neutral. Those who did vote were generally among Mr. Macaulay's supporters. The fanatics of this

and of all other sections were of course with Sir Culling. These persons are in the habit of talking as if they had the power of returning whom they will; which makes the practical lesson they have received all the more valuable to themselves, and to those who are often too easily intimidated by their confident assumptions. Last year, a number of them sent a letter to the Members immediately after their Maynooth vote, in which they did not condescend to argue, but used the high tone of dictators, and threatened to vote against any future candidate for Edinburgh who would not strenuously oppose Maynooth. Mr. Macaulay treated it as an attempt to deprive him of his deliberative rights and to intimidate him into a self-contradictory vote on the third reading of the Bill. We present our readers with the means of judging of the spirit of the Edinburgh anti-Maynooth voters, and of the spirit of the present representatives of Edinburgh. Mr. Gibson Craig's reply was less epigrammatic, but equally firm.

"SIR,—We the undersigned Electors of the city of Edinburgh, have observed with deep regret, that, in the list of votes on the Maynooth Bill, your name occurs among its supporters; and as we look on that measure, not only as in itself sinful and unconstitutional, but as fraught with many most disastrous consequences, we are constrained by an imperative sense of duty to state to you that we cannot possibly vote for anyone at a subsequent election by whom such a measure will not be strenuously opposed in Parliament."

"Albany, London, April 30, 1845.

"MY DEAR SIR,—I have the honour to acknowledge receipt of your letter, and the accompanying letter.

"I have no apologies or retractions to make. I have done what I believed and believe to be right. I have opposed myself manfully to a great popular delusion—I shall continue to do so. I knew from the first what the penalty was, and I shall cheerfully pay it.—I have the honour to be, my dear Sir,

Your faithful servant,
T. B. MACAULAY.

"Sir James Forrest."

DOMESTIC.

Manchester New College—Professor Wallace's Valedictory Address.

In the brief report which last month we were able to give of the Examination in the Theological department at Man-

chester New College, we stated that at the close of the examination on the Evidences of Natural and Revealed Religion, Professor Wallace delivered an address to his pupils. That admirable document (for which, at the meeting on the following day, the Professor received a unanimous vote of cordial thanks from the Trustees of the College) we are now enabled to give to our readers. Before doing so, it may be well to record, that the questions were close and searching, and that the answers prepared and read by the young men were full and perfectly satisfactory, shewing that the instructions offered them had been of the best and soundest kind, and that they had been fully comprehended by those for whose benefit they had been prepared.

Address.

As my official connection with Manchester New College will soon cease, and the present is the last public opportunity I may have of personally addressing its assembled friends, I wish to give utterance to a few valedictory words.

Six years have now elapsed since I was appointed to the office of Theological Professor in this institution; and I have been most anxious, during the whole of that time, that the interests of religious truth should not suffer in my hands. My object has been rather to set before those of my classes which are strictly theological, the results which have been attained by the most eminent men in the departments of Biblical Criticism and Interpretation, than to exalt into undue importance the passing novelties of the day. Young men are apt to look with too partial an eye upon the speculations of their contemporaries, and to regard as antiquated and obsolete all which passed before their own time. This they will find, as life advances, and the sphere of their knowledge is extended, to be a great mistake. The truth is, that, in some branches of study, and not least of all in Theology, the reason why so many crude theories are now broached is, because so much has been accomplished by preceding writers, that comparatively little remains to be done by their successors; and for my own part, though I would by no means depreciate the labours of living authors, I can state with some degree of confidence, as the result of a long and careful study of the subject, that, compared with what was done in the department of

Theology by the writers of the last generation, the achievements of those of the present day are trifling and insignificant. I have endeavoured, therefore, to the best of my ability, to lead the young men who have attended my classes, through a course of study which, while it recognized every thing that is valuable in the new schools of Theology, did not aim at doing this by sneering at the labours of previous writers;—a course, in short, which was adapted to inform, rather than to entertain and amuse those who attended it, and to prepare them for fulfilling the office of religious instructors to others, and becoming able and judicious expounders of the sacred records. This it has been my wish to effect, with as little of a theological bias as was compatible with a faithful performance of my duty. I have never dissembled my own honestly-formed opinions, when I felt called upon to state them; and I have never intentionally concealed or misrepresented the opinions of others. No attempt has ever been made by me to restrain that freedom of inquiry which has in times past been the characteristic and honourable distinction of the Non-subscribing Dissenters. I have *spoken* freely myself; and have left those whom I have addressed to *think* and *act* freely. But it has ever been my object to treat Christianity with respect, as a revelation emanating from God, and confirmed by the attestation of miracle. Had my views respecting it been at all different from this, I should have deemed myself an unworthy occupant of the theological chair in this Christian institution.

Of course I cannot be answerable for the effect which these views may have had upon the minds of others. But I shall retire from my office with a consciousness that I have done my duty towards those whose theological studies it was my business to superintend, and shall continue to hope well concerning their future respectability and usefulness in the church and in the world.

I have now to express my thanks to the members of the Committee, and to my brother Professors, for the courtesy which I have uniformly received from them.

To the Students also, who have attended my classes, I beg to offer my acknowledgments for the respectful manner in which, with scarcely an exception, they have been in the habit of listening to my instructions.

On many accounts I cannot but regret the dissolution of my connection with this institution; but I feel confident that my place will be well supplied by the gentleman who has been appointed to succeed me. His career will be watched with great interest by others as well as myself; and it is my sincere and earnest prayer that the blessing of God may rest upon his labours.

Address of Southern Unitarian Society.

Our readers will find in our Advertising sheet a list of the annual subscriptions to the above Society, and of donations to the support of Unitarian worship at Southampton. In reference to this subject, we have received from the Rev. E. Kell a copy of an excellent "Address," designed not merely for the members of the Southern Society, but generally for the friends of Unitarian Christianity. After detailing the circumstances of the Society's rise, and the efforts made to establish or to aid Unitarian societies at Portsea, Warcham, Poole, Newport, Chichester and Portsmouth, the following statement is made, to which we call the attention of all our readers.

"A time, however, for vigorous effort has now arrived. A few persons at Southampton, who for two years have regularly met together for worship, solicit and require encouragement, and the desired opportunity has arrived, so often sought for, (as the past records of the Society testify,) for introducing Unitarianism into that town, which from its extent and prosperity holds out the prospect of being, with generous and timely assistance, able ultimately to support its own worship, and become a centre of union to the congregations in this district.

"Friends and brethren, will you not listen to the appeal? From the death of many of the early supporters of the Society, and the want of a sufficient number of new subscribers to supply their place, the annual subscriptions have gradually declined to less than half the original amount. Will you not, now that there is a new sphere for exertion, rally round the Society, and by subscriptions or donations give it that fresh impetus it demands, in order to enable it to become more useful than ever? Already, we rejoice to say, has the appeal been partially responded to, and donations and increased annual subscriptions have been announced, suf-

ficient to lead us to trust, that where Unitarians see that there is a rational ground for hope that good will be effected, and that an earnest effort is being put forth, their liberality shall not be wanting.—The spirit of the Gospel is essentially a missionary spirit. Where there is a real love of the Gospel—where the truths which Jesus taught have their full influence over the heart—where his spirit is felt, it will shew itself by endeavours to make others partake of the blessings it enjoys. The Christian cannot withhold from his brethren what he himself values."

We regret we cannot give the whole of this excellent document, but we cordially recommend the object it enforces to the generosity of the Unitarian body.

Interesting Law Proceedings affecting Religious Liberty.

Within the last few weeks, there has been a not unimportant decision made by the Lord Chancellor for Ireland. The Strand-Street chapel was at the time of the passing of the Dissenters' Chapels Act in danger of being wrested from the congregation in possession by an information in the name of the Attorney-General, but in reality proceeding from certain orthodox relators. On the 9th of May in the present year, Dr. Drummond and the other defendants in the suit gave notice to the plaintiffs of an intended application, according to 6 and 7 Vict., to have the information dismissed. On the 2nd of June, the plaintiffs put in their reply, in which they asserted their right to a certain sum of £100 a-year, now received by the members of the Strand-Street meeting-house, alleging that it did not come within the provisions of the Chapels' Act. *The plaintiffs intimated, if this sum were given over to them, their willingness to forward the application to the Court for the benefit of the Statute.* An argument was held in the Court of Chancery on this matter on the 8th of June, the case of the relators being conducted by Mr. Sergeant Warren and Mr. Napier, Q.C., and that of the defendants by Mr. Moore, Q.C., and Mr. Holmes. In giving his judgment, the Lord Chancellor decreed that the defendants were entitled to the protection of the Act, the question of the £100 certainly not having been decided by his former judgment.—Orthodox cupidity dooms itself in Ireland to drink the cup of mortification to the very dregs.

In America also, we learn, an important decision in the same liberal direction has been given. A suit has been going on, it seems, for seven years in respect to a congregation in Forsyth Street. The first decision was adverse to the religious liberty of the congregation. The congregation appealed to the Court of Errors, and succeeded in reversing the judgment of the lower Court. Not content, the party who wished by judicial authority to resist all religious ameliorations at the epoch of the Synod of Dort, filed a new Bill and brought the matter again before the Chancellor. The case and the result are thus lucidly stated by a writer in the *Inquirer*:—"The question was, whether a trust for the German Reformed Church (originally a Calvinistic body) could be applied to Lutheran objects; and the view of the Court of Appeal particularly, as expressed by Senator Barlow, is precisely that which we have always conceived the true legal view of the matter. He draws the obvious distinction between a trust for a particular congregation, and a trust for advancement of particular opinions; and he holds that, in the absence of any express declaration of a doctrinal intent, it will enure to the benefit of the society, rather than to the advancement of particular doctrinal sentiment."—The order to shew cause in the case was discharged with costs, and a temporary injunction allowed by the Assistant Vice-Chancellor was dissolved.

New School-rooms, Bradford, Yorkshire.

In the list of English Presbyterian chapels which the Dissenters' Chapels Act had prompted to improvements, (C. R., 1845, p. 841,) mention is made (p. 847) of the congregation at Bradford, Yorkshire, being about to extend their chapel-buildings by the addition of a new school-house. The necessities of the school had long demanded it; and its increase, keeping pace with the progress and operation of that most auspicious measure, and most objectionably compelling the use of the chapel for its purposes, was anxiously turning the thoughts of its friends upon the best means of providing for its accommodation. Its actual rooms occupied a small space at a front corner of the chapel-yard. It was first proposed to enlarge these, or to rent rooms any where near, if such could be found: other plans suggested themselves, as

building new rooms somewhere in the neighbourhood, or (as land was so high) in a back corner of the chapel-yard, at the same time securing the very important advantage of the school not being off the spot of the chapel. A very desirable scheme had crossed some minds, without, however, appearing within the prospect of fulfilment. The chapel-yard is beset on three sides with buildings; two sides of these were small cottage-houses. Those on the back in particular had long been a great nuisance to the chapel. Could any part of these be obtained, they might both afford convenient school-rooms and put an end to a grievous annoyance. The extent and value of the property, however, seemed to forbid the hope. Amid various schemes and hindrances, delay was disheartening, though success in some quarter was sure. Inquiries were made and events were propitious. The scheme of converting the back-property approved itself to the Trustees and other friends. The most suitable portion of it could be obtained for £500. A most liberal subscription, therefore, was immediately commenced, and early in the spring of the present year the property was purchased. It comprised two cottages fronting to a back street, and a contiguous cottage and yard adjoining the chapel-yard. The contiguous front and back cottage have been laid into two excellent school-rooms (upper floor); communication with the third cottage and the street to which it fronts has been stopped; and the yard, by a descending step or two and neat railing, made one with the chapel-yard. On Whit-Sunday (May 31), the rooms were opened, a short service marking the occasion; and the next day, Whit-Monday, June 1, the annual holiday of the scholars, ushered in by the brightest of suns, and enjoyed in the new Public Garden which their own order has established,* was more than all signalized by its celebrating the opening of their own new rooms. It is with pride and pleasure that we record that the subscription to those rooms *equally* ranges, among high and low, rich and poor, among members, teachers, parents and children, from £50 to *two-pence*. The number of children in the school is at present about 120; and the third cottage can at any time be added to its accommodation. The door, too, on the

* The Woolsorter's Garden; to which Her Majesty the Queen graciously contributed £100.

of the lower school-room, at present closed for *Sunday*-uses, seems, as it were, to be opened for a *Day*-school, in a much-needing district also. The improvement which change has made in the churches most marked and cheering, ending the indignities which the structures of our Presbyterians must, in the lapse of necessity tolerate within their

It had been hoped that the new school-rooms would still further marked by their of the West-Riding Meeting and Tract Society (held at Bradford), in the week its own celebration. This however, was gladly ceded to be commensurate with the advance eventually anticipated by taking place.

Gathercole and the Press.

serve with no little surprise, we ought to be surprised at seeing of Mr. Gathercole) that known clergyman has ordered to be taken for a second at Mr. Miall, the Editor of *Informist*, for libel, and has images done to his character at £5000. The allegedists of some articles in the *mist*, which appear to us to be whole temperate and judicious strongest of them are in the newspapers, containing on the former trial, certainly complimentary to Mr. Miall than ical opponent. There is also the charge of libel the speech by Mr. Miall on the occasion from his friends at a public purse of money, contributed view of bearing him harmless was regarded by them as an and vexatious action. There ve, no doubt that, technically Mr. Miall was on the former ility of libel. It is possible portion of the articles now or action may again expose unfavourable verdict. Should we, in common with a large the public, shall greatly re- shall consider him deserving hy and such aid as we can 1. The public will generally no man ought to be twice or the same offence. If Mr.'s character were injured by

the libel, (which we must be permitted to doubt,) he received from the hands of a jury compensation in the shape of £200. We have yet to learn that, besides the payment of awarded damage, the defendant is bound to make a *confessio delicti*. Even in Ecclesiastical Courts, if Blackstone tell us right, penance, their favourite punishment, is redeemed by "a sum of money" as its "equivalent." If Mr. Miall is liable to punishment for his treatment of Mr. Gathercole since the first trial, so also should be the editors of newspapers and magazines without end; so also should be every subscriber to the Miall fund.

In whatever light we look at these second proceedings, we can only regard them as a hardy (we trust the result at Ipswich will prove an *unsuccessful*) attempt to curb the rightful freedom of the press, and to give to the clergy an immunity from criticism which is denied to every other class in the community. With a portion of Mr. Gathercole's former writings we have some acquaintance. They abound in coarse and libellous attacks on Dissenters and liberal Churchmen. If, as is sometimes said, *clean hands* be necessary to a plaintiff in an action for libel, his chances of a second verdict are small indeed. For not all the waters of the Cam, nor "all the perfumes of Arabia, will sweeten" the hand of the editor of "The Churchman," a very scurrilous publication, conducted for several years by the now Vicar of Chatteris.

Bristol Lancasterian Schools.

We had prepared a brief narrative of the very extraordinary proceedings at Bristol of the managers of the British and Foreign School, and extracts from the admirable speech delivered by Rev. George Armstrong on the evening of the 12th of June, in which, with irresistible force, he exposed the gross violation, not only of religious liberty, but of the constitution of the Society, by the introduction into the school of exclusive doctrinal instruction. We find ourselves at the last reluctantly compelled to put aside the article, but we cannot refrain from tendering to Mr. Armstrong our hearty thanks for the courage and ability with which he threw himself into the battle for religious liberty, and rebuked the fraudulent bigotry of his orthodox neighbours. Happily, his labours were not in vain. His speech aroused the attention of the Trustees of the school, who upon con-

sideration were satisfied that the course pursued and sanctioned by the majority of the subscribers was a violation of the trust-deed. A second meeting was held, and the offensive resolution of the previous meeting was unanimously rescinded. The discreditable game thus exposed and put an end to at Bristol, is, we have reason to think, being played in other places; but we trust the good example set by Mr. Armstrong will not be lost, and that successful champions for religious liberty and fair-dealing between sect and sect will arise wherever their labours are needed.

Baths and Washing-places for the Poor.

A Bill is prepared, and is about to be submitted to Parliament to enable parishes to borrow money on the security of the rates, for the purpose of constructing baths and wash-houses for the labouring poor. If well managed, there is no doubt that these bathing-houses will more than support themselves. Even if no interest were paid on the capital thus expended, the country would benefit by the improved health of the labouring poor. By the charitable efforts of a few individuals, baths and wash-houses on a small scale have been opened in Glasshouse Yard, in the city of London, and in the half-year ending November 1846, there were 13,538 bathers, 15,643 washers, being persons in the humblest walks of life, and 140,034 articles were washed. In the second half-year there were 14,124 bathers, and 19,934 washers, and 143,432 articles washed; so that in one year they had 27,662 bathers, and 35,680 persons who had washed 200,526 articles. Now if there be added the other members of the families of those persons who had used the wash-houses, it would appear that, including the bathers, there were 87,000 who had directly or indirectly benefited by this establishment. The outlay, exclusive of the money sunk in the apparatus, &c., was no more than £400 a-year. The above statements were recently made to the House of Lords by the Bishop of London. We are glad his Lordship is disposed to support by his influence this important sanitary reform.

Portrait of Rev. John Kenrick.—Mr. Patten has executed the work entrusted to him by the Committee of "The Kenrick Testimonial" in a masterly style,

and produced a portrait admirable alike for its artistic skill and its perfect resemblance. The picture is in the exhibition of works of art by the Royal Society of Manchester. It was previously exhibited in the Common Hall of Manchester New College during the recent Examination, and gave general satisfaction to Mr. Kenrick's old pupils and friends. As soon as the exhibition at the Royal Institution closes, the picture will be put into the hands of some eminent engraver. The print will, we trust, be worthy of the picture.

Services at the Old Presbyterian Chapel, Hall Bank, Buxton.

- July 6. Rev. T. C. Holland, Loughborough.
 — 12. William Smith, Rochdale.
 — 19. John Robberds, A.B., Liverpool.
 — 26. W. S. Schofield, Oldham.
 Aug. 2. Rees L. Loyd, Belper.
 — 9. Philip P. Carpenter, A.B., Warrington.
 — 16. William Harrison, Blakeley, near Manchester.
 — 23. David Davis, A.B., Stockport.
 — 30. John James Tayler, A.B., Manchester.
 Sept. 6. William Gaskell, A.M., Manchester.
 — 13. Charles Wallace, A.M., Altrincham,
 — 20. Robert Smethurst, Monton.
 Morning service, at Eleven o'clock.
 Evening service, at half-past Six.

Testimonials to Dr. Sadler.—An interesting meeting was held on Friday evening, July 17, at the Manor House, Hackney, to present a testimonial from above seventy of the younger members of the New Gravel-Pit congregation to the Rev. Dr. Sadler. The testimonial was a handsome silver Salver, with the following inscription from the pen of a distinguished friend and author:—"Presented by some of the younger members of the New Gravel-Pit Congregation to the Rev. Dr. THOMAS SADLER, in testimony of their affectionate regard and grateful sense of his acceptable ministry and zealous exertions for their religious and intellectual benefit.—Hackney, 17 July, 1846."

At the same time, a handsome silver Basket, with an appropriate inscription, was presented to Dr. Sadler from some of the elder members of the congregation.

MARRIAGES.

1846. April 14, at the chapel in the Conigree, Trowbridge, by Rev. S. Martin, Mr. EPHRAIM KNEE to Miss MATILDA JONES, both of Trowbridge.

May 1, at the chapel in the Conigree, Trowbridge, by Rev. S. Martin, Mr. ABRAHAM FISHER to Miss JANE WEBB, both of Trowbridge.

May 31, at the chapel in the Conigree, Trowbridge, by Rev. S. Martin, Mr. JAMES FOREMAN to Miss RUTH GAY, both of Trowbridge.

June 25, at the Presbyterian chapel, Tenterden, by Rev. Edward Talbot, Rev. JOHN A. BRIGGS to MARY JANE, third daughter of the late Mr. Joseph GRISBROOK, of Tenterden.

July 1, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Jas. ASHTON, Esq., of Highfield House,

Bredbury, eldest son of Samuel Ashton, Esq., of Pole Bank, to FRANCES CAROLINE, eldest daughter of David CHEETHAM, Esq., of the Priory, Stalybridge.

July 7, at the New meeting-house, Birmingham, by Rev. John Kentish, A. S. FIELD, Esq., solicitor, of Leamington, to SARAH, eldest daughter of Samuel MARTIN, Esq., of Calthorpe Fields, Edgbaston.

July 9, at Hamburg, JAMES, eldest son of the late James BISCHOFF, Esq., of Highbury, to ELIZABETH, second daughter of J. L. LANGR, Esq., of Hamburg.

July 9, at the Presbyterian chapel, St. Saviourgate, York, by Rev. Charles Wellbeloved, Mr. GEORGE BEWLAY DALBY to RACHEL, daughter of the late John COWLING, Esq., of York.

OBITUARY.

1846. April 2, at his house in Tanner's Lane, Pindilton, near Manchester, in the 75th year of his age, the Rev. AB. BENNETT, for some time a minister in connection with the Village Missionary Society supported by different Unitarian congregations in Manchester and its vicinity. Mr. Bennett was born in London, October 6, 1771. His parents belonged to the Established Church. Early in life, he joined the Wesleyan Methodists; but being attracted by the preaching, first of Mr. Winchester, and afterwards of Mr. Vidler, who were successively ministers of the congregation then assembling in Parliament Court, Artillery Lane, he underwent a gradual change of opinion, and at length decidedly embraced Unitarianism. He enjoyed the friendly regards of several eminent persons, whose names are well known to the Unitarian public. Among them may be mentioned the late Mr. Marsom and the Rev. Robert Aspland, of Hackney. He occasionally preached, without giving up the business in which he was engaged; but in 1803, he accepted an invitation from the congregation at Ditchling, in Sussex, and

devoted himself exclusively to the duties of the ministry. He removed from Ditchling to Poole, in Dorsetshire, in the year 1817, where he exercised his ministry till 1826; when he again removed to Manchester, to undertake the office of village missionary. In the latter years of his life, till disabled by growing infirmities, he was employed partly in tuition and partly in officiating as a supply in Manchester and the neighbourhood.

Mr. Bennett was one of that numerous class of inquirers, coming out of various Christian denominations, who at the end of the last and the beginning of the present century were strongly attached to the investigation of doctrinal truth, and for the most part ended their researches in Unitarianism. He was a worthy and upright man, fond of knowledge and earnest in the pursuit of truth, and much respected by those who knew him for his mental integrity and the shrewd vigour of his understanding. He was suddenly seized with paralysis in the beginning of 1843, and his life was finally terminated by apoplexy. He was interred

in the grave-yard attached to Upper Brook-Street chapel, and his remains were accompanied to their last resting-place by most of the Unitarian ministers in Manchester.

April 6, aged 26, JAMES CUNLIFFE, of Long Holme, Rawtenstall. He became a member at the Unitarian chapel, Rawtenstall, in February 1844, and taught a number of young men on the Saturday evenings to read, write, &c. He loved and served his God while in health, and at the close of his life he had a bright prospect of that rest that remains for the people of God.

April 28, at Highfield, Stalybridge, aged 26, MARIA, daughter of Abel HARRISON, Esq.

May 12, at Oxtou, in his 63rd year, WILLIAM, son of the late Rev. Robert LEWIN, of Liverpool.

May 19, at Nantwich, Cheshire, the Rev. JAMES HAWKES, aged 74 years. The subject of this brief obituary notice was born at Buckingham in September 1771; and in 1792, entered the Academy at Northampton, over which the Rev. John Horsey at that time presided as Divinity Tutor. For the character of this benevolent and conscientious man, our departed friend invariably expressed the highest esteem and veneration while living, and subsequently to whose death he inserted in the Monthly Repository a just tribute of grateful respect to his memory. After spending the usual term of five years at College, with great satisfaction and improvement in all his studies, our deceased friend entered upon his ministerial duties in connection with a small society of liberal Dissenters at Congleton. From this place, after remaining only a short time, he removed to Manchester, and became extensively engaged in private tuition, and in supplying various congregations in the immediate neighbourhood. At that time, in consequence of the removal of Mr. Davis, the pulpit of the Old chapel at Dukinfield happened to be vacant, and in June 1800, Mr. Hawkes was elected to the pastoral charge of that long-established and now affluent society. At his first settlement here, the village was just opening upon its distinguished career of commercial and manufacturing prosperity, and beginning to rise, from comparative obscurity, to its present high rank and importance

in this enterprising, intelligent and populous district. The Old chapel was, at that period, with the exception of a small building occupied by the Moravians, the only place of public worship within the township, and the congregation at this place numbered only 87 persons of all ages. Simultaneously with his settlement at Dukinfield, Mr. Hawkes established a Sunday-school, the first institution of the kind within the village. In connection with the school, a juvenile Library was opened with much spirit, and with a judicious selection of books. There was also a Library set on foot for the use of the Sunday-school teachers and members of the congregation. The originality of these plans at the time, and their admirable adaptation to the community for whose benefit they were designed, excited much attention in the neighbourhood, and multitudes pressed forward eager to avail themselves of these rare advantages. So great was the public thirst after knowledge, that much difficulty was experienced, at that distance from Manchester, in supplying books to meet the sudden and unexpected demand. These and other plans of improvement connected with the school and chapel soon began to produce a visible effect upon the congregation. The attendance upon social worship was greatly increased. The chapel was almost entirely re-pewed, and the burial-ground enlarged and beautified. In 1811, the seatholders, with their families, amounted to 210 souls—in Oct. 1812, to 239; when, from some slight cause of dissatisfaction, Mr. Hawkes thought proper to remove to Lincoln.

At this latter place, he endeavoured to carry the same plans into effect which had been so successful at Dukinfield; but the result, in that city of the priesthood, was widely different; and, after struggling with difficulties and discouragements for several years, he finally left Lincoln and removed to Nantwich, near to the scene of his first settlement in the ministry. Here he continued to labour, with varied success and amidst numerous trials, nearly to the close of last year, when, from the growing infirmities of age and the inroads of disease, he was rendered incapable of public duty, and consequently resigned his charge. It was his intention to have removed to a distance from the place where he last resided, and to have closed his days in privacy and retirement in an adjoining

ty. But a mysterious, though wise
gracious, Providence has otherwise
ruined and appointed his lot. By
slow but certain progress of in-
curable disease, he has been removed
from active duty and passive
lying to that rest for which his
piety and benevolence, his zeal and
fidelity, have so well prepared him.

He may have erred in the estimate
we have formed of the character and
uses of our departed friend. His
conduct appeared to be rather distin-
guished by sprightliness than vigour,
by quickness of perception more
than solidity of judgment. He seized
avidly on every benevolent plan of
usefulness of which he approved,
endeavoured to carry it into effect
the purest and best intentions, if
invariably with all the wisdom of
the world. His dispositions were ami-
able and his deportment uniformly
simple and void of ostentation.
He was thoroughly imbued with the
humble spirit of his Divine
Father, while his charity and bene-
volence of heart knew no distinction
of age or character. He loved
every man as a brother; and wherever
sorrow or suffering claimed his sym-
pathy and aid, was ever ready to sacri-
fice his personal ease and gratification
for the welfare of others. His dis-
tinguished benevolence of heart, and
simplicity and purity of life, had
prepared him for a calm and tranquil
end. He died full of filial trust and
hope of Divine acceptance, in
faith in Christ Jesus, to everlasting

day of his death; he had appeared as
usual at the Court at the Salford inter-
mediate sessions, and concluded the
case in a prosecution for felony very
ably and with much calmness and cir-
cumsppection, but he nevertheless ap-
peared weak and weary. Shortly after-
wards, about five o'clock, he left the
Court as usual. We know the rest of
the sad history. And in that abundant
measure of 'good-will towards men'
which he ever dealt out whilst living,
may 'peace be with him' hereafter."—
Mr. Darbishire was, by personal con-
viction as well as education, an Uni-
tarian Christian, and did not shrink on
proper occasions from the avowal of
his opinions. At the beginning of last
year, he gave to his fellow-townsmen
a proof of the interest which he felt
in the views of religion which he cher-
ished, by presiding at the anniversary
meeting of the Strangeways Unitarian
congregation.

May 26, at Brighton, Mr. SAMUEL
FRANCIS, in the 76th year of his age.

May 28, of apoplexy, in his 71st year,
at his residence, Bradford Street, Bir-
mingham, Mr. JAMES THORNTON. He
was one of the oldest members of the
New-Meeting congregation in that
town, having been a hearer of Dr.
Priestley, and a regular attendant at
that place of worship ever since.

May 29, LAURENCE ROWE, Esq., of
Brentford, in the 64th year of his age.

May 29, at his house, 64, Great Pres-
cott Street, Goodman's Fields, aged
46 years, Mr. THOMAS CHAPMAN. He
conducted for nearly twenty years a
respectable day-school, and his services
were much valued in the neighbour-
hood. He had been for many years a
member and deacon of the General
Baptist church in Worship Street,
London, by the pastor of which, the
Rev. B. Mardon, his last hours were
attended, and his remains solemnly
committed to the dust.

June 1, at Godley, Cheshire, in her
62nd year, DEBORAH, daughter of the
late Thomas TURNER, Esq., of Godley.

June 5, at Hackney, GEORGE LON-
DIGES, Esq., aged 60.

June 16, at Trowbridge, aged 38,
MARIA SIMS, the beloved wife of Sa-
muel MARTIN, minister of Congreg-

May 24, aged 35 years, Mr. WILLIAM
TAYLOR, of Floweryfield, Che-

May 25, at Manchester, SAMUEL
DARBISHIRE, Esq., Barrister-at-law.
His death was awfully sudden. In
describing the circumstances of it, the
editor of the *Manchester Courier* adds
the following remarks: "A more ami-
able gentleman than Mr. Darbishire,
is more highly respected and be-
loved by a large circle of friends, never
before, and his premature death, at the
age of 27, has filled his professional
friends, among whom he was an un-
doubted favourite, with profound and
felt sorrow. He had been in an
unhealthy state of health for some months;
and, he never entirely recovered
from the effects of the rupturing of a
blood-vessel last autumn. On the

chapel. In the discharge of her duties as a wife, a mother and a Christian, she was most exemplary, and the recollection of her virtues and her example will long be affectionately cherished by her sorrowing friends. During a long illness and in her last hours she enjoyed much support from her religious views, "knowing" (as she often said) "whom she had believed, and that he was able to keep that which she had committed unto him against that day." Almost her last words were, "Peace, peace, peace!" As a mark of the esteem in which she was universally held, upwards of two hundred persons of different religious persuasions, attired in mourning, voluntarily followed her to the tomb. An impressive service on that occasion was conducted by the Rev. W. James, of Bristol; and a funeral sermon, from 2 Tim. i. 12, was preached on the following Sunday evening, to a crowded and deeply-affected audience, by the Rev. J. C. Means, of Chatham.—Farewell, dear companion of my pilgrimage—for

a little while, farewell! Thy husband and thy children, with the numerous friends who wept over thy grave, deplore their heavy loss; but they are cheered by the hope which the religion of Jesus inspires, that ere long, and in a happier world, they shall meet again with thy pure and blessed spirit!—"Her record is on high." Job. xvi. 19.
S. M.

June 23, at Madeira, JANE INGRAM, wife of David Muir, Esq., of that place, and daughter of the late John Travers, of London.

July 12, at his house, Stalybridge, aged 46 years, Mr. THOMAS TORRIDGE, an attendant at the Old chapel, Dukinfield. His brother, the Rev. John Torridge, died the day before, in his 40th year, at Hampnet, near Cheltenham.

July 25, at her father's house in York, ANNE, second daughter of the Rev. C. WELLBELOVED, aged 49.

NOTICES TO CORRESPONDENTS.

We are again compelled to postpone the notices prepared of several works. Besides a little pile of sermons and tracts, we have received Strauss's *Life of Jesus* critically examined, 3 vols.; Ullman on the *Worship of Genius*; Noyes's *New Translation of the Proverbs, Ecclesiastes and the Canticles*; White's *Life in Christ*; a *Course of Lectures* at Hertford; and other works, which are reviewed in the current No.

We are obliged to put aside as many articles of Intelligence as we have been able to insert. Of some, the interest is now past; others, including the intelligence from Carmarthen, will appear in the next No.

G.'s wish respecting the notice he thinks ought to be taken of the proceedings at Leeds cannot be complied with. We have neither received nor seen any report of those proceedings.

S. N.—The writer of the paper in our last No., referred to by the *Nonconformist* as by "a masterly hand," was the Rev. John Gordon, of Coventry, to whom we and our work are indebted for some of the best articles that have appeared in it.

The attention of correspondents, whose communications reached the Editor on the 22nd and 23rd of the month, is called to the Notice to Correspondents in the July No.

We have a large stock of accepted articles on hand, and must entreat our correspondents to study *brevity*.

THE CHRISTIAN REFORMER.

o. XXI.]

SEPTEMBER, 1846.

[VOL. II.

PRIMÆVAL HISTORY.*

It has been with us a matter of sheer necessity, while of daily regret, to delay so long our admiring notice of this book. We cannot pretend now to do justice to its contents, so rich in learning, so exact in criticism, so sound in judgment. All that we shall attempt will be, to state the spirit, and in some degree to set forth the results, of Mr. Kenrick's researches into a most interesting field of inquiry, into which thinking minds have been led from one point or other of theology or science, though no writer has, so far as we know, at least in the annals of English literature, ventured fully and fairly to grapple with the subject till now.

Mr. Kenrick's book cannot fail to be welcomed with the purest satisfaction, by earnest minds of various orders, as meeting the scientific objections or the religious doubts to which all such minds have been subjected by the long prescriptive ascendancy of irrational and undiscriminating notions on the nature of the Scriptures. Many a man of sense who is tacitly, if not openly, ashamed of what passes for religion, yet is not theologian enough to vindicate the true claims of the Scriptures against the pseudo-orthodox pretensions on their behalf, will rejoice to read a book in which the principles of common sense are applied, as matter of course, to the investigation of Scripture, in the freest and most candid spirit and under the guidance of ample reasoning. And many indeed are the diligent readers of the Scriptures, who, at once thoughtful and devotional, have felt the untenableness of common conventional ideas on their scientific inspiration, but have not revolted still more by the harshness of sceptical attacks on those venerable writings, and by the crudity of the mythical and transcendental schemes which have variously attempted their exposition. To such minds Mr. Kenrick's book will prove a treasure indeed. It asks all their own spoken and unspoken doubts and difficulties, and either suggests their rational solution or admits their necessary continuance. It speaks forth, but in the clear, calm, candid language of the scholar and man of science, their own vague belief, their own half-estimated theories, their own half-matured opinions. It is just what they have thought, but could not express,—never saw expressed,—perhaps hardly dared to express. It gives voice to the real belief of earnest and sincere and thoughtful, who cannot suppress reasoning for devotion's sake, nor give up devotion at the call of sciolism. It is truly a Believer's book. In John Wesley's phrase, but appropriately to a higher order of minds than he contemplated, its pages might

be successively inscribed—"For believers doubting"—"For believers hoping"—"For believers rejoicing"—"For believers comforted"—"For believers assured." It is all this to those whose belief is intelligent conviction. To another class, it is, of course, the very reverse;—it is an unbelieving book, a sceptical book. If this class do not want it, or cannot understand it, let them leave it to those who can understand and will welcome it. There are many such; their number is increasing, and must still increase with the spread of education and the progress of science. And no one appreciates better than Mr. Kenrick the existence and the wants of this order of minds. He says,

"These opinions may be startling to many persons, by seeming to derogate from an authority concerning which 'sanctius ac reverentius visum credere quam scire.' Yet I believe it will be found, that neither our religious feelings nor our religious belief are necessarily and permanently affected by the exercise of a freer and more discriminating criticism upon the Jewish records.

"On the other hand, I am persuaded that there are many persons of truly religious mind, to whom it will be a relief from painful perplexity and doubt, to find that the authority of revelation is not involved in the correctness of the opinions which prevailed among the Hebrew people respecting cosmogony and primæval history. They delight to trace the guiding hand of Providence in the separation of this people from amidst the idolatrous nations, in order to preserve the worship of a Spiritual Deity, and in all the vicissitudes of their history till its consummation. They admire the wisdom and humanity of the Mosaic institutions, and acknowledge this dispensation as the basis of the Christian; they feel the sublimity and purity of the devotional, moral and prophetic writings of Scripture; but they can neither close their eyes to the discoveries of science and history, nor satisfy their understandings with the expedients which have been devised for reconciling them with the language of the Hebrew records. I know that this is the state of many minds; the secret, unavowed, perhaps scarcely self-acknowledged convictions of many others are doubtless in unison with it. And such views would be more general, were it not for a groundless apprehension, that there is no medium between implicit, undiscriminating belief and entire unbelief. It has been my object to shew that between these extremes there is a ground, firm and wide enough to build an ample and enduring structure of religious faith."—Preface, pp. xxi, xxii.

The wonder will presently be, that principles so rational and right-minded as these should ever have been disputed; and that assumptions so palpably absurd should ever have gained ground, as those which have for ages served to perplex theology and revolt science. Because God revealed his unity and perfections to the Jews, *therefore* they could infallibly expound astronomy, geology and cosmogony! Because Moses was inspired for a certain mission, *therefore* he was inspired on subjects wholly unconnected with that mission! Because men who lived under the Jewish dispensation did not know that the earth is globular and turns on its axis, *therefore* it is not globular and does not turn; but sun, moon and stars turn round it! Because Moses believed that a solid firmament of sky overarched the earth, "dividing the waters above from the waters beneath," and Job believed the same and described it as "strong and like a molten mirror,"—*therefore* such a firmament does exist, though the modern explorers of the atmosphere have not found it, when they have ascended far above "the waters that be above the firmament"! What is the force

is *therefore*? How hangs the conclusion upon the premise? How such stupid *non-sequiturs* ever have prevailed? But they have ailed and do still; and the senseless argument is varied or reversed the purpose, as it would seem, of offending science or of wounding religion in each other's name. Because science shews that geology not thoroughly understood by Moses, or astronomy by David,—*therefore* science is irreligious?—*therefore* science is false? *therefore* revelation is untrue? *therefore* Moses was not commissioned to reveal one true God?—*therefore* the sublime Monotheism of the Psalms no higher origin than the false geology of Genesis? Ridiculousness at reasoning, whether used by the orthodox theologian to show his jealousy of modern science, or by the half-learned philosopher to show his contempt for religious doctrine! The day will come when we shall wonder that ever such a collocation of irrelevant ideas could have been called reasoning. It will be like the Corn-law, now that it is passed away, with its notable arguments: We ought to protect home culture, *therefore* starve home labourers; We ought to be independent of foreigners, *therefore* we must make bread dear;—or the reverse: If the Corn-law be repealed, the sun of England's glory will set. The Corn-law is (prospectively) repealed; and when we have seen the sun shining a few years notwithstanding, and agriculture meeting itself in a market of unexampled demand, and Englishmen and foreigners mutually dependent and mutually useful, we shall wonder ever such collocations of irrelevant ideas should have been taken for reasoning. It will be a later day—but the day will come—when this confused jumble of unconnected ideas which now sets the popularology and modern science at variance, shall be in like manner unaided and its mischievous ascendancy be obsolete. And then will science be truly religious, and Revelation matter of highest science. It will then be maintained as matter of course, instead of being granted in way of concession, that the inspiration claimed on behalf of a prophet is reference simply to the subject of his mission, and nothing else; that (except so far as an enlightened understanding of great religious ideas may indirectly enlarge the mind's view of other connected facts) the prophet is, of course, on all topics of simply human knowledge, a participant in the current views of his age and nation. And if it should be objected by any denier of Revelation, that Moses might have a very doubtful cosmogony and a geology which is since proved untrue;—that his mention of the rainbow shews he did not understand meteorology;—that his deluge may have been the tradition current in his day, but it will not account for the diluvial strata of the earth;—that his origin of the human race will satisfy no ethnologist—his revelation of Babel no philologist;—if some semi-philosopher should pound all these truisms as so many grave doubts affecting Revelation, the simple answer will be, What then? Moses never professed to have gained his cosmogony from inspiration, nor to have been sent to teach the Jews the modern sciences. The only folly is in those who demand it of him. Most unfortunately for the reputation of his writings, such absurd claims have been made on his behalf; but he is answerable for the superstition of the dark ages or the bigotry of the Inquisition. Man of Science, look at the Scriptures as they are, not as Orthodoxy wishes to make them. Understand their genu-

ine character and pretensions for yourself, and do not gratuitously encumber them with the absurdities ascribed to them by ignorant advocates. Treat them only as fairly as you would treat other books. Apply to them the admitted principles of criticism. Learn their meaning, and discuss that meaning fairly. Let them state their own pretensions, and consider whether those pretensions are reasonable or not. Do not oppress them with seeming honours that are the reverse of honourable. Do not attempt to glorify them by untenable claims. Do not make exemptions on their behalf from the rules of common sense.

When we consider the kind of claims usually made on behalf of the Scriptures, without any countenance whatever from the writers themselves,—how they are assumed to have been produced by immediate divine dictation, though bearing on every page the customary characteristics of human literature,—how all the distinct marks of varied authorship, so interesting in the different books and so decisive of their general authenticity, are slurred and slighted by the theory of a pen-controlling inspiration, and the little discrepancies which mark human truthfulness are by the same theory erected into insuperable difficulties in the way of Divine Revelation;—when we consider how the Scriptures have been oppressed with extraneous difficulties like these, we may almost wonder that they have any reputation still left. They have been more hardly dealt with than any other literature whatever. They have been wounded most deeply in the house of their friends. No other writings could have survived such cruel kindness.

It is refreshing to find this simple avowal of the applicability of historical criticism to them as matter of course, which Mr. Kenrick makes at an early page of his Essay :

“In the following inquiry into primæval history, the Jewish records are not assumed as the sole and infallible source of knowledge. They are regarded as an evidence of the belief of the nation which admitted them among its sacred books; a nation of high antiquity, placed in contact from its origin with those ancient kingdoms in which civilization reached its earliest perfection, Assyria, Egypt, Phœnicia; a nation which possessed the art of writing from remote times, and applied it to historical purposes. Like all similar works, however, they are subject to be judged of according to the external evidence of their authorship and date, and the internal evidence of their truth, to be confronted with the records, and compared with the belief, of other ancient nations. There is nothing in these writings to forbid our subjecting them to this test. The book of Genesis incorporates written documents of unknown ages and authors; the book of Joshua appeals to ancient poetical writings; the Chronicles of Israel and Judah are cited as authorities for the histories of these kingdoms respectively; and while the legislator and the prophet claim to speak by the immediate dictate of heaven, no author of an historical book of Scripture alludes to any supernatural source of knowledge.

“Taken in that large sense which popular use has given to it, primæval history goes back even beyond the first appearance of man upon the earth. Almost every nation of the ancient world had its own cosmogony, including the origin of the earth and heavens, the elements, animals and vegetables, man and even the gods themselves.* As they are only speculations, though assuming an historic form, they represent the imperfect state of natural philosophy in the age when they were framed. They generally agree in representing

* “Anc. Un. Hist. i. 23, foll.; Diod. Sic. i. 6, 2, 30.

a dark-state of chaos and intermixture of the elements, preceding the distinct existence and separate properties of each as we find them in the present system.* In some, an intellectual principle presides over this change; in others, it appears to be brought about by the mere operation of natural causes, analogous to those which are now in action. The idea of creation out of nothing, of power exerted without an object on which it could exert itself, has always been conceived by the mind with difficulty, which seemed to be relieved by the introduction of a chaotic matter, on which the act of creation might be performed. The difficulty thus removed a step further back, was thought to be solved, and only the more reflecting inquired, how chaos itself had come into existence. To facilitate the conception of an unknown process by assimilating it to something known, creation was compared to the hatching of an egg,† to the growth of a seed, or the production of animals ignorantly supposed to follow the action of the sun's rays upon the liquid mud.‡ Compared with these rude efforts of the most civilized people to solve the problem of the world's existence, and connect themselves by an unbroken chain with the origin of all things, the narrative of the creation in the book of Genesis is remarkable for its sublimity and truth. It speaks a plain and simple language, ascribes every thing to the benevolent purpose of one wise and omnipotent Being, and relates the successive stages of creation in general harmony with the discoveries of science, though by no means with that exact accordance which has sometimes been asserted. But though such a narrative could only have been produced among a people divinely instructed in the great truths which distinguish revealed from natural religion, it has evidently received its form from the popular belief. To regard it, in all its details, as the authorized history of the changes of the globe, from the time when all was 'without form and void' to the creation of man, would require that we should either close our eyes to the evidence of science, or adopt interpretations of the text which are not warranted by philology, nor in accordance with the obvious meaning of the writer. Such are the attempts which have been made to give to the words 'in the beginning,' 'create,' 'day,' a sense different from that which they commonly bear. Geology has shewn that our earth was not brought into the state in which man was placed upon it by an instantaneous act of creative power; and has established an order of succession and intervals of time in the production of animal and vegetable life, which were certainly not in the contemplation of the author of this history."—Pp. 6—10.

Now there is not a word in this statement to which any rational mind can object. It is the clear, simple, calm exposition of common-sense principles, which need only to be stated in order to be admitted and approved. Few could state them with equal clearness and simplicity; but when we read them, sentence by sentence, we say, "Of course,"—"That is self-evident,"—"That is just what I have always thought." We are ready to say, "Everybody knows that;" but we remember that if everybody knows it, very many persons pretend not to know it. What learned labour has been lost between theologians and geologists in endeavouring to harmonize their respective sciences on an unsound basis, instead of going at once to the root of the matter and boldly avowing that there is no need of harmonizing ancient physical theories with modern experiment! Is it not shameful that

* "Euseb. Præp. Ev. i. 7; Diod. Sic. i. 7; Hes. Theog. 116; Ovid. Metam. i. 4, seq.; Beros. ap. Euseb. Chron. Can., p. 6. ed. Scalig.

† "Euseb. Præp. Ev. 3, 11, p. 115, ed. Viger.; Von Bohlen Altes Indian, i. 162; Lobeck Aglaophamus, i. 475.

‡ "Diod. Sic. i. 7.

one writer after another, who knows perfectly well as a geologist that the opening chapter of Genesis cannot be a true scientific account of the origin of the earth's structure, should be so in awe of the worn-out prejudices which he despises in his heart, as to talk deferentially of the authority of Scripture on these points, and pretend to think that the inspired record may yet be made to speak true geology by some new interpretation? How gentlemanly, but how severe, is Mr. Kenrick's rebuke to conforming philosophers and scientific Church dignitaries of this class, for their temporizing duplicity!

"The difficulty is not fairly met by alleging that there are obscurities in all ancient writings, and that the high antiquity of those in question makes their interpretation especially uncertain. The apparent flexibility which Scripture has exhibited in the hands of its commentators, and the contradictory opinions which have been deduced from it, may have led those who are not conversant with Hebrew philology and biblical hermeneutic, to suppose the meaning much more uncertain than it really is. No doubt the Hebrew language and literature present greater difficulties to an interpreter than those of Greece and Rome. Job and Hosea are not of such simple and obvious construction as Homer and Euripides. It happens, however, that the portion of Scripture which relates to cosmogony and primæval history is remarkably free from philological difficulties. The meaning of the writer, the only thing which the interpreter has to discover and set forth, is every where sufficiently obvious: there is hardly in these eleven chapters a doubtful construction, or a various reading of any importance; and the English reader has, in the ordinary version, a full and fair representation of the sense of the original. The difficulties which exist arise from endeavouring to harmonize the writer's information with that derived from other sources, or to refine upon his simple language. Common speech was then, as it is now, the representative of the common understanding. This common understanding may be confused and perplexed by metaphysical cross-examination, respecting the action of Spirit upon matter, or of Being upon nonentity, till it seems at last to have no idea what *creation* means; but these subtilities belong no more to the Hebrew word than to the English.

"These remarks are rendered necessary by the very vague manner in which the phrase *interpretation of Scripture* is used. We are not surprised to find a popular writer like the author of the '*Vestiges of the Natural History of Creation*' (p. 407), asking, 'May not the sacred text, on a liberal interpretation or with the benefit of new light reflected from nature or derived from learning, be shewn to be as much in harmony with the novelties of this volume as it has been with geology and natural philosophy?' Similar language, however, is held by Professor Whewell,* who cannot be ignorant that the interpretation of the Bible is governed by rules as little arbitrary as that of any other ancient book. In his chapter of the '*Relation of Tradition to Palæontology*,' which is really a discussion of the most advisable mode of reconciling Geology and Palæontology with Scripture, he speaks repeatedly of the necessity of bringing forward new *interpretations* of Scripture to meet the discoveries of science. 'When,' he asks, 'should old interpretations be given up; what is the proper season for a religious and enlightened commentator to make a change in the current interpretation of sacred Scripture? At what period ought the established exposition of a passage to be given up and a new mode of understanding the passage, such as is or seems to be required by new discoveries respecting the laws of nature, accepted in its place?' He elsewhere speaks† of 'the language of Scripture being invested with a new meaning,' quoting with approbation the sentiment of Bellarmine, that 'when demonstration

* "*Philosophy of the Inductive Sciences*, Vol. II. Ch. iv. pp. 147, 8, 9.

† "*Idem*. p. 146.

shall establish the earth's motion, it will be proper to interpret the Scriptures otherwise than they have hitherto been interpreted, in those passages where mention is made of the stability of the earth and movement of the heavens.' It is difficult to understand this otherwise than as sanctioning the principle, that the commentator is to bend the meaning of Scripture into conformity with the discoveries of science. Such a proceeding, however, would be utterly inconsistent with all real reverence for Scripture, and calculated to bring both it and its interpreters into suspicion and contempt; and we must suppose the author to have meant, that our ideas of the *authority* of certain portions of Scripture are to be modified, when we find their obvious meaning to be at variance with scientific truths. If this were his intention, we must regret that he has not expressed himself with more precision, and given to a most important but obnoxious truth the weighty sanction of his name.

Δύος γὰρ ἐκ τ' ἀδελοῦντων τῶν
Καὶ τῶν δοκούστων αὐτῶς, οὐ ταυτὸν σθένει.

Eur. Hec. 294."—Preface, pp. xiii—xviii.

Sharper than two-edged sword is Mr. Kenrick's finely-tempered steel. There is no hacking and hewing with him. He cuts clean, and so he cuts deep. May he be the means of suggesting a higher morality to some of those who are wont to "speak wickedly for God and talk deceitfully for Him"! We have no sympathy with such dissemblers. They are unworthy alike of Science and of Religion. They are the great supporters, instead of becoming the destroyers, of the current bigotry and hypocrisy. They undermine the moral sense of a nation, while supporting the "established religion." O for more individuality of religious conviction, and with it more vitality of faith, worship and obedience! Conformity and creed-belief are the great obstructions alike to intellectual and to moral improvement;—the incubus of Religion, the torpedo of Science. Nor is it merely within the Establishment that these obstructions operate; they are co-extensive with the sway of "Orthodoxy." No orthodox man is a geologist except by connivance; no geologist is orthodox except on sufferance. His creed emasculates his science, or his science makes him lay up his creed in a napkin. Ardently do we hope that Mr. Kenrick's noble and candid-minded book will shame many, and encourage many more, to speak their convictions and their doubts, whether theological or scientific, in a spirit of scientific truth and religious faith.

We have already given two long extracts, the one from the Preface, the other from the Essay. The Preface is itself an essay of high order, describing the successive conflicts of science with theology and their various temporary reconciliations, and vindicating for the Christian philosopher a higher and more comprehensive point of view than has usually been assumed. We learn from it that "the substance of the Essay was intended to form an Introduction to a larger work on the ancient history of Egypt, Assyria, Phœnicia, and the other oriental countries, whose civilization constitutes the earliest series of connected historical facts which has come down to us." But the author found, in endeavouring to "begin with the beginning," that as he saw reason to depart from the customary track of blind tradition, what he had to say in justification of this course "necessarily became more controversial than suited the character of historical writing," and he has therefore published it separately. The way will thus, we trust, be prepared in the public mind for an intelligent and hearty reception of

something worthy the name of ancient history, in which fact and theory will be kept distinct, the doubtful not put on a level with the clearly ascertained, and tradition will be allowed its proper place as evidence of the state of knowledge and opinion. The whole character of Mr. Kenrick's mind and attainments, as shewn in this Essay, (and as known to those who have had larger and better opportunities of knowing it,) is a voucher for the reliableness of his promised history. With most exact scholarship and amplest learning, the fruit of wide research and unwearied industry, he unites a severity of criticism, a comprehensiveness of view and calmness of judgment, that peculiarly fit him for the office of philosophical historian. Perfectly free from prejudice, wholly unaddicted to theorizing, one might expect to find such a mind deficient in feeling and fancy, till undeceived by the tasteful elegance which pervades the whole style of thought and expression. The book before us is quite of this character; rigid yet graceful in thought and argument, concise yet full in its easy utterance. There is not a sentence—no, not a word—redundant, deficient or misplaced. A style like this is not mere style;—it is the natural expression of clear and orderly thought, when full of matter.

Though tempted here to give an outline of the contents of the Essay, and disposed to follow such a guide step by step with trust akin to reverence, we forbear, through the impossibility of condensing materials already so compactly presented, and the difficulty of selecting. Suffice it to say, by way of inducing to the perusal of the book, that among its varied subjects are Cosmogonies Heathen and Hebrew, the Unity and Varieties of the Human Race, the Era of Man's Creation, the Deluge of Scripture and those of other Ancient Histories, the Golden Age, the Origin of Language, the Origin of Government, Religion in its various forms,—all treated with the freedom and candour, the caution and judgment of a scientific scholar. The nature and use of Tradition are carefully investigated, and an intelligible idea of Mythic fiction is presented, in contrast to that mere word, *Myth*, which has of late seemed potent enough for some to conjure with, when historical or biographical difficulties occur.

There is one part of the volume—perhaps it is the only one—in which we venture to think some qualification of the author's views, or at least some modification in their statement, necessary. It is contained in pages 35 to 40, headed "Speculation the Origin of Tradition." This passage may be taken to mean, and by its unqualified tone it is very naturally taken to mean, what we do not think Mr. Kenrick's discriminative mind ever contemplated, that speculation has been the *sole* origin of tradition. The passage occurs in connection with the traditions of a Deluge variously held by various nations; and if limited to this connection, it seems most philosophically to account for those traditions. And we have no doubt that Mr. Kenrick designed so to limit it, by the sentences which introduce and conclude it. He begins the subject thus (p. 35):

"However high we may be warranted to carry up the existence of this tradition in Asia, it will not necessarily follow that it was founded upon a real fact. A tradition is a popular belief, and must, like every thing else, have a cause; and for its special character, a special cause. But that it is *not* in itself evidence of the truth of the fact which it assumes, may be seen

in almost every case in which the popular belief can be confronted with scientific, monumental and documentary evidence. There is hardly a remarkable remnant of antiquity," he pursues, "to which it has not attached some false explanation."

And the observations that follow seem thus to be generalized beyond their occasion and beyond their due limits, till we are brought back, on the 40th page, to the Deluge traditions as the designed application :

"The decisive proof, however, that the traditions of the Deluge are rather a very ancient hypothesis than the reminiscence of a primæval fact, is that they accord not with the phenomena, but with such a partial knowledge, and such conceptions of their cause, as prevailed in ancient times. They explain what is obvious, that water has once covered the summits of the present dry land, but not the equally certain, though less obvious fact, that long intervals of time and a great variety of circumstances must have existed. This want of conformity concludes much more strongly against an historical tradition, than a general and vague conformity in favour of it."

We have no doubt Mr. Kenrick considered the remarks in question to be sufficiently limited by the application he has made of them, and not as implying that every tradition of ante-historic times originated in speculation. There are many traditions of a neutral or non-scientific character, which speculation could never suggest ; there are others which stand opposed to the state of science prevalent in their own day, but which have been proved credible as facts by later science. As an instance of the former class,—the Menai Strait is traditionally said to have been once a valley containing many happy villages, since swept away by the irruption of the sea ; a tradition memorialized in the local name given to the strait, implying the *valley of tears*. Now it might easily be supposed that scientific speculation had conjectured the disruption of the island of Anglesea from Britain, in the spirit of many other speculations on other islands, as instanced by Mr. Kenrick. But what speculation should people the now lost land with villages ? Or how could that poetical name have originated so naturally as from a calamitous fact ? As an instance of the latter class, where old traditions defy old science, nothing can be more appropriate or striking than the Egyptian tradition of the circumnavigation of Africa, mentioned by Herodotus, and by him discredited because inconsistent with the then existing state of science ; the tradition being, that the navigators had, in the remotest part of their course, had the sun on their north, which Herodotus says was impossible. That one part of the story which discredited it to him, proves it to us. Ancient speculation could not have invented that tradition. The tradition existed, while science so called arraigned it as incredible. Speculation, then, has plainly been one great source of ancient tradition, but not absolutely and universally "*the origin of tradition.*" We have dwelt on this point, as we happen to know that Mr. Kenrick has been understood to mean more than his argument requires or the case will warrant. It is the *page-heading*, after all, that chiefly requires correction.

We revert, in conclusion, to the Scriptural bearings of this Essay on Primæval History. Mr. Kenrick has spoken without reserve his conviction of the traditionary character of the early chapters of the book of Genesis. But he is too just and discriminating to allow any such character to spread over the properly historical parts of Scripture. He

finds a tolerably well-defined line in the Jewish annals, at which the properly historic times of the nation begin, namely, the call of Abraham, as recorded in the twelfth chapter of Genesis. Here properly begins the Jewish history; the eleven preceding chapters contain the Jewish opinions (whencesoever derived) on cosmogony and primæval events. The line is marked to the intelligent reader by the nature of the case. Not that all beyond it is authentic and true without mistake or exaggeration, and all preceding it unworthy of trust. The careful theologian will discriminate again and again, with the varied character of the multifarious books which compose these Scriptures. But he will see at once that the very reasons which require us to view the early chapters of Genesis as mere evidence of opinion long subsequent to their alleged events, forbid us so to regard the histories of later times. Primæval history is written retrospectively; and it is done theoretically, mythically, traditionally, as the case may be. The annals of historic times are contemporaneous or nearly so. They may not be free from errors, but their errors are not myths. They may need criticism, but it must be from a different point of view. The line, too, may not be very definite which separates the primæval and the historic times. It is not likely it should be. But it will be found in each nation somewhere about the time of the introduction or invention of writing.

As regards the authenticity and historical credibility, then, of the Scriptures in general, this assignment of the early part of Genesis to the criticism due to primæval history, leaves the character of the rest unchanged. The historical books must be treated as all other records of historic times; the poetry, as all other poetry; the didactic and ethical, as such compositions are treated elsewhere. The revealed knowledge, whatever it be, that was taught by the Jewish and the Christian religions respectively, will evince itself characteristically in these various writings; but there is no claim made by the Scriptures themselves to any other inspiration than that of the prophet or the lawgiver in announcing his original message. What he is inspired to announce may be put in writing, without any further act of inspiration. And the Scriptures lay no claim to inspiration *as writings*. They contain the inspiration by recording it; but no how else. *As writings*, they have on them the unmistakable marks of distinct times and individual authorship, by which, if any writings can be identified, most of these can. And each book is to be taken in its own identity. The Scriptures are a collection of books; they are not (as the orthodox notion of inspiration will have it) one book written word by word in heaven, and sent complete at once—bound and gilt-edged even—as the word of God to man on earth. Collected as we have them in one volume, the unlettered reader is very apt to regard them as one book; and even the more intelligent do not always discriminate sufficiently among writings, the authorship of which extends over a period of fifteen hundred years.

We repeat, then, that the traditionary character which is proved to belong to the early part of Genesis does not affect the admitted historical character of other parts of the Old Testament. Mr. Kenrick's book is in this view wisely conservative. He distinguishes between things that differ. It is a false liberalism that would extend the same kind of interpretation beyond its proper limit. If, then, the Neologist

I think Mr. Kenrick's Essay "very good as far as it goes, but does not go far enough;" if he is willing to take it as an instalment towards his favourite theory, and look for future contributions to the theory in full;—we say, No; the reverse is the more likely; that is the instalment towards a more comprehensive and more disastating theology. Bold but random, it has taken a partial fact for a whole one. Because certain Jewish traditions have been taken for granted, it would make all the ensuing history tradition too; just as if Niebuhr's learned annihilation of the ante-historic legends were, should seek a kindred fame by mythifying Cæsar and Pompey. It would be a burlesque on historical criticism. And what kind of historical criticism is it, then, which would treat the Jewish annals of five centuries, and even the comparatively recent Christian histories, biographies and letters, as all similar in character to each other as the primæval traditions of Genesis? If it is true, (which seems almost incredible,) that a theory so wild, so rash, so undiscriminating, is gaining any hold upon the Unitarian denomination, beyond a transient interest to the very young student, and a more abiding fascination to minds affecting cleverness but not given to research and criticism, the publication of Mr. Kenrick's book may do good service at the present moment, in sustaining the credit of the acknowledged orthodoxy of Unitarian theology. His book will at once stand as an authority, not less properly representative of our prevailing views and exhibiting our best learning, than if it could carry the *imprimatur* of a Unitarian Pope or Conference or other Head of our Church. And it will also confirm in the minds of the unsectarian and scientific portion of the public, their growing respect for a theology which looks upon Science as the friend of Religion, and which alone can vindicate the claims of Religion to the respect of a scientific age.

W. G. W.

THE DISPARAGERS OF REASON IN RELIGION.

It is highly worthy of remark, how closely the most opposite parties have of late agreed in the professed disparagement of *Reason* in matters of religion. The disciples of a blind fanaticism, and the votaries of Catholic orthodoxy, are equally hostile to its exercise, as essentially at variance with the true nature of faith. We may take as a type of the case, the instance of Chillingworth between the Jesuit Knott and the Puritan Cheynell; the former declaring that "he destroyed the nature of faith by resolving it into reason," the latter "praying that God would give him new light to deny his carnal nature, and submit to faith;" whilst a third party, equally despising each of the others, exactly chimes in with both, in making its boast, that reason and philosophy infallibly lead to the rejection of all religion—and that "all real religion is in radical and necessary opposition to all theology."—*Edinb. Rev.*, [LXIX. p. 206.

ILLUSTRATIONS OF PASSAGES OF SCRIPTURE.

Certe superni codicis frequens lector,
In verba certe non adactus humana.

H. GZOTIVA.

Exod. xii. 38: "— a mixed multitude went up also with them."

There is similar phraseology in Numb. xi. 4, Nehem. xiii. 3, and Ezek. xxx. 5; though in this last instance another reading and translation* are preferable.—The *mixed multitude* now spoken of by Moses, was the vast, promiscuous assemblage that accompanied and followed the Israelites on their leaving Egypt: the people who melted into this mass, came together with different motives and for various purposes; but they formed no part of the regular host. History is not wanting in such examples.†

Ps. xxxii. 1: "Blessed is he whose transgression is forgiven, whose sin is covered."

Here the word "blessed" has the meaning of *truly happy*, and might have been so rendered. The force of the term, in the Hebrew and in the Greek Scriptures, should be observed. It stands distinguished from the *εὐδαίμων*, and its cognates, of the Greek classical writers, and from words in Latin, that convey the sense of *εὐδαίμων*. The Heathens, who "knew not God," were fond of ascribing their enjoyments as well as sufferings to GENII. They had their good and their evil *demons*: they were severally born under favourable or hostile influences. With the Heathens, *outward prosperity* was happiness. A *genius* presided over each individual; over his nativity, his death,‡ his dwelling, his estate. It might be *Fatalism*, or it might be *Chance*; but there was nothing like Wise and Beneficent Design. *Εὐδαίμων* is an epithet that suited this belief, as it afterwards suited the semi-atheism of ASTROLOGY. We never find it in the Jewish or in the Christian Scriptures; in the records, that is, of Dispensations acknowledging the Only True God, and issuing directly from Him. A sounder estimate of Happiness characterizes both these Religions; and more correct modes of thinking gave rise to more correct language. "Blessed [happy] is he whose sin is forgiven." "Blessed [happy] are the poor in spirit." "It is more blessed [happier] to give than to receive."

Jer. xxxv. 16: "— the sons of Jonadab, the son of Rechab, have performed the commandments of their father, which he commanded them; but ye have not hearkened unto me."

The whole chapter should be read, if we would be rightly acquainted with the case of the Rechabites, and would know how to argue from it. Their situation and conduct were as follows: A remote ancestor [Jonadab] had forbidden them to drink wine, to build houses, to sow fields, and to plant vineyards: they were to lead the life of a pastoral,

* P. V., "all the mingled people." Newcome, "all Arabia." Noyes, "auxiliaries."

† See, in particular, Thucydides, [ii. § 98,] who, after noticing the prodigious increase and amount of the soldiery of Sitalkes, King of the Odrysian Thracians, says that they were followed by "a mixed multitude [*ὁμιλος ἐύμικτος*], formidable only for their numbers."

‡ Seine sackel senkt' ein Genius.—Schiller.

ing tribe; pitching their tents where their necessities required,* t dwelling in towns. Hitherto, they had strictly obeyed these ions. But their dread of the Assyrian invaders had now com- them to lodge within Jerusalem. For an urgent and a tempo- d, and in a single point, they had deviated from their charac- usages. While they were in the city, Jeremiah, by God's order, took some of the Rechabites into a chamber of the temple, essented them with wine. This scene and transaction are mis- described; their answer, too, is left upon record. They refused e of the wine; alleging the prohibition which their forefather d them under; stating it in all its extent; and accounting for eparture from it in the instance already mentioned, by the ex- of the war. Two things are evident from the narrative: first, at passed in the temple was of the nature of a symbolical and tic representation;† next, that God praises the Rechabites for ympliance with *all* Jonadab's directions, not with *one* exclusively. is compliance likewise they are spoken of to the disobedient in the way of example, warning and reproach. If then it be Why is wine offered to them, as the *specific* test of their since- d perseverance? I answer, because, situated as they at this t were, no other test could be employed with the same facility nificance. Not their living in tents; not their refusal to plant ds and engage in agriculture. At present, something visible pable was to be placed before the Jews. This particular habit, Rechabites, of refraining from wine, admitted of such a mani- n; and it was made accordingly, and is selected from among t as illustrative of the rest. So viewed, this piece of history is ully impressive: detached from its adjuncts and from the prop- application, it loses much of its propriety and of its instructive er. Its grand lesson is, the reasonableness, honour and advan- obedience to the Divine Will, both by nations and by individual "A son honoureth his Father—if then I be a Father, where is onour?"

i. ii. 2: "— there was no room to receive them, no, not so is about the door." Ver. 3: "— one sick of the palsy, who rne of four." Ch. x. 50: "— he, casting away his garment, id came to Jesus."

e are only a few out of many examples of *circumstantiality* in narrative: so numerous are the instances of it, and so artless, orm the strongest presumption of this evangelist's fidelity, and arning these facts from an eye-witness of the word.

there are critics‡ who pronounce another judgment on such s: for they charge Mark with an over-refinement of expression, love of ornament and of exaggerated colouring.§ From these I appeal to the whole tenor of this Gospel.

i. xxxvii. 16, 17; Isaiah xxxviii. 12.

temple was afterwards the spot of another and far more important on of this class. Mark xi. 15, 16, 17.

on Jesu [Dr. F. Strauss].

. Aug. 4, B. i. 739, "das ist ganz in seiner, uns langst bekannteu, enden art." Thus, 728, "er zu der willkurlichen ausmalung gehore,

John xiv. 9: "He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father?"

In Jesus Christ we behold the paternal character of the Deity. It is a truth of the utmost weight and comprehension; manifesting the design of the Gospel, its spirituality, genuine influences and valuable effects!

The New Testament describes our Lord as bearing the Divine Image in a two-fold sense. Dominion and judgment are entrusted to him: and, what is more, in his moral excellencies he has an unequalled resemblance to Almighty God. The second, like the first, Adam is invested with power, which he possesses together with all in whose nature he shares. But his grand distinction as "the Image of the invisible God," regards his rank and authority in that spiritual kingdom of which he is the Head. I shall refer to a few texts in illustration: Gen. i. 26; Ps. viii. 6; 1 Cor. xv. 27; 2 Cor. iv. 4; Col. i. 15; Heb. ii. 6, &c.; Matt. xxviii. 18. The leading thought in most, if not in all, of these passages, is that of delegated authority: the language which conveys the idea is figurative and, I think, Oriental: in 2 Cor. iv. 4, *spiritual* truth and knowledge are intimated.

Rom. xi. 1: "I say then, Hath God cast away his people?"

A large majority of professing Christians speak and act as though it were a duty to keep the Jewish race in a state of political and civil proscription. This is a gross error, whether it be viewed in the light of Scripture, or in that of Social Economy.

Prophecy directs our regard to the admixture of the Jews with other nations, in opposition to their being a separate, independent community, occupying one region, by themselves, and having an earthly sovereignty of their own. Shew me the passages of Scripture which justify you in visiting them with civil disabilities: prove that the spirit of the Gospel warrants this invidious exclusion. There is no more decisive evidence of the *Antichristianism* of the nominally Christian world, than this refusal of equity to the Jewish people. Were the principle of it valid, could you demonstrate that *Dominion is founded in grace*,* both Religion and Government would change their nature—nor their nature alone, but, with this, their proper tendencies and ends. They would be curses to mankind, instead of blessings. To the Jews, as to other religious denominations, Christians merely do their duty in being just and kind; and such unrestricted justice and kindness best ensure the prosperity of nations.

wie sie Markus auch sonst liebt." Once more, 743, [Mar. xiv. 3.] "dem Markus sein *συρίσκον* als ausmalung zuruck zugeben." Are these things hazarded even plausibly? Far the more likely hypothesis is, that Truth and Nature dictated such minute representations. No doubt, they are very lively and picturesque. But shall we, for this reason, consider them as the interpolations of the memorialist? That they are to be admired, I grant: yet they do more than gratify our taste; for they command our belief. An honest, simple-hearted narrator mentions incidents as he sees them, or as they are given to him by actual witnesses: read Mark x. 50, and compare with it Hom. II. ii. 183, where *Pope* has left unnoticed the circumstance of *Ulysses' throwing aside his cloak*, that it may not impede his running.

* This is the due extent of Dr. T. Arnold's statements in Pref. to Vol. III. of *Thucydides*, ed. 2.

α. iii. 11: "— other foundation can no man lay," &c. The basis of each single church of Christ, as of his church universal, is faith in his Messiahship. On this broad principle its first steps are met together, for the purpose of worshipping God, even the most distant, through the one Lord or Mediator. The principle itself, comprehending, as it does, all that we rightly understand by the *Protestant principle*, is but instrumental to a far higher end. Its value is in its awakening and guarding personal inquiry, as well as in its belief and avowal, (however obnoxious these are,) on subjects of the deepest moment: its value consists in its relationship to Truth and Goodness. Inquiry is one thing: perpetual doubt is another. THE PROTESTANTISM makes its appeal fearlessly to the Scriptures—not to human speculations and authority. Nor does it substitute theories of any school—whether of Theology or Philosophy—recorded words of the Lord Jesus and the historical testimony of the apostles.

iv. 9: "— after that ye have known God, or rather are known by Him," &c. There is an unusual pertinency and impressiveness in the latter of these clauses: it is an example of the apostle's writing out of the conscience of the heart, as the subject and occasion moved his feelings. It touches on the idolatry which the Galatians, not long before, had practised: "when ye knew not [the true and living] God." Their conversion to the Gospel had brought them acquainted with the principles of Natural Religion; and this is the sentiment that Paul instantly expresses and applies. To be known by, or of, God, means, scripturally, to be initiated by Him in the way of favour, or of special and benignant interposition. It was in consequence of this that Christianity had reached with success to these Galatians; and the apostle reminds them of the fact, for the purpose of calling forth their gratitude, and securing their adherence to what they had been taught by himself, as distinguished from the lessons of the Judaizing zealots. The thought is once powerful and affecting; and he expresses it with great energy. So, on another occasion, "as we have received mercy, we boast" (2 Cor. iv. 1); and, again, comparing his privilege with his brethren, "as we were allowed of God to be put in trust with the Gospel, so we speak," &c. [1 Thess. ii. 4].

es. vi. 11, 13, 14: "Put on the whole armour of God—take up the shield of truth, that ye may be able to stand against all the wiles of the devil," &c.

m. xv. 6.

These are not only to those labours and speeches of the apostles which are recorded in their Acts, but also to their epistles, and, in particular, to Paul's. Here is a body of historical testimony for the Gospel; a witness in its own defence that I feel myself incapable of resisting—but the force of which can never be exhausted by men who decline the study of this portion of the New Testament. Indeed, the avowed tendency and effect of certain systems of mental philosophy are to seal the understanding against the reception of this historical

testimony. Non-subscribing Protestants, so far, are consistent Protestants. But non-subscribing does not suppose, and certainly does not enjoin, the absence of symmetrical Christian worship. What it assumes, what it requires, is, the impartiality of the Scriptures, as the means of definite conviction; of our becoming acquainted with God's revealed grace and truth.

withstand in the evil day, and having done all, to stand. Stand, therefore, &c."

It may not have been generally noticed that this is a picture of the Christian warrior in the act of self-defence. He had already been victorious in repelling an assault, which but for his watchfulness and fortitude and "panoply divine" [the whole armour of God], must have been fatal. Yet, although a conqueror, he does not lay aside his weapons, does not divest himself of his armour, does not leave his post. He is still prepared for resisting his spiritual foes. Defeated though they are, they may and will renew their attacks; so that the Christian soldier does not for a moment remit his vigilance, or change his attitude. Still he *stands*, &c. The description throughout is alike elegant and appropriate.

James i. 17: "Every good gift and every perfect gift," &c.

I will begin with adverting to the right translation of this clause: the way will thus be opened for ascertaining what it means.

They are quite correct who say that the variation in the Greek substantives should have been marked by a corresponding variation in our English Bibles.*

The clause is an Hexameter line: whether borrowed, or a *Versus fortuitus*, I cannot determine. On either supposition, its metrical form may account for a slight verbal diversity; for something like what is parallel or pleonastic.

I think that, in our interpretation of it, the stress should be laid chiefly on the adjectives—*good* and *perfect*. "Every good [*kind*] gift [or plan of giving], and every perfect [*spiritual*] gift." Observe the subject which the apostle is treating of—the consummate excellence of the Divine Character [13—19]—especially as this regards the dispensations of God to Man. Unsullied Holiness, complete Benignity, is seen in whatever cometh down immediately from Above. The apostle has in view the religion of Jesus, and the consequent privileges and duties of its professors.† I am, on this account, the rather inclined to believe that he writes respecting a *spiritual* gift: and by *spiritual* I understand here, not a miraculous endowment, but something which, pertaining to the mind and heart, is of transcendent value. The word *τελειος* has this signification. James so employs it in ver. 4 of the chapter before us: "—that patience may have its perfect work"—its *best* exercise. A *perfect* gift means, a gift which enables the Christian to be as perfect a man in Christ Jesus as his present nature and situation will admit. The term is of frequent occurrence in the Epistles of the New Testament, and denotes the reverse of whatever is sensual, carnal, low and grovelling. In short, it imports an accomplished, finished disciple in the school of Christ; one who rises far above selfishness and an engrossing attachment to merely human observances; one who practically and habitually keeps in sight his spiritual origin and relations, and his immortal destiny.

July, 1846.

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* Mr. S. Sharpe has so marked it: "every good giving, and every perfect gift;" which translation is adopted by an intelligent and able writer in the *Christian Reformer* [T. H. G.], Vol. II. of N. S., p. 218. *Δωρημα* is a gift; a spontaneous gift. See Rom. v. 16, where it bears the same meaning with *χαρισμα*.

† See ver. 18, &c.

EXTRACTS FROM MY JOURNAL.—SWITZERLAND.

No. V.—LAKE LEMAN.

HAVE you ever felt, on a bright spring or summer's morn, a life in every nerve, as if you had received on a sudden an unaccountable accession of strength—an impatience of inaction which nothing can tranquillize—a desire to take unto yourself wings, or a steamer, or a diligence, and fly away or run away beyond that distant purple line of hills, or across that silvery lake, or any where indeed—no matter where—as long as every limb is in motion? Well, it was just so that I felt one bright morning last July, as the sun, not stole, but burst, most unceremoniously into my room, chiding me for my very laziness. The air felt so balmy yet elastic, and the birds were singing so sweetly, and leaving their native element with such rapidity, or else performing so many fantastic evolutions, expressive, as I thought, of unutterable joy and gratitude, that I must have been a morose, unkindly being, had I not sympathized with such loveliness and enjoyment. Truth to say, I was neither morose nor unkindly, at least on that occasion; for I felt as if, together with those feathered songsters, I could have skimmed over the surface of the lovely lake beneath my window, or have sped away to those fairy scenes which lie garnered up, as it were, in the remotest corners of the Genfer See. And so I resolved to do; yet not in the wings of the wind or of birds, but on board of that most stupendous, useful, odious and unpoetic conveyance, a steam-boat. Fancy me, then, after the usual jostlings with boxes and valets, and knapsacks and their masters, seated amongst them all as one of the party. The bell has sounded; our bold commander, “*Illi robur et cæs triplex*,” &c., has given the final signal; and we are now committed to the perils of the deep. The moral features of steam-boats, or rather their contents, are the same, I suppose, all the world over, being a kind of miniature of that same world, in which every one elbows himself into the best seat he can, expands himself by the aid of coats and cloaks into the largest possible dimensions, and, when he has sufficiently incommoded his neighbour, reposes at length in a solemn, sullen silence. Should he, however, break through that cautious reserve which a selfish prudence or overweening pride dictates, he does so in a manner to tell you, especially if he be English, that he addresses you for his especial convenience, and tolerates your acquaintance until he arrive at his destination. A Geneva steamer has, however, certain characteristic features which render it peculiarly interesting; for here meet as on neutral ground travellers from every country beneath the sun, all combining for the time, however different their race or language or condition, in one pursuit and thought,—the enjoyment of this sublime and lovely land. Some are returning from a visit to the mysteries of the Oberland, and some are about to assail them. Some are en route to Italy, and others, like myself, only mean to linger an idle summer's day on the surface and the banks of these poetic waters. Here is one, with wonder and love of approbation strongly developed, astonishing a party of uninitiated travellers with a narrative of most disastrous chances, of “moving accidents by flood and field,” “of hair-breadth ‘scapes in the imminent, deadly” trenches of the glacier; and close by him is some sly old traveller smiling his amusement and incredulity. Another classification

I might make of the motley crew—a classification worthy of a political economist—into the idlers and the industrious, the former being represented by those who, like myself, are bent on seeing whatever could be seen, and the latter by a host of guides who invariably occupy the fore-deck of these Lake steamers. Do you want a sturdy mountaineer to guide you to the heights of the Grand St. Bernard, or by the valley of the Rhone to the summit of the Grimsel, or, yet nearer, to the wonders of ChamoniX? There he is, then—that impassible-looking being, with his coat of frieze and shoes thick enough to supply half-a-dozen Turkish fair ones—whose creed, alas! allows them no souls—bearing in his hand an iron-shod pole, and in his mouth his alter ipse, his pipe. Now is your time to rid yourself of your knapsack and anxiety; put the one on his shoulders and the other on his head, and prepare to follow in his wake, secure of finding yourself wherever and whenever you may desire and command. Who can tell, but those who have enjoyed it, the delight of this careless mode of travel, in which, free as the very winds, your only occupation is to ramble through the rich and verdant valley, or ascend the mountain-side, and gaze around, above, below, upon the wonders of His mighty hand! Often have I tried it, and, though no giant, have felt on such occasions an elasticity of life and limb that makes me look back upon those days as days redeemed from a life of weakness. The mountain air, the novelty of the situation, afforded, no doubt, a wonderful stimulus. Then the beauties which disclosed themselves on every hand, hidden from those who roll along the high road in well-hung and well-stuffed carriages, so occupied and delighted the mind, that I felt as if I walked on air; and so, through the live-long day, mountain after mountain is left behind, till, just when the sun is sinking beyond that distant snowy range, and the drowsy bell of the returning herds becomes less and less frequent, and then dies away, we settle down from these lofty heights into some sweet nook, and find ourselves surrounded by the rustic luxuries of a Swiss country inn. But I had no thought on this occasion of making a pedestrian tour, nor had I any need, therefore, of such a conductor as him of the frieze coat; so, instead of examining testimonials which had served, perhaps, more than one generation, and might be bequeathed as heir-looms to generations of guides yet unborn, and instead of losing time and patience in combating the avarice or obstinacy of a Swiss, I bent over the steamer's side and abandoned myself to those delicious reveries which the beauty of the scene and its thousand poetical and historical associations naturally induce. Perhaps one of the most pleasing and striking features of the early part of the Lake is the numerous pretty villas, whose exquisite taste and harmony with the scene might lead a dreamer to believe that fairy hands had placed them there on some Midsummer's eve. And one there was which in an especial manner attracted my attention. It was a pretty cottage, or, if you will, a villa, surrounded by a terrace. Green, grassy slopes spread out before it in all the smiling verdure of a Northern summer; whilst vineyards, whose treasures were yet in promise, swept far below, until they skirted the very borders of the Lake. Behind it rose a grove of trees; and roses and acacias bloomed in such abundance, that

There breathed a living fragrance from the shore
Of flowers yet fresh with childhood.

Yet so still was every thing around, and such a perfect absence was there of every sign of life, that it was impossible to look upon this lovely spot without a feeling of melancholy. Where, I was inclined to ask, are those happy groups who ought to be reposing beneath the shade of those wide-spreading trees? Why is still and silent the merry laugh of children, sporting in all the buoyancy of youth and health and innocence on those grassy knolls? Alas! many a gay and festive hour has been spent within this earthly Paradise, and bright was the wit and fancy which enlivened those shady walks. I visited this lovely spot but yesterday, and felt as though I trod on holy ground, so sensibly present appears to be the genius which drew its draughts of inspiration hence, and so vivid and unchanged are all those natural features which served him as his theme. Clear, placid Leman lisps softly as before, and

——— darken'd Jura, whose cap't heights appear
Precipitously steep,

yet casts its threatening frowns on the silvery Lake below, whilst still at intervals

——— some bird from out the brakes
Starts into voice a moment, then is still.

And it is that same stillness which oppresses. Every thing is beautiful there, but there is a want of life and expression so great, that happy should I be to exchange all this solitary loveliness for some more humble and less attractive spot, where I might at least see something of mankind. So leaving the cottage and the terrace and the slopes and the vineyards, let us with the steamer pass rapidly from Diodati to the northern side of the Lake and touch at Coppet. A little insignificant village it is, yet no one could pass it without remarking the château, flanked by two towers, which stands at a patronizing height above the few and scattered houses that form the village. Here Neckar retired from the inquietude of office, and here, too, his more brilliant daughter for some time resided; but beyond this our hurried movements did not allow us to gain fuller information: and yet this is perhaps as profound, certainly as correct, as much of that which the rapidity of modern travel allows us to gather; at all events, this is all that I have to offer as the result of the present visit—and so let us hurry on to Ouchy, the port of Lausanne. Who that has wept over the sorrows of Bonnivard has not heard of Ouchy? A large timber-yard seems to have struggled with the Lake for a portion of the bank; flat-bottomed boats lie scattered here and there; and some fresh-water sailors, together with rude-looking market-women, complete the picture. Such are the features of the immediate neighbourhood of the Hotel de l'Ancre, where Byron wrote the Prisoner of Chillon; and it would be difficult to say which astonished me most, whether that the poet could remain two days on such a spot when scenes infinitely more attractive were so near, or that, remaining there, so sweet an inspiration should have stolen upon him. But, after all, am I not wrong in supposing that beauty of scenery is essential to the production of the "*cacoethes scribendi*"? Like the bee, the poet wanders over the wide extent of Nature, culling his sweets from the mountain's brow or the retired valley, not despising even the humble garden, till, laden with his treasures, he returns to whatever spot his destiny may have cast him upon, and, obedient to some great impulse of Nature, spreads

out his store of wealth, exhaling yet a sweeter fragrance from the precious vase in which it has momentarily been deposited. From Ouchy it would not be difficult to diverge, and, running up the hill, pay a visit to Gibbon's *berceau*; but steamers are not accommodating, and we must hurry on to Vevay; nor, to tell the truth, am I sorry; for however pleasing and interesting may be the early part of the Lake of Geneva, its real beauty has ever appeared to me to commence from Vevay. Look right or left, as one glides over its glassy surface, and every scene is enchanting. Here, verdant, undulating hills are covered with the vine or spotted with gigantic trees, which spread out their majestic forms and paint with shadows an ever-changing landscape on the sunny slopes beneath. How beautiful, too, is the scene, especially when you contrast it with the snowy peaks which, rising in the distance, beckon you, like silent ghosts, to leave a world of life and warmth and loveliness, and enter upon their icy demesnes! There is, too, in the contracted dimensions of the Lake in this direction, something which seems to deepen the channel of one's feelings and create a profounder enthusiasm; whilst amidst the gay and animated aspects of the beginning of it, the world and the things of the world too much obtrude themselves, and thought and sentiment take flight. Here, then, at Vevay commence the real enjoyment and beauty of the Lake, and accordingly on arriving at Villeneuve we agreed to leave the steamer, its smoke and noise and noisier tourists, and skirt round on foot to Lausanne. That delicious walk I shall never forget, taken as it was in company of three dear relatives, whose taste and poetic enthusiasm, or else more youthful fun and frolic, by turns relieved each other and heightened our sense of enjoyment. The road from Villeneuve to Chillon passes beneath lofty mountains well covered with swelling trees, between which, at intervals, are seen verdant knolls basking in the summer's sun, and on one of which stands a large, heavy, square building, cyleped "*Hotel Biron*." What its comforts may be I know not, and never will know—on that I am resolved; for surely nothing can be more unlike what Byron would have built on such a spot. A half an hour's walking brought us to the Castle of Chillon—any thing but a castle, indeed, in appearance, and little calculated to meet the expectations of those who visit it with lively reminiscences of some of our fine old baronial castles. Still, as seen from Montreux, it is not unpicturesque, and association, historical and poetical, has invested it with an interest which a gigantic keep and frowning towers and heavy drawbridges and hanging portcullises would fail to have imparted to it. Crossing a small drawbridge, we were met by a soldier in a green uniform at this extreme, and a burly porter at the other, representatives, as it seemed to fancy, of two very different ages. To romance, however, I willingly consign the one, whilst I gratefully enjoy all the liberties and privileges of the other; so I kicked up my heels (most indecorously, I admit) in the happy consciousness of freedom, thinking, as I followed my capacious friend, how much better this than trembling behind the keeper of some dismal dungeon, however picturesque a figure he might cut in an architectural painting or in some tale of the olden time. The first chamber into which we were introduced (which, like its fellows, was founded upon the solid rock) was called the guard-room. The roof is arched and groined, and looks upon the rocks of Meilleries—scenes, alas! contrasting

ably with the melancholy duty which the inmates of this room were then called upon to perform. Adjoining is a darkened kind of antechamber, where Tradition says the sentence was read to the criminal: no steps are visible in the solid rock, on the upper one of which might have been placed a crucifix or some other emblem of religion; yet there is no vice, no barbarity, to which Christianity has not been compelled to lend the sanction of its name; and even the Mother of God, one of the tenderest and most beautiful creations of the imagination, has been called upon to give her name to one of the most atrocious engines of torment that the human mind has ever conceived. Who can calculate the amount of sorrow endured within those walls, where Hope, that comes to all, ne'er came! Adjoining this chamber is another, where the sentence was executed. It is a dark and lofty dungeon, across which runs a heavy beam, and as the guide held up his flaming torch we could distinctly see the impression which the murderous rope had worn. How many human beings had it taken to make this deep indentation! Suspend the heaviest weight upon a beam once or twice or thrice, and how slight is the erasure! I could have put my finger in this impression, and sickened as I thought of the amount of human suffering that was notched, as it were, on this vital tree. On the opposite side of this gloomy cavern is a hole, now walled up, by which the bodies of those executed were thrown into the Lake. Thus within a few steps are situated the prison-house and the confessional and the place of execution and the cemetery, and within a short time many a poor mortal was hurried through the various scenes of this terrible drama,—a splash and a bubble alone declaring to the fisherman whose bark had ventured near, the incidents of a melancholy history. Poor Bonnivard had been spared all this, yet perhaps the moral suffering he endured was infinitely greater. The prison in which he was confined adjoins the Golgotha I have just described, and many a time and oft, perhaps, was the silence of his solitary cell broken in upon by the shriek of some wretched victim of tyranny. I have sometimes thought it wearisome past endurance to be confined to my chamber for one winter only—nay, for one short month; what an amount of suffering and privation, then, is comprised in an imprisonment of six long years! Bonnivard, however, as every one knows, lived to be free, and to see his principles triumphant; and it is not unworthy of record, as Spon tells us in his *History of Geneva*, that when the Catholic priests were brought before the magistrates of Geneva, and Farel was desirous of forcing them to recant, Bonnivard, on the contrary, urged that they should instead enlighten their consciences.

Little more remains to be said of a spot rendered sacred by suffering and poetic genius, except that the name of Byron may be distinctly traced on one of the columns, with a line cut through it. What Goth committed this sacrilege? Was it one of that numerous tribe of travellers who swarm at certain periods in these lands, with hands more active than their heads; or was it one of those little minds who are ever condemning the wanderings, because they cannot appreciate the glories, of genius? Pity on his pitiful soul, whoever it was!—for as long as taste and sentiment and genius shall stand pre-eminent above cold, dull-headed censoriousness which knoweth no charity, so long

will the name of Byron live, in spite of the scratch of a penknife; and for his sins—and they were not few—let us trust that an angel's tear will blot them out. Besides the name of Byron, one sees also the name of Arago, and near at hand, to complete the trinity, that of Tom Smith. I have known many Tom Smiths; but who could be the distinguished one who bore that euphonious name deserving the immortality of a pillar, Heaven only knows—not I. "Full many a flower is born to blush unseen," says the poet, and Tom Smith may be one of such a bouquet. Whatever he be, it is, I fear, all in embryo, and Tom Smith's greatness is confined to the ridiculous juxtaposition of his name with that of Arago and Byron in the caverns of Chillon. Requiescat in pace! Leaving this gloomy series of prison-houses, which, alas for poetic accuracy! are tolerably dry, we were conducted to a tower, remarkable only for one of those ingenious modes of inflicting torture and death called an oubliette. At the opening of a yawning vault are three steps only, down which the victim, being invited to descend, fell to an awful depth, and, if not killed, lingered out a brief space of misery till starvation released him. Many human skeletons, we were told, had been found, and one so lately as in 183—; but perhaps this is only one of the many stories which terror or speculation has invented to interest the traveller. There are two other oubliettes within the building, which we did not visit, however. Having now witnessed these gentle appliances of art for the torment of the captive, we were introduced, as it were, into the private ménage of the Duke. First in order came the chapel, where he held communion with God and confessed and was shriven, after having consigned, perhaps, some unhappy mortal to an oubliette. There were two private passages leading out of this chapel, but now closed up, which served the Duke in case of pressing danger: there was another, too, in his bed-room, which was yet more interesting to me, however, from having on its walls the remnants of a fresco painting representing a boar-hunt. Near at hand is the kitchen, provided with an ample fire-place, such as we sometimes find in our old farm-houses; and not far hence is a large handsome room, the roof of which is of wooden panels. Here are exhibited two wooden tables, on which, it is said, the Duke had eaten; and the posts of his bedstead. Other portions of the Castle, possessing no peculiar interest, were filled with cannon belonging to the Canton Vaud. It is a melancholy proof of the disturbed state of the Canton, that the Castle is to be, and by this time doubtless has been, converted into a prison. One prisoner had arrived the week before, but the rooms not being ready, he had been sent back to Lausanne to wait with his companions till the arrangements were completed.

I had now seen enough of Chillon, and was not sorry to leave it; for however beautifully situated, and however great the interest with which it has been invested by poetry and history, still it is a prison-house; its associations are all painful; and the details of its internal arrangements are such as to make one shudder. Recrossing the bridge, then, I felt as joyous as if my visit had not been voluntary, and trod on the elastic turf with as light a foot, and gazed abroad on the wondrous scenes of beauty which surrounded me, with as light a heart as if I had escaped from the thralldom of the Duke. It is a path of unequalled loveliness which now runs by the borders of the Lake, and

it have sauntered on through the live-long summer's day, but of those inviting by-paths which, like diverging paths in life, was not how to resist, and which too often seduce us from the track. So it was with us; and the force of the temptation, or seducing weakness, was complete, when, at the summit of the I caught a glimpse of a church. Oh, what a site for devotion! I, where God is seen at once in his sublimest and loveliest and where the most perfect scenes and combinations of Nature is praise! My imagination was instantly excited, and by the had entered the churchyard of Montreux, I had, if possible, ten-fold to the beauties which are so liberally lavished on this spot. It commands as exquisite a view as I have ever gazed down upon the swelling slopes which form a kind of embankment the holy ground on which we stood, and which, running down silvery Lake beneath, lave their bases in its very waters—overleaping, with its terrible associations—and then up to the everlasting mountains, mantled with snow and lost in clouds, types of the mystic being whose footsteps are not known! How was it possible to be so wise than deeply and devoutly impressed in view of such scenes! Nor was the impression weakened as I gazed on the fre-sounding around me, telling many a tale of sorrow and of suffering. He that exalteth and bringeth low—He that reared the everlasting and spread out the teeming valleys, and saith unto man, Return, O children of dust—was here revealed to us by so many different operations of his power, the Almighty, Ever-Present God. The interior church, which is spacious, differs in no respect from other Swiss churches: there are the same arrangements for separating the sexes—An hymn appointed to be sung on the preceding Sunday still hung in the sacred place—and there stood the pulpit from which the venerable Bridel had for upwards of half a century admonished his flock. Two months only before my visit, he left this earthly haven for Paradise. Peace be with him! He sleeps in as sweet a bed as the most sensitive spirit could desire; and when the trump of angel shall awaken him from his lowly bed, let us hope that beneath many a swelling turf will rise to follow him those to whom he spoke of heaven and shewed the way! But it is getting late, and we must break the spell which binds us, or we shall be before we arrive at Lausanne; so, casting one long, lingering look around us, we prepared to leave.

(To be concluded in the next No.)

SPAIN AND THE SPANIARDS.

They, they say, had permission a few years ago to re-visit the globe. He was in Italy and was quite lost, every thing being so changed; he pro-ceeded to Germany and France, and recognized nothing; crossed over to England, and felt still more abroad; but on reaching Spain he clapped his hands and said, "Ah! ah! here I am quite at home; it is just like the garden of Eden I left it." A Spaniard, before whom an Englishman was rather shyly relating the story, drew himself up, and observed very gravely—"Sir, and he was right, for Spain is Paradise."—*Edinb. Review*, No. 195.

THE TWO VISITORS.

I.—IBRAHEM PACHA.

————— THEY play,
 The shadows play, briskly and pleasantly
 Upon the yellow sands that spread between
 My tide-worn seat and the blue River, cleft,
 Here, there, and every where, by busy keels,
 Boat, sloop, or steamer rushing by—her deck
 Dotted with figures, while glad music comes
 Clear on the breeze, the fresh fine breeze, that breaks
 The level blue with many a small white line,
 Lengthening as nearer. Many a ship now flings
 Flags to the wind:—what stirs the pageantry?
 The presence of the son of him, who keeps
 His crafty throne beside the Koran'd Nile,
 Ruling the realms by Caliphs, Ptolemies,
 And Pharaohs ruled of old—the kingdom-vale,
 Whose history's self reads like strange Arab tales
 Told by some Scherezade to save her head.
 Why comes the Satrap hither, where to take
 His own slave's head with his own hand, would be
 To doom himself for murder? Let us hope
 This pilgrimage to Liberty's own Isle
 May sow some seeds of freedom, which, though dropp'd
 Within a Moslem bosom, may bring forth
 Rich fruits, though distant, by his Father's Nile.
 Liberty's self could not *yet* make them free,
 Those immemorial slaves. They must receive,
Prepared, the glorious gift; else dark in light,
 As eyes new couch'd that blunder on the day.
 Then, Ibrahim, go, and with thee take along
 Memories that, wakening in thy native land,
 When time has calm'd thy passions, may suggest
 Thoughts that shall tend to raise a Christian throne,
 Where Ali basks upon Al Raschid's grave.

June 19, 1846.

II.—PRINCE ALBERT.

———— *TRUTH*, we have seen
 This day a sight that glads a British eye.
 Once in the lists we left but now—a scene
 Compass'd with Wealth and Beauty, or with those
 Who pass up wealth from labour's mine, and give
 Beauty to walk in brightness,—in those lists,
 When the Plantagenets held rule, the knights
 Had met in tournament, and scarves had wav'd,
 And gentle hearts beat rudely, as like reeds
 The lances crash'd, and the spurr'd chargers reel'd,
 And bright blood gush'd and proud plumes swept the dust,
 And faintness knew not victory. Better *now*—
 We would not have Plantagenets again!
 Lo, in the midst of us, with courteous mien,
 And simplest dress, a princely gentleman
 Stands as the target of a City's eyes,
 Nor seeks their gaze, nor shuns it. Look on him
 Not as a stranger, nor with untouch'd heart;
 For he has given a palace happiness,
 And struck romance from royalty. You see
 In him the Father of our children's kings—
 God bless them to the last of the old line,
 And deepen its *true* glories, till they teach
 Our cannon silence, and our lions, love!

But what has brought the princely Stranger here?
 He comes to do a work of love, to shew
 Greatness in league with goodness, and to lend
 The smile of royalty to things that make
 The throne itself more royal. Oh, that such
 Were the chief acts of princes! and that now,
 From the foundation of this Sailors' Home,
 The Great would open a new path to praise,
 And win their people's love by arts of sway
 Too rarely tried, yet which would best ensure
 Alfreds to come an adamant throne!

Liverpool, July 31, 1846.

JUDGE SMITH.*

THIS is a most interesting and instructive piece of biography. The subject of it was an excellent and a sterling character, of whom his country might well feel proud; and the author of this volume, who was on terms of intimacy with him, and to whom his papers were intrusted after his decease, has done ample justice to his memory. The volume is made up in a great measure of letters and other authentic documents from the pen of the Judge himself; and those parts which are expressed in the author's own words, are the production of a man of just views and a correct taste, as well as a pleasing and a practised writer.

Jeremiah Smith was born at Peterborough, in New Hampshire, on the 29th of November, 1759. As may well be supposed, the town was then in a very rude and incipient state, but the ancestors of Mr. Smith were a superior race:

"They were a serious and devout people. Nowhere, among the first settlers of New England, every part of which was sought for a religious purpose, were the ordinances of religion more solemnly regarded, or its truths more reverently received. And yet there was a love of merriment and wit mingling strangely with the most serious concerns. Judge Smith used to say, that they went to meeting on Sunday, practised all that was good in the sermon through the week, and laughed at all that was ridiculous. They were a Scotch race, who had been for two or three generations in Ireland, and they bore the marks of their double origin. There was a grotesque humour, and yet a seriousness and pathos, about them, which in its way has never been excelled. It was the sternness of the Scotch Covenanter, softened by a century's residence abroad amid persecution and trial, wedded there to the pathos and comic humour of the Irish, and then grown wild in the woods among our New-England mountains."—P. 7.

He appears to have been early distinguished by an intense desire for knowledge.

"I well remember," he said, seventy years afterwards, 'my longings at that time.' He taught himself to write a good hand, partly by imitating his father's hand on pieces of birch-bark, with ink made from vegetables. When quite a boy, he was employed by people to write letters for them, not excepting love-letters, for which, he said, he had no other model than the Songs of Solomon. Peterborough, for some time after its settlement, had no enclosed pastures, and the little Jeremiah was employed in herding the cattle. He used to recur to the pleasure he enjoyed at such times in building stone houses. In these solitudes were probably begun the habits of thought and meditation which he always retained. No man could be more fond of society than he was in after life, but he loved also to be alone, and not a great while before his death he said, 'I conscientiously think I have enjoyed more in a lonely ride than in the company I loved the most.' These circumstances, unpropitious as they might seem, were really favourable to his intellectual development. 'Your education of events,' he said to a friend, 'has been the best part of your education. I think little of what teachers can do.' He drew this opinion undoubtedly from his own early experience.

"He would walk sometimes four or five miles to a place where he had

* Life of the Honourable Jeremiah Smith, LL. D., Member of Congress during Washington's Administration, Judge of the United States' Circuit Court, Chief Justice of New Hampshire, &c. By John H. Morison. 12mo. Pp. 616. Boston—Charles C. Little and James Brown. 1845.

ard there was a book, and, reading it upon the road, he often devoured its contents before reaching home."—P. 12.

But the Bible was his favourite book, which he read over and over again, and committed large portions of it to memory; and he himself considered that his knowledge of the Scriptures was the cause of his being selected for a public education. Owing to the inferior quality of instruction, and the interruption of his attendance at school by the necessary labours on the farm, his early education was very imperfect; but in the year 1777, he was entered at Harvard College, and, strange to say, about the same time enlisted for two months in the army! He was wounded by a musket-ball at the battle of Bennington, and soon afterwards commenced his studies at Cambridge, where he is remembered as "a good scholar and a pleasant associate." After remaining five years at Cambridge, he removed to Queen's College in New Jersey, where he graduated in 1780. His family, together with all his neighbours, had set him apart from his childhood for the ministry; but after remaining nearly two years undecided what profession to take, he at length resolved to devote himself to the law, and after a course of study which was much interrupted by other occupations, he was admitted to the bar in the year 1786.

He was now in a field which gave full employment to his powers, and he exerted them in a manner the most advantageous to the public and the most creditable to himself.

"As an attorney," he from the beginning exercised his influence in discouraging the foolish, angry and wasteful suits which then formed so large a part of the business of the profession. Sometimes with pleasantry, sometimes with earnest remonstrance and serious arguments, he turned away those who were bent on ruining themselves; and it was thought by many of the most considerate men, that the town of Peterborough might well afford to pay him five six hundred dollars a-year, for what he saved to the inhabitants by preventing law-suits."—P. 29.

He also exercised a powerful, though, perhaps, unacknowledged influence in bringing the practice of the law to a more respectable state.

"The artifices of the profession, the paltry shifts of legal cunning, and the refuges of ignorance, insensibly lose their respectability, and are shamed out of countenance by the piercing look of one who sees through them at once, and who, it is known, will expose them to laughter and contempt. It is equally difficult to measure the influence of such an example upon the young in awakening their ambition and directing their studies. Yet, though cannot trace it step by step, it is easy to see how in these two ways alone entire revolution may be brought about by one or two powerful minds the whole administration of justice throughout a state. Such a change doubtless did take place in the courts of New Hampshire, and I believe that all intelligent men, who have looked into the subject, will unite in attributing it to Mr. Smith, more than to any other single man."—P. 31.

While he was practising at the bar, he filled at the same time several important public offices, and in December, 1790, he was chosen as a member of the second Congress, which began its session in October, 1791. During the first two sessions of Congress that he attended, he

In the United States, the professions of attorney and barrister are frequently united.

was, according to his own intimation, "rather a learner than an actor;" but in later years he took a more active part; and though he himself in the latter part of his life attached but little value to the speeches which he then made, they were remarkable, it is said, for "the force with which facts and principles are made to bear on particular subjects under particular circumstances, and generally with reference to particular men; they are remarkable for the skill with which every thing adventitious is set aside, and the subject held up in its naked simplicity." In short, he shewed himself "a skilful debater, and an able defender of Washington's administration."—P. 81.

In the year 1796, Mr. Smith completed his third term of service in Congress. "His position in the House was gratifying to his feelings, and with his experience and his attainments, the result of careful study, he had been constantly rising in the esteem of those throughout the country whose approbation he the most valued." He was on pleasant terms of personal intercourse with many of the distinguished men of his time, and was intimate with others, whose names, now less familiar, were hardly less prominent in their day. But he was always more desirous of being a lawyer than a statesman; and, though he had permitted himself to be re-elected for another term in the autumn of 1796, he retired from Congress in the summer of 1797, and settled at Exeter, in New Hampshire, having just before been appointed United States' District Attorney for that state.

In the year 1801, he was appointed a Judge of the United States' Circuit Court, which had been established a short time previously; and in 1802, he was made Chief Justice of New Hampshire. A short time before his acceptance of this office, it will hardly be believed that the salary had been raised from 850 to 1000 dollars (say, from £180 to £210) a-year! and it was only on his remonstrance on the smallness of this allowance, (out of which went his travelling expenses on circuit, upwards of 300 dollars a-year,) that it was raised to 1500! His remarks on this subject, and on the inexpediency and injustice of giving such inconsiderable salaries to the Judges, are excellent, and expose most ably the shortsightedness of such an economy of the public money. What should we think of £315 a-year to one of our Judges, especially when it is stated that Mr. Smith's profits at the bar in one year were double that amount! The niggardly pay of their public servants is one of the bad peculiarities of the United States' government, and for their own honour and advantage we can only hope that these things are now placed on a better footing than they were forty years ago.

On his character as a Judge, his biographer expresses himself in the following terms:

"I never have seen the person who in his intellectual habits appeared to me so entirely the personification of justice. As a man, he had very decidedly his preferences and his dislikes, and in the choice of his associates was guided by them; but as a Judge, all these feelings were laid aside. No one had any thing to hope from his friendship, or to fear from his enmity. The men were forgotten, the law and the testimony alone regarded. The influence on a neighbour, a brother, or even upon a child, could in no way affect his decision. In reading some of the reports which he has drawn up in reference to persons of quick sensibilities, and who certainly had claims upon his kindness, I have sometimes felt as if he were needlessly cruel, while in fact he had only set entirely aside those feelings which, under such circumstances, cannot be in-

without perverting the ends of justice. This severe regard to justice, as keen intellectual powers which cut away every thing irrelevant, and set the naked facts according to the evidences in the case, under the light of the great legal principles that should bear upon them, is, if I mistake not, the greatest attribute of a Judge, and it has been possessed by few men in a degree than by him. His manly intellectual vigour, his talent for the law, his rare sagacity in judging of men and things, his great learning, his straightforward independence, and, above all, the spotless purity of his character, have placed him among the ablest of New-England Judges. But I shall now, to use the words of Bishop Burnet, in his *Life of Sir John Hale*, 'conclude all that I have to say of him, with what one* of the best men of the profession of the law, sent me as an abstract of the observations he had made of him, upon long observation and much converse with him. Judge Smith's natural powers of mind were of a high order. With a calm and excitable temperament, he acquired knowledge easily and rapidly. After he commenced the practice of law, he always indulged himself in miscellaneous reading and studies; and his attainments in literature and general knowledge were highly respectable. But the chief labour of his life was devoted to the study of the law. This he studied systematically as a lawyer. As a counsellor and advocate, he soon rose to the first grade of eminence at the bar. Although successful at the bar, he was pre-eminently qualified for the office and duties of a Judge. With an ample stock of learning, in the various departments and branches of the law, well digested and arranged, so as to be always at ready command, he united quickness of perception, sagacity, and soundness of judgment. Disciplined by a long course of serious study, he was able to bear with patience the most tedious and protracted investigations and discussions, to which a Judge is so constantly subjected. The most distinguishing traits of his character were impartiality and flexible firmness in the performance of all his judicial duties. As Chief Justice of the Supreme Court of New Hampshire, he found a sufficiently fertile field for the exercise of all his talents. Before the Revolution, little had been done in the colony of New Hampshire to systematize the practice of law, and, for many years after the Revolution, lawyers were seldom selected for the bench of even the highest courts. The consequence was, that the proceedings and the decisions of the courts were crude and informal; and the determination of causes depended more on the discretion and arbitrary notions of the judges and jurors, than on any established rules and principles. This, of course, rendered judicial decisions vague and uncertain, the intolerable evil of a bad administration of justice, and but slightly alleviated by the highest purity of intention in the judges. To remedy this evil, Judge Smith laboured with diligence and perseverance, by establishing and improving a more orderly practice, and by strenuous endeavours to conform all his decisions to known rules and principles of law. His erudition and his standing with the profession, as well as with the public at large, enabled him to effect much in this respect; and to his labours the state is greatly, if indirectly, indebted, for the present more orderly proceedings and better administration of justice."—Pp. 207—210.

1809, he was elected Governor of New Hampshire, but from the spirit which prevailed at the time and other circumstances, he did not make himself popular. The reforms which he desired to introduce were not appreciated, and his character was too stern and unbending to win the favour of the multitude. After this he retired from the bar, and his professional income more than equalled his expenditures. He was once again appointed Chief Justice, and finally retired from the active duties of his profession in 1820, being then

* "Jeremiah Mason.

in the 61st year of his age, "in order to spend the remainder of his days in those tranquil pursuits and enjoyments, which are the fitting close of a laborious life. Few men have retired from business with more ample resources for a useful, serene and cheerful old age."—P. 284.

He had always been anxious to promote the spread of popular education. His excellent sentiments on this subject will be best exhibited in his own words, extracted from his charge to the jury in the spring circuit of 1807. The whole passage as it stands in the *Life* is admirable, but we can find room only for the following sentences :

"With whatever disdain the pride of learning may look down on the scanty information which town schools can convey, men of benevolence and good sense, and, I may add, all true republicans, will never consider any degree of knowledge as trifling, which tends to civilize and humanize a nation, and to fit it for the enjoyment of free government. Where the people are ignorant, the government *must* be despotic; and it is certainly true that the welfare of a nation depends much less on the refined wisdom of the few, than on the manners and character of the many. This is particularly true in republics, for we have no security that the wise few will have any influence at all with the ignorant many."—P. 198.

"An experiment has been lately made on the great theatre of the world, of governing mankind, under a republican form of government, without the aid of religion; and how did this experiment succeed? Just as all such experiments will ever succeed, till the nature of man undergoes a radical change. Republicanism is an excellent form of government, but it cannot supply the place of religion and morality. Indeed, it requires a double portion of both. A good monarch may govern well a vicious people; but a vicious people under the republican form must have bad governors. It is to be presumed that they will choose to have laws and an administration like themselves."—P. 199.

In the latter part of his life he was for many years President and Treasurer of the Phillips Exeter Academy, and in the winter of 1830-1, he zealously engaged with several gentlemen of the village in getting up something like a Lyceum in Exeter, "less," as he said, "with a view of teaching others, than of stirring them up to teach themselves." (P. 369.) He gave the first and the last lecture of the course himself; he spared no pains or labour in the preparation, and transcribed more than once or twice the greater part of what he wrote. "Speaking of myself," he said, "I set down the labour which my small part in the concern imposes, as nothing. Indeed, I am persuaded that there is nothing better for a man, all the days of his life here upon earth, than labour spent in a good cause, and such I believe this to be."

He was himself, both in youth and in age, one of the most industrious of men.

"He did not allow himself to fall behind, but in his intellectual and social habits kept up with the world. He knew, except through translations, very little of the continental literature of Europe, but kept himself well acquainted with what was going on in England and the United States. He read the principal reviews, and added to his library the most important works as they came out."—P. 458.

"Thus in his studies he found food for daily thought; and instead of lingering, as the half-forgotten relic of a former age, he went along a living man in the midst of a living world. 'I have felt,' he said, 'nothing of that tedium which persons accustomed to the activity of public or professional life frequently feel in retirement.' Having the best thoughts of past and present times within his reach, he could always, when other resources failed, retreat

his library, and there forget himself. 'We have had,' he wrote to his wife, 'company, and sometimes I have been solitary. I then turn afresh to my books again. O blessed books! What would life be without you? A solitude indeed.' In another letter he says, 'Rejoice with me at this seasonable rain. It is quite refreshing to your Exeter fields. I enjoy reading [on] such days exceedingly. I hope they have plenty of good books in the other world.' 'He went on to the end, as eager in the pursuit of knowledge, and finding much enjoyment, and, with his richly-stored mind, more instruction in books than when, as a boy, he went, after his day's work was done, three or four miles on foot to borrow some stray volume that he had heard of.'—P. 460.

Judge Smith was twice married. By his first marriage he had two sons and one daughter. Of the former, one was drowned when a boy, and the other died in his thirty-first year. His daughter, Ariana, appears to have been one of the most lovely and virtuous of her sex, and the picture which our author draws of her, is, to use his own expression, "such as we read in books, rather than hope to find in real life." It would spoil it to give only part, and we must refer our readers to the volume itself. The following passage, however, we must quote, giving us a charming idea of his home:

"In 1809, Judge Smith had moved a little out of the village to an estate which he had recently purchased, and on which he continued to live more than thirty years. It was a pleasant spot, with deep woods in the rear, long fields and pastures extending above, and the town of Exeter below; a place almost perfect retirement, and yet near the abodes of men. As time passed, new beauties were constantly growing up under Mrs. Smith's care, and every tree, shrub, vine and flower, the arbours and the walks leading back to an almost measureless extent of wood, bore marks of her taste, and were the fruits of her constant personal attention. The pleasantest part of the house, and indeed of the estate, was the library, a large room filled with books, rich, while it served as an office for the Judge, was always, but more especially after he had given up business, open to all the family and their visitors. Here the daughter delighted to store her mind with knowledge; here the Judge went through his severest labours, and here their 'idle hours' were not idly spent, while some new work of taste or fancy was read aloud, and a reading often suspended to ascertain the exact meaning or pronunciation of some doubtful word, to search for information that might clear up some dark allusion, or to make room for such remarks as were suggested by what they read.

"Such was Judge Smith's family when he retired from business, and very rare are the households which contain such materials for instruction and happiness, or such resources for the autumn of life. There was, withal, a sort of romantic interest, which I have heard described by young persons, who occasionally visited them from abroad, as perfectly fascinating. 'I first became acquainted with the family,' says a lady who knew well how to appreciate them, 'in 1818, and made a little visit at their happy home, which was retained in 1824, and the image upon the part of the Judge, of fatherly tenderness and conjugal reverence as well as affection, of filial devotion in Ariana, and of matronly composure in Mrs. Smith, united with so intimate a blending of her own being in that of her husband and children, as to render her almost unconscious of her separate existence, has remained indelibly impressed on my memory, as one of the loveliest pictures of domestic felicity which it was ever my lot to witness; while the Judge's genial humour and flashing wit threw a halo round the scene, which illumined it like sunlight.' It is believed that the following, from a venerable divine* of great learning, ability

* "The Rev. James Murdoch, D. D.

and social worth, would be a fair transcript of the feelings of many, if not most, of Judge Smith's visitors. 'The delightful visit at your hospitable mansion, and the rich feasting of the soul, 'from early morn till noon of night,' three days in succession, will not soon be forgotten, whatever may be the future scenes through which I have to pass.'—Pp. 295—297.

This favourite daughter he lost, through consumption, in the year 1829; and had it not been that he had a richly-stored mind, a cheerful spirit, a religious trust, and great energy and activity in the prosecution of all good works, he might have sunk under so deadening a stroke; but he bore it like a philosopher and a Christian.

His attention to the young, his love of children and his power of interesting them, and the delight which he took in aiding young men whom he found struggling with the narrowness of their means in the pursuit of knowledge, are very amiable traits in his character. (Pp. 461—464.) He had a mind, in short, always fresh, active and vigorous, always interested in some valuable object, and desirous of imparting pleasure and instruction to all around him. He was a generous man: in his latter days, when his means of life had accumulated, and he had no professional duties to attend to, his house was the most hospitable of mansions, and it is recorded that he always gave away a tenth, and sometimes a sixth, part of his income in charity. Would that many would follow his example!

As to his religious sentiments,—

"Judge Smith believed that there was in the death of the Saviour a significance not only deeper than that which is attached to that of any other teacher from heaven, but different in kind. As to the nature of Christ, he dissented equally from those who consider him only as a man, and those who worship him as God; agreeing with Milton in regarding him as the greatest of created beings, 'the first-born of the creation of God.' In his theological opinions generally, I think he more nearly agreed with the matured views of Milton than with those of any other writer. He belonged to the true Catholic church, and was ready to acknowledge any man as a Christian brother, who received the Scriptures as his rule of faith, and who strove to mould his life by their spirit."—P. 505.

His wit was indeed sometimes rampant, and might lead casual observers to mistake his real sentiments; but there was no man more sound at heart, or with a higher reverence for all that was right and all that was sacred.

"There was no way in which he so much exercised the keenness of his wit, as in exposing the foolish claims to distinction (whether for family, wealth, learning or station) that men are constantly setting up. It was his especial delight to pull off the masks which hide so much emptiness and vanity."—Pp. 448, 450.

He died September the 21st, 1842, in the eighty-third year of his age, and his departure is thus beautifully described by his biographer:

"Calm and peaceful was the going down of his autumnal sun, and when it was set, rich and golden memories lingered round its path. There is, in truth, nothing sad in the beautiful and fitting close of a life so filled out and complete in all its parts. And yet how many are the feelings that are touched, as we bid farewell to one of the last of those great men who laid the foundations of our government, and so manfully upheld it in the first days of its peril! May there never be wanting others of like character and strength, to stand by it in every hour of its need!"—P. 515.

ould have filled many more of our pages with such extracts as
re from the life of this admirable man, but our limits do not
it. We would fain hope that what we have given will induce
our readers to purchase the volume for themselves, convinced,
re, that they will find it full of interest and instruction—the
of one whose life was usefully and honourably spent, and whose
is eminently deserving of imitation by all those who would
good account the various talents with which their Maker has
d them.

S. W.

TO THE DEPARTED.

Go to thy place of rest—
Go to thy bright abode—
The glorious mansions of the blest,
The dwelling of thy God!

Thy warfare now is o'er,
Thy pilgrimage is past;
Trouble is thine and pain no more,
But high rewards thou hast.

Though we no more shall know
The bliss thy presence gave,
And we must weep to see thee low
Within the silent grave;—

'Tis sweet to think that thou
Art far remov'd from pain,—
That grief can never wring thy brow,
Nor care disturb again.

'Tis sweet to think that, though
Thy form to earth is given,
Thy spirit does not stay below,
But wings its way to heaven.

There—there may we again
Meet where we cannot sever,
For ever free from care and pain—
And free from death for ever!

CORRESPONDENCE.

ON THEODORE PARKER'S VIEWS OF INSPIRATION AND MIRACLES.

SIR,

IN Theodore Parker's work which you have been recently reviewing, there are two great questions upon which the whole of his theory depends; firstly, whether Christ was actually inspired, obtained his superior religious information in a supernatural way, or, as Theodore Parker contends, obtained it only by the faithful and conscientious exercise of his natural faculties—of faculties common to him and to all men; secondly, whether Christ, in attestation of the doctrines which he taught, performed miracles, which Theodore Parker denies.

Firstly: With respect to the inspiration of Christ.

If Christ, an illiterate Jewish peasant, sprung from the most unlearned, unphilosophical and least speculative on moral and religious subjects of all ancient civilized nations, was the author, as Theodore Parker asserts, of the holiest, purest and most spiritual of all religions, of what Theodore Parker calls "absolute religion and morality," is it not demonstrable, upon the principle that every effect must have an adequate cause, that he must have derived his superior moral and religious knowledge from a more than human, from a supernatural source, from actual inspiration? We must either suppose that the natural and moral powers of Christ were so greatly superior to those of the wisest, most learned and virtuous men of all past ages, that, though destitute of all the artificial advantages enjoyed by them, he was able to discover a more perfect system of morals and religion than was ever conceived by them, to discover, in short, "absolute religion and morality," a fact which itself would be supernatural and miraculous; or we must suppose him, according to the statement of the Scriptures, to have been actually inspired. Either alternative equally implies what is supernatural and miraculous.

Secondly: With respect to the truth of the miracles of Christ.

If Christ was actually inspired, supernaturally enlightened on moral and religious subjects, is it improbable that he should have been able to prove the truth of his doctrine by miracles, by actions as supernatural as the source from which he derived his knowledge of absolute religion and morality? Again: If the evangelists, from whatever sources they derived their information, have so accurately recorded the life and discourses of Christ, that a system of absolute religion and morality may be at once deduced from them, is it improbable that they should have recorded, with equal accuracy, the public miracles which they ascribe to him? If they were mistaken in one instance, is it not probable that they should have been equally mistaken in all, and vice versa?

But Theodore Parker says, "a miracle is not possible, as it involves a contradiction." "The Infinite God," he says, "must have made the most perfect laws admissible in the nature of things; it is absurd and self-contradictory to suppose the reverse. But if his laws are perfect, and the nature of things unchangeable, why should he alter these laws? The change can only be for the worse. To suppose he does this, is to accuse God of caprice. If he be the ultimate cause of the phenomena of the universe, to suppose, in a given case, that he changes these phenomena, is either to make God fickle, and therefore not worthy to be relied on, or else inferior to nature, of which he is yet the cause."—P. 201.

But in what respect does a miracle involve a contradiction? May it not be in accordance with some law of God, of which we may be ignorant, that miracles should be performed on some extraordinary occasions, for some particular beneficial end, which could not be as easily effected in accordance

the ordinary laws of nature? If the world had a beginning, which I see Theodore Parker does not deny, it is demonstrable that there must have been once a state of things which, if compared with what we now expect to be in accordance with the laws of nature, must have been positively unusual. Creation itself, which has demonstrably taken place, is opposed to the laws of nature of which we have any experience. But do we on account deny the possibility of Creation?

Ans: The first man or men must have been brought into existence, and acquired their knowledge on all subjects, moral, religious and natural, entirely at variance with all the laws of nature with which we are intended; by means, in short, properly miraculous. It is therefore absolutely demonstrable that a state of things, not in accordance with any known laws of nature, a state of things, therefore, truly miraculous, must have once existed. But if a miraculous state of things has once existed, miracles cannot be opposed to *all* the laws of God, cannot involve a contradiction, and therefore, on extraordinary occasions, be again performed. Whether they have been again performed or not, is to be tried by the usual laws of nature; and a miracle is as capable of proof as any other matter of fact.

Theodore Parker asserts that the false miracles, which have in all ages been believed by mankind, totally destroy the credibility of all miracles, never attested. But how do they do this more than fabulous history destroys the credibility of all history, or than false evidence given in a court of justice destroys the credibility of all legal evidence, or the existence of falsehood on all subjects of human discussion destroys the reality of all truth? Withstanding the numerous deceptions and lies with which the world is rife, there must be such a thing as truth. For the converse of every proposition is an absolute truth.

Ans: The truth of the Christian miracles does not depend, as Theodore Parker implies, merely on the sound judgment or integrity of the evangelists, which, however, there is no reason to doubt,) but on the extraordinary results which they have produced in the world, on the extremely rapid propagation of Christianity in its commencement, though opposed by the wisdom, power and influence of almost the whole world.

It is a religion, of which an illiterate Jewish peasant was the author, should be the purest, holiest and most spiritual of all known religions, should be "absolute religion and morality" which, when discovered, approves itself at once to the reason and conscience of the wisest, most enlightened and best of men, but which the wisest, most enlightened and best of men, at the coming of Christ, were unable fully to discover, is itself positively natural and miraculous. That such a religion should have been attested and received as supernatural and miraculous as itself, is not improbable.

When we reflect that this religion, whose founder was rejected by all his countrymen, and suffered from them the death of a common actor, and the first teachers and professors of which endured the severest persecutions, and many of them suffered death itself,—when we reflect that this religion, in less than three hundred years from the crucifixion of its founder, overturned the established religion of the whole Roman empire, Europe, Asia and Africa, and occupied its place, and obtained a firm footing against many barbarous nations,—nothing but the truth of the miracles by which it professes to have been at first attested, can account for such extraordinary success.

Do we deny that Christianity is a supernatural revelation made by its God? Do we deny the reality of miracles, and the divine authority of the books in which it is contained, that "absolute religion and morality" which Theodore Parker asserts that, of all positive religions, it alone teaches, will have little moral influence on mankind. Experience and all history prove, that no religion, unless believed by its professors to be founded on positive revelations from God to man, and resting on the doctrine of a future state of reward

and punishment, (on which Theodore Parker seems to lay no stress,) can produce the eminent holiness required in the Gospel, and enable mankind effectually to contend against the trials and temptations of life.

The attempt of Theodore Parker and many German theologians to establish a Christianity not founded on miracles and positive revelation, must, if successful, terminate in the destruction of the Gospel, of that "absolute religion" of which it is the only *authoritative* teacher to mankind.

The present religious movement in Germany is a natural reaction against the irrational and unscriptural doctrines of Romanism, the scholastic theology, and Calvinism. It has, however, like many other natural reactions against real abuses, proceeded, in some respects, too far. It has attacked the historical truth of Christianity, and denied the miraculous facts on which it is founded, and the infallibility of the Scriptures as a rule of faith and practice. Romanism, with all its corrupt and superstitious additions to Christianity, is far more beneficial to mankind than the opinions of Theodore Parker and many of the German reformers, since it fully acknowledges the divine authority of all the doctrines taught in the holy Scriptures, and the certainty of a future state of reward and punishment, a firm belief in which experience proves to be the only effectual source of eminent holiness.

London, July 11, 1846.

A. T.

RICHARD COBDEN.

IN his oratory, the eminent quality has been a transparent artlessness and honesty. In what he says, and in his manner of saying it, he is the man of one purpose. Not a single useless flourish is ever heard from him. No strayed ornament ever finds its way into his rhetoric. He affects nothing, and he never fails. He is all that he seems, and men see it. This remarkable absence of every thing extraneous, results from the fact of his never speaking for the sake of speaking. Indeed, it is evident that he has studied as much to know how to be silent, as to know when to make himself heard. To most public men, the former has been a much more difficult art to acquire than the latter. But Mr. Cobden is no rhetorician—he is a teacher. He is not a man of words, but things. Englishmen like such instructors. They feel safe in listening to such a man. His nature seems to come near their own nature and to be one with them. They find it pleasant to become learners with such a diminished sense of inferiority. In keeping with these qualities in his oratory, have been the feeling and conduct of Mr. Cobden throughout his public life. It has never been a pleasant thing to him to make enemies. His own spirit is more sensitive than the complexion of his history for some years past would lead one to suppose. Great agitator as he may be, he is a man of delicate feeling, and this susceptibility has taught him to avoid all unnecessary offence to the feelings of other men. Few men have passed through such excitement so little excited. This has been his great safeguard. It has left him a man with few enemies, even at the close of such a struggle. * * * We see in him a man not to be moved from his simple pathway by flattery or frowns, by vanity or resentment, ever labouring to realize the humane and moral object before him by means not unworthy of it. Many a season of drooping he must have known. Many a time the fortress of Monopoly must have appeared impregnable, and the reign of selfishness, stupidity and calumny must have seemed as if doomed to be perpetual. But hope never failed to recover her footing. He has lived to triumph, he should now live to enjoy—or rather to give himself to that sort of effort which, to such a mind, must be the highest kind of enjoyment.—*British Quarterly Review*, No. VII., pp. 263—265.

CRITICAL NOTICES.

Lives of Men of Letters and Science in the Reign of George III. Vol. II.
By Lord Brougham.

WE do not propose to detain our readers with any lengthened review of this volume. Taken as a whole, it will not, we think, add to the author's reputation, or even maintain the character of its predecessor. There is the same arbitrary and somewhat capricious selection of subjects, and in few of the articles is there much information communicated which is not to be obtained in other sources easily accessible. The analytical view of Adam Smith's *Wealth of Nations* will be useful to those who wish to possess in a comparatively small compass the leading doctrines of that celebrated work; but it presents nothing which it required a Brougham to execute, unless it be a passage extracted from an article contributed by the author to an early number of the *Edinburgh Review*, in which he examines with great ability Dr. Smith's peculiar and somewhat paradoxical theory of the distinction between productive and unproductive labour.

At the time when Johnson is said (p. 58) to have left the room on the introduction of Dr. Price into a company at Oxford, the latter was not known, as Lord Brougham intimates, by Unitarian, any more than by obnoxious political writings. The only separate works he had published at that period were his well-known "Review of the principal Questions in Morals," in which he espouses views very closely resembling those of the celebrated Bishop Butler, and his more popular *Dissertations on Providence, Prayer, &c.*, in neither of which publications is there the slightest reference to opinions which are matters of debate between opposing Christian sects. The only publication in which he assumes in any degree the character of a dogmatic theologian, namely, his "Sermons on Christian Doctrine as received by different Denominations," did not make its appearance till some years after Dr. Johnson's death. We must seek, therefore,—if it be worth while,—for some other reason for the repugnance of the latter to his company than his heterodox theology.

In p. 88, there is a disparaging reference to Hartley, which it is difficult to believe could have been penned by any one who had read the *Observations on Man*. Coupling this distinguished Christian philosopher with the excellent Bonnet of Geneva, he speaks of them both as having added nothing to the doctrines of *Butler* and *Hutcheson* (a singular conjunction), but "a mixture of gross error in their preposterous attempts to explain the inscrutable union of the soul and body, and to account for the phenomena of the mind by the nature or affection of the nerves." Whatever may be thought of the hypothesis of vibrations, to which alone this remark can be supposed to apply, and which at all events there was no occasion to characterize by epithets evidently meant to be not only disparaging, but offensive, it is well known to every one in the slightest degree conversant with these studies, that Hartley's principal merit as a mental and moral philosopher consists in his development of the principle of Association, and in pointing out its extensive influence on the formation and growth of the human understanding and affections; a principle in no degree hypothetical, but evinced by facts of which we can no more doubt than of any thing for which we have the testimony of our senses. The conclusions to which this investigation led him, when considered in all their extent, have little relation to the theories either of Butler or of Hutcheson, except in as far as they enabled him to reduce to a general principle, simple but most fertile in its applications, phenomena which these distinguished men were contented to receive as ultimate facts.

In the *Life of Gibbon*, we find, among some other things open to criticism, an account of the well-known correspondence between his author and that

"indiscreet and angry polemic," Dr. Priestley. After the publication of the "Corruptions of Christianity," in the conclusion of which work he inserted some considerations especially addressed to Mr. Gibbon, Dr. P. sent him a copy of the book, with the express view of engaging him in a formal discussion of the subject, conducted in the open and straightforward manner which best suited the character of a candid inquirer after truth for its own sake. The reply he received to this overture was such as it would have been better, perhaps, if Dr. Priestley had passed by without further notice; for in truth it deserved none; and it may be doubted whether he shewed his judgment either in originating and continuing the correspondence, or afterwards in publishing it, though after Mr. Gibbon's death, not only without, but against his consent. He had evidently mistaken his man; in fact, he was too ready on many occasions to imagine that others would be animated with the same spirit as himself, and be ready to discuss any question, however important and exciting, with no feeling but a sincere and earnest zeal for truth wherever it might be found. Whatever appeared to him to be true, however obnoxious or unpopular it might be, he was ready to defend openly and without reserve, regardless of the immediate consequences to himself. Mr. Gibbon's reply was certainly contemptuous and provoking enough; and this seems accordingly to have been one of the very few occasions on which Dr. P. in some degree lost his temper. There was no good purpose to be answered by continuing the correspondence in the same style, and still less by afterwards giving it to the public. Whatever fault any one may be disposed to find with Priestley in other respects, he was at least frank and sincere; characters in which the celebrated historian was as remarkably deficient. Though he has contrived to screen himself from the imputation of avowed infidelity, the spirit and tendency of his work are not the less manifest; and his evident intention is, that an impression should be left on his reader's mind unfavourable to the cause of revealed religion.

Lord Brougham's criticisms on the History of the Decline and Fall of the Roman Empire, are in general correct and judicious; and the merits and demerits, both literary and moral, of that celebrated work, are well balanced and contrasted.

Rome, Pagan and Papal; being a Series of Letters written by an English Resident in that City.

THIS work is on the eve of publication; and, having been favoured with a sight of the greater part of it in sheets, we are anxious to take the earliest notice of it, and briefly to express our high opinion of its merits. Our readers are already familiar with a large portion of its contents, and hardly need to be informed that it is the production of the "English Presbyterian Minister at Rome" to whose instructive and interesting pen they are indebted, not only for these "Letters," but for a series of delightful papers on a tour in Switzerland now in the course of publication in this Magazine, and which we hope will also in due time re-appear in a collected form. Compelled by the state of his health to sojourn in a southern climate, the author has successfully devoted his time to literary pursuits, and many an English periodical has largely profited by his labours. Not the least important result of his studies and inquiries is the work before us,—a work which unites valuable information with just views, beautiful sentiments and entertaining anecdotes, and which cannot fail to prove eminently acceptable to the general reader. He enters into a full description of the ceremonies, customs and observances of the Roman Catholic Church in Italy, and traces a resemblance between many of the religious rites of Pagan and Christian Rome. During a residence of seven years on the continent, (principally in the South of Italy,) he has evidently studied to make himself fully acquainted with the moral, social and religious character of the people among whom he has dwelt, and ample proof is afforded in these pages that he has pursued his inquiries with a

ensive, enlightened and benevolent mind. These are recommendations, combined with the beauty of style, the classical elegance of taste, vividness of description which characterize the work, render it attractive. For the present we shall abstain from further notice, content ourselves with an extract from the letter on the "Feast of the which has not before been presented to the notice of our readers.

offices for the vigil, however, are now concluded, let us suppose;—it is dismal November night—apt prelude to the occupations of the morrow, the sirocco is sighing and blustering without. But though the church, not unremembered is the season in many a private dwelling. Friends living over the memory of those departed within the last year, and muttering *Aves*, and telling their *Rosarios*, and many are the superstitions, not of course by the Church, nor received by the majority, but which still linger amongst the peasantry, and which lend a gloomy kind of interest to the

Do not now ask one of these superstitious believers to do you a favour from home, or in any retired and remote spot; for on this night, he says to you that the Spirits of the Just are permitted to re-visit earth, clad in gold each bearing one of his own bones before him as a lighted torch. It is not only the 'genti santi' can see them; but as no one would willingly claim to this title, each thinks himself in danger and stays at home; though the enlightened Catholic may style such a faith absurd, should it be by him with a smile, for it is quite as probable, perhaps, that a Spirit carries his own bone, as that a living being should break and distribute his. It is another article of many a peasant's creed—dying fast away, it is acknowledged, but still occasionally met with—that the 'anime' think you to be 'rinfrescati,' and part of the evening meal is left for the nocturnal visitors. One old woman I remember saying, that she always prepared a repast for the dead that night, and left it on the table when she retired adding, that presently her dead husband and children would come to eat of it. Pretty and consolatory belief, which thus, as it were, connects Earth with Eternity, Earth with Heaven—and, for at least one day in the year, us the spirits of our friends into so many *Lares*, and seats them at our side!"

union the Foundation of Right Action: sought in a Free and Catholic, a Primary Object of every Christian Union. A Sermon, preached at the First Meeting of the Western Unitarian Union, held at Taunton, 21, 1846. By the Rev. G. Armstrong, A.B., T.C.D. 12mo. Pp. 36. n—Chapman, Brothers.

In a fervid and impressive discourse, Mr. Armstrong addresses himself to the differences of sentiment that have recently developed themselves in the Unitarian body. Having himself experienced the pains and anxieties which result from unsettled or incongruous religious opinions, he holds not to be those who make light of religious differences, and profess to believe that all would result from error, if held sincerely, as from truth. Feeling as the immovable basis of his faith which an historical Christianity affords him, when compared with the airy abstractions of metaphysics, he endeavours to persuade (Pref. p. iv.) those around him to stand upon a Rock, and not to be tempted to substitute a Cloud. He is not wearied either with Christianity or Unitarianism. Well does our author remark,

There are times when there should be no mistake. On the great moral ground of our day, let the flag wave freely and fully under which each commits himself to the issue! Let those who find in Christianity no difference in kind from that which is found in the teachings and circumstances of Plato, or Socrates, or Shakspeare, receive all honour for their sincerity and fidelity;—nay, let them be held,—as truly, perhaps, they may,—to be of our own spirit:—

'Not blind by choice, but destined not to see.'

It will remain for others to think and say, that they deny themselves the

MEANS of doing Christ's work and building Christ's church; and, however excellent themselves, have no agency at command to raise up excellences in others. They prefer, and can be happy in, a *HUMAN*,—but must not wonder there are others who yearn for, and can only lean upon, and glory in, *a divine Messiah*."—P. v.

Mr. Armstrong proves himself throughout the sermon to be a preacher to the times. Towards the close, he strips bare several fallacies and cant-*sayings* that have latterly had wide circulation amongst us. The following passage may serve as an example:

"We have heard of societies entertaining the question,—'*Christianity without a Creed*.' The solecism is manifest:—the inadvertency altogether marvellous! CHRISTIANITY ITSELF IS A CREED. It tells us, or professes to tell, *what its subject*,—which is no other than Christ,—both was, and spake, and did;—the things he taught; the sanctions he enforced; the promises he proclaimed; and the authority whereby he claimed, and proved his claim to, a deference which would brook no rivalry from a PRIESTHOOD in its Sanhedrim,—a PLATO in the Schools, or a TULLY in the Forum!"—Pp. 19, 20.

Mr. Armstrong describes (p. 24) justly and happily what it is that constitutes a CHURCH. He shews that in those who meet as a church there must be, both for worship's sake and truth's sake, "a common impression as to the leading characteristics of the Deity." They must *know* what they worship. He argues with great force that the principles commonly received by our Unitarian churches are such as are calculated "to comprehend the largest number—meet the deepest wants—sustain the highest aims—and promote the truest interests of a worshipping and a Christian people." (P. 26.)

We have only room for one more extract. It is a glowing passage. Would that there were no occasion for the protest which it contains! But believing, as we do with sorrow, that there is need for the language of protest and warning, we thank Mr. Armstrong for the faithful spirit and powerful manner in which he has executed his wholesome but painful office.

"'WE BELIEVE, then, and *therefore speak*!' But how shall it be if we believe not? Why, then we certainly shall not 'speak';—or, if we speak,—even the BELIEF of our UNBELIEF will make us eloquent in the cause of depreciating—or *attenuating*—Christ:—extolling him, while discarding him;—and exhausting the resources of language, in elevating his spirit and mind, while robbing him of his authority, and deposing him from his power!

"Oh, what eloquent things have been written,—what mystical themes have been elaborated,—boasting of the light within (which, like a dark lanthorn, has always the *shaded* side turned out),—while blind to the light abroad: and, not seeing God in the glory of his works,—can send us for the proof of His *CHARM*,—not to that delegated power of his to overrule those works,—not to the grave of LAZARUS!—not to that sepulchre in the GARDEN!—but to some fanciful theory in a school of metaphysics which he may understand who can;—but which 'he who runs,' most certainly *cannot*.

"And then, too, such *brave* things as have been put forth: such heroisms,—such martyrdom,—have sparkled or burned in every line, which has been written to claim the liberty of *REWORKING* those proofs of our simple but solid FAITH,—upon which the deliberate, the searching, the wise, the good, and the equally FREE, have founded their earthly virtues, and have been willing to repose their heavenly hopes!

"Well, all I can hope is,—all I can pray for you, my friends, or myself,—is this; that we may be as brave, as earnest, as glowing, and, at the least, as *free*, in clinging to a REVEALED Jesus, as others have been in recognizing him only as a splendid eccentricity, or a respectable 'GENIUS'!"—Pp. 33, 34.

The Worship of Genius, and the distinctive Character or Essence of Christianity. By Prof. C. Ullman. Translated from the German, by Lucy Sanford. Post 8vo. 1p. 116. London—Chapman, Brothers. (Catholic Series.)

IN the Preface to his "Worship of Genius," Professor Ullman explains the

stances that had occasioned it. Dr. Strauss had, in a periodical journal published in 1838, declared that nothing was left to our age of religious disputation but a worship of genius, "i. e. a reverence for those great spirits of former epochs in the progress of the human race, and in whom, taken collectively, the godlike manifests itself to us most fully: he had even included humanity under this worship of genius, by assigning to its Founder the same place among those men of genius who have promoted human progress." In 1839, there was celebrated at Stuttgart the inauguration of the statue of Friedrich Schlegel. Gustavus Schwab dilated on the occasion with national enthusiasm on the merits of the poet. His language was construed into "an act of religion, as an idolatry of genius." This induced Ullman to address his Essay on the subject. He is careful at the outset to protect both his person and the mass of the people who participated in the inauguration from the charge of having designed the ceremony as an act of idolatry. Schwab, it is said, would have been the first to protest against such an interpretation. The conclusion of his address, which is characterized as beautiful, and alike of the Christian preacher and the poet, he declared that "it is to genius that the highest honour is ascribed, but to *Him from whom it proceeds.*"

Supposing the unsubstantial and worthless character of the new worship, or Ullman has not a difficult task. We English readers cannot, as we have in his Essay, altogether dismiss from our minds the impression that he is only a mere shadow—that no real combatant will enter the lists to defend the positions which he assails—that infidelity, if it has ever in its wantonness lost sight of the idea that Genius is the only object to which worship is due, and that the cultivated mind, will soon abandon this feeble outwork, assured it will stand an hour against the vigorous assault of the Theist, whether he be an atheist or not. As far as England is concerned, we believe this book is not a waste of time. We are glad, however, to have had the opportunity of reading it in its original English dress. It presents a confutation of infidelity in its most recent phase, and may perhaps suggest to some minds the impossibility of resting or peace for the soul, short of perfect faith in that Great Being who giveth to man his varied powers, and who has seen fit to reveal the treasures of divine knowledge, not to the *wise and prudent* whom the honour for their genius, but to prophets and apostles and his beloved people, as compared with the sons of genius, were truly described as *fools.*"

The translation of these Essays of Ullman is admirably executed by Miss D.

ption, its Nature and Connection with the Death of Christ. By William Le Page. Wortley—Jos. Barker. 12mo. Pp. 76.

We have already had occasion to welcome Mr. Le Page, of Guernsey, as an able and zealous labourer in the field of Christian Reform. This new publication enhances our opinion of him as a careful and well-informed interpreter of Scripture. His object is to open out the divine plan of redemption, as it is developed partially in the Jewish and entirely in the Christian system. In the first part of his pamphlet, he shews that the sentence of death pronounced on the first parents denotes simply man's mortality; he combats the position that death is an infinite evil, and that it can be atoned for by vicarious suffering. In the second and larger portion, he traces the connection between the death of Christ and man's redemption. Instructed by Christ's apostles, our author gives the grand key to this mysterious event in the resurrection of Jesus. In the professedly orthodox scheme of Christianity, the doctrine of Christ's atonement, although it formed the great topic of apostolic discourse and is lamentably neglected. In the Christianity of human creeds, the atonement is not wanted; the scheme of redemption is completed by the

death of the great vicarious sufferer. In Unitarian Christianity alone does the resurrection of Christ take its rightful place, as the greatest of all events, as an everlasting token of the truth of the Gospel, of God's mercy, and of Christ's triumph as the Saviour of mankind.

To young persons desirous of information respecting the meaning of Scripture, and to those who are feeling their way from a cramped and technical to a liberal and enlarged theology, Mr. Le Page's little work will render valuable assistance.

SINGLE SERMONS, &c.

1. *The Gospel making Man Happy: a Sermon on behalf of the London Domestic Mission Society.* By Henry Hawkes, B. A., F. L. S. Pp. 60.
2. *Rev. W. Smith's Unitarianism Reconsidered, &c., being a Reply to Archdeacon Digby's Pamphlet, entitled Unitarianism Considered.*
3. *Rev. R. Shaen's Discourse, preached in Clyde-Street Hall, Edinburgh, June 7, 1846, on the True Criterion of Sin, and our Treatment of Evil-doers, with reference to American Slaveholders.*
4. *Rev. Henry Knott's Sermon, preached at the Chapel in Church-gate Street, Bury St. Edmund's, on the Decease of Mr. John Watson.*
5. *Rev. Thomas Binney's Two Sermons, preached on occasion of the Death of Rev. T. S. Guyer, of Ryde, Isle of Wight.*
6. *Rev. P. P. Carpenter's Address to Christian Professors, delivered at Stand Chapel and various other Places.*
7. *Rev. F. Knowles's Brief Manual of the Trinitarian Controversy.*

AN inconvenient accumulation of works on our Editorial table compels us to put these pamphlets together, and to give to each but a brief notice.

1. Mr. Hawkes's Sermon was addressed to the Brixton congregation. It treats the Gospel as a blessed reality, designed by the Father of Spirits as a remedy for the worst ills of earth, and fully equal to the benignant work. The Sermon might be improved by compression, but the thoughts are suitable, and its spirit is worthy of the holy cause which it advocates.

2. This is one of the good fruits of the "Western Union." Mr. Smith proves Unitarianism to be in accordance with the first Commandment as delivered by God to Moses, the Lord Jesus Christ to his disciples, and the apostle Paul to the church at Corinth. He exposes with proper severity some coarse attacks by Archdeacon Digby, and some criticisms by that divine, as discreditable to his learning as to his taste. The pamphlet will, we trust, arouse theological inquiry at Torquay.

3. Mr. Shaen in this discourse proves himself both a judicious and an amiable moralist. He wishes no foul blow to be struck in a good cause. The downfall of Slavery he ardently desires, but he does not sympathize with, or approve of, every mode of agitating the question. The proceedings of the agitators for emancipation in Edinburgh have had more of passion than justice or wisdom.

4. A very appropriate and comforting discourse. The character of the deceased is briefly but happily delineated.

5. The body of Mr. Guyer, who had for twenty-eight years been known and respected as an Independent minister in the town of Ryde, was refused interment at Binstead church, by the Rev. Philip Hewett, on the ground of his not being a parishioner or a member of the Church. The refusal to permit the burial of Mr. Guyer was the more extraordinary, and to his family distressing, as the bodies of two of his children had been interred in the churchyard at Binstead. The disgust occasioned by the Rector's conduct produced great excitement in the town of Ryde. The feeling was not confined to the flock of the deceased, but was shared by persons of all sects; in proof of which, an address of condolence was forwarded to the widow, signed by fifty-nine gen-

tlomen of the first respectability in the neighbourhood, of whom three were clergymen and all Churchmen. Mr. Binney's Sermons (the first of which refers to the death of his venerable friend, and contains a beautiful tribute of respect to his character; the second is a discourse on the pretensions of Episcopacy, concluding with some very just remarks on *the refusal of a grave*) were preached in his ordinary ministrations to his own people. They are published by request, the author being induced to yield to the request from the consideration that "acts of assumption and intolerance on the part of some of the clergy are getting somewhat common." Mixed up with the second sermon, with the Preface and with the voluminous Notes, are Mr. Binney's views and hopes concerning the Evangelical Alliance, for which we think he might have found a more appropriate utterance at another time. The following extract will shew how Mr. Binney treated his painful subject of the refusal of a grave to the body of his aged and honoured friend :

"It is high time that the pious and excellent men in the Church of England should come forward and speak out about these matters. Let us know what the Church really is, and how far such an atrocity as that which has occasioned this lecture is to be attributed to the *system* or to the *man*. The *man himself* attributes it to the *system*; many of the adherents of the system charge it upon *him*. I well know how such an outrage on all the feelings of our common humanity pains and fills with grief many a holy and loving soul in the Establishment; how they lament and mourn over it, and pity and blame the individual 'by whom the offence cometh.' Still there it is. The thing is done. At any moment it may be repeated. But no voice from within the sanctuary issues forth to explain to us how it came to pass, or to tell us where the blame lieth. Of course we prefer to bury in places that admit the use of our own rites and the services of our own ministers; but sometimes this must needs be departed from, and it is not well to be exposed, without warning, to severe and sudden exasperations of sorrow. It is sad that 'the law of the Church' should oblige to the commission of this apparent wrong; or sad that any system should be such as to be *capable* of being abused (if it *be* abuse) to such an end, according to the opinion or caprice of individual ministers."—P. 76.

6. Mr. Carpenter's Address is "a parting tribute of affectionate interest to the members of the Stand congregation." It is earnest and apostolically simple. As a companion to this, which is a plea for religious anxiety, we should wish to see a persuasive to religion founded on its hopes, comforts and supports.

7. In a very short compass, Mr. Knowles has compressed a considerable quantity of Scripture interpretation bearing on the Unitarian controversy. The "Manual" deserves the notice of Tract Societies and distributors.

PERIODICALS.

Edinburgh Review, No. CLXIX.—We were unable last month to give any notice of the Periodicals, only one of which, indeed, the *Edinburgh Review*, particularly claimed our attention. The current No. is scarcely an average one, either as respects its subjects or the mode in which they are treated. Still there are two or three articles that will repay attention. The "Life and Genius of Leibnitz" is well written, and evidently by one possessing the requisite knowledge of his subject. How wonderfully varied were his attainments and powers, how beautiful his spirit! The reviewer's observations on the latter are amongst the happiest passages of the article.

"It is impossible to imagine a controversial spirit more fair and candid; nor was there ever a taste in literature more catholic than his. He ever seems to differ from others with reluctance—to diminish the interval of disagreement as much as possible—and to discover resemblances where none but himself can perceive them. He has given an amusing account of his efforts, when a youth of only 15, during long solitary walks in the wood of Rosenthal, near Leipsic, to adjust the claims of the ancients and moderns, of Aristotle and Des Cartes; and the reluctance with which, when conciliation was impossible, he was compelled

to make an election. His spirit was truly eclectic; and so far from exaggerating the originality of his own conceptions, he is generally anxious to shew that there are some traces of them, more or less faint, to be found in the preceding history of philosophy. Even when threading his way through the most intricate and untrodden wilds of speculation, his truly social spirit loves not to be alone; he delights in searching for traces, however faint, of footsteps that have been there before him, and to follow the *trail* of humanity, as the Indians would say, even though it be only by a broken twig, or the down-trodden grass, or the ashes of a long extinguished watch-fire."—Pp. 21, 22.

Nor can we resist the pleasure of extracting an interesting passage, in which the working of the genius of Leibnitz is described as anticipating many of the after-discoveries of knowledge and science.

"In all departments of science except the mathematics, it is rather in his comprehensive suggestions of a possible law or principle, than in rigidly establishing it by induction,—rather in his sagacious anticipations of a great truth, than in ascertaining its exact limits, that his chief merit consists. And it is curious to observe in how many different departments of science this tendency of Leibnitz was manifested. Thus in his *Protogaea*, he throws out thoughts which, as Dr. Buckland observes, contain the germ of some of the most enlightened speculations of modern geology. In the department of philology he often makes the most sagacious observations on the history and affinities of languages, and on the proofs of their identity of origin; and was probably the first to predict the important connection—so fruitful of results—which would be found to subsist between philological and historical researches, and the light which the former might be made to shed on the latter. In various parts of his writings, he judiciously points out the best methods of improving medical science. In one of them,—a Letter, *Sur la manière de perfectionner la Médecine*,—he suggests the importance of a system of complete statistics of public health and disease; in his controversy with Stahl, he urges the study of anatomy, then in its infancy; and expresses his confident belief that the time would come when surgery would be capable of dealing with many diseases that were then the opprobrium of medical science. In other places he indicates the important bearing of his favourite science, mathematics, on various branches of political and economical philosophy. The merit in all these cases consists in the first germinant thought (winning the active and inventive quality of his mind), rather than in the exact application or full development of it. We may say of such proofs of sagacity, as Sir James Mackintosh said of Horne Tooke's theory, 'the beauty was in the original conception, rather than the accuracy with which it was applied.' But it is in those prophetic glimpses of great truths, in almost every department of science,—truths which it was left for after ages fully to evolve and establish,—that this great man entitled himself to a place with almost all the very greatest minds—with Aristotle, with Bacon and with Newton—in all of whom the same quality was remarkably exemplified. It is given to such minds alone to predict and foreshadow the coming dispensations of philosophy; to catch from the mountain heights of their contemplations (if we may modify a thought which has occurred to more than one writer) the first radiance of the rising sun, when to the rest of this world's inhabitants he is still below the horizon."—Pp. 19, 20.

The third article is an amusing and clever description of the Long Parliament and Sir Simond D'Ewes, the materials for which have been derived partly from the autobiography of that entertaining pedant, who thought "records the most ravishing and satisfying part of human knowledge," and partly from Sir Simond's Journal of the Parliament, which still lies buried in the British Museum in an almost illegible manuscript. There are two very readable articles on "Borneo and the Indian Archipelago," and on some recent works on "Spain and the Spaniards." Art. 8, is a judicious and well-timed article on "Mysticism and Scepticism," which, without being either original or profound, is judicious and instructive. With calm precision, the writer aims some heavy blows against the various extreme parties that now trouble the religious world, including the unreasoning Evangelical, the much-reasoning Anglo-Catholic, and the mystifying Rationalist. Like Baden Powell, he detects affinities and resemblances in all these extreme schools, and shews the

sympathy that exists between the implicit faith of Mr. Newman and the scepticism of the Anglo-German mystic. The article deserves the careful perusal of all, especially of those disciples of the *Destructive* school in our own body, who have been taught to rely as the basis of their faith, not on external evidence, but on internal conviction. We heartily agree with the reviewer that the circumstances of the times force into vital importance "the great question of the Christian evidences." He very truly observes, that, "when, as at present, *Mysticism and Scepticism are undistinguishable in outward aspect, and when transcendental orthodoxy and utter disbelief have learned to speak the same language, it becomes the more necessary to strip them of their disguises, and expose the naked deformities of each; as well as to vindicate the just claims of sober and rational inquiry into the evidences, which alone secures them their proper force and authority.*"—P. 222.

In the pages of this Magazine we have freely and fearlessly spoken what we thought of the writings of Mr. Emerson, who appears to be in this country the *pet* writer of the Mystics. Our criticisms called forth the anger of one and the scorn of another. But these things we ever value at their true worth, and heed them not when the interests of truth and pure religion are at stake. The reviewer's estimate of Mr. Emerson as a thinker and a writer will not be more acceptable to his admirers than our own.

"Extremes often meet in a very singular manner: the very same mystical chimeras are engendered equally in the cold recesses of academical cloisters, and in the heated atmospheres of certain lecture-rooms. A system in which the abstractions of reason are the avowed objects of contemplation, is sometimes strangely made to run into the wildest hallucinations of mystical reverie; the very counterpart of that we have already exposed as the prevalent tendency of the Catholic school."—P. 208.

The reviewer then, as a specimen of this style of theologizing, quotes some passages from Mr. Emerson's Address to the Harvard Students, which, though mystical enough, possess nothing of the infidel tone so often found in his later "Essays." At the end of the quotations, the reviewer remarks,

"In such a rhapsody, it is little to the purpose where we begin or leave off; but the above will, we suppose, suffice. The reader, however, will not fail to be struck with the parallel so manifestly presented between many of these ideas and the doctrines of Catholicism, respecting the perpetual supernaturality of the Church, the continuance of Divine teaching, and the same reference to religion embodied in the architecture and other artistical adjuncts of ecclesiastical pageantries. Thus systems, professedly, of so opposite a character, are identified in the practical results of an unintelligible chaos of visionary notions, in which the spirit of sentimental devotion loves to lose itself, and into which all substantial ideas of definite belief are sublimed and lost."—P. 209.

The British Quarterly Review, No. VII.—This No. (the best of the series) contains three biographical articles, admirably written and full of thought, the subjects of which are Blanco White, Wollaston and John Foster. We would specify the last of these as particularly excellent. Its praise is characterised by judicious discrimination, and the contrast of Foster with Robert Hall is very felicitous. We should be glad to justify our praise by extracts, but must content ourselves with recommending our readers to study the article, which we imagine to be from the pen of the Editor, Dr. Vaughan. The review of the Life of Blanco White comes late. By an unfortunate misprint in the title of the article, it is ascribed to Rev. J. H. Thorne. Agreeing as we do with many of the writer's remarks on the character and tendency of Mr. White's later opinions, we could have wished to see a somewhat larger measure of charity towards, if not of sympathy with, him. There were noble elements both in his moral and intellectual character, to which this reviewer has scarcely done justice. Had he appreciated Mr. White's great tenderness of affection towards his friends, he would scarcely have complained, as he does, of the autobiographer's uttering "a great deal of cant about the

persecution he suffered from orthodoxy." When he asserts that Mr. White's loss of orthodox friends was compensated to him by the acquisition of new friends in an heretical circle, he shews an imperfect knowledge of human nature in general. Means of subsistence and "the bounty of friends," it is alleged, were still afforded him, notwithstanding his deviations from orthodoxy. But there were other and higher wants, from which his loving nature often suffered. The reviewer has his own theory, and it is not an unamusing one, of the principal cause of White's intellectual restlessness and tendency to scepticism. He traces it to "the want of a home endeared to him by affection and domestic interests and enjoyments." He thinks that "the concentration and repose of the affections" which the marriage state is designed to produce, "must tend to reclaim from or check a disposition to fitful and erratic speculations, and to reduce and dissipate intellectual idealism as well as romantic visions of life." He adds, "Corroborative of this view, it is a curious fact that the leading sceptics, including Hume, Voltaire, Gibbon, Lord Herbert, Hobbes, Spinoza, were never married; the last lived as a perfect recluse, frequently not leaving his room for three or four days together. Bolingbroke married early, but soon parted from his wife; so, as is well known, did Lord Byron." It would not be difficult to enumerate a counter list as large of married unbelievers. It will probably be found that of those who have devoted themselves to abstract, particularly metaphysical studies, whether they have retained or rejected Christianity, a larger proportion than usual have remained in the joyless state of celibacy.

We noticed with pleasure in the review several passages of a liberal and generous character. To the letters of Channing justice is done. One of them is spoken of as shewing "much sound feeling in regard to the moral purpose and end of Christianity." Dr. Channing's works are said to be "adapted to exercise a powerful influence in the correction and elevation of public feeling and opinion." (P. 50.) Elsewhere (p. 58) praise is given to every honest free inquirer, from whatever point he may start or at whatever conclusion he may arrive. We hail in the following passage an approach to a rational view of the subject of *Inspiration*:—"We do not see what is gained by maintaining a strictly verbal inspiration of any portion of Scripture; but as applied to the Gospel narratives, this theory must expose us to the most formidable difficulties," &c. &c. (P. 63.) The whole passage deserves attention, and is satisfactory as shewing a disposition amongst the English Congregationalists to advance on this question. In America, this is scarcely the case, at least if we may judge from an article on "Inspiration," both unsatisfactory and unlearned, in Kitto's *Cyclopædia of Biblical Literature*, contributed by Professor Leonard Wood, of Andover. Elsewhere (p. 72) the reviewer speaks of the "creedal dogmatist," and (p. 69) he thus describes the effects which follow the interdicting of inquiry, or the enforcing of a dogmatic or metaphysical creed:—"In almost all religious bodies where this has occurred, one of two results has followed—a large proportion of the members, including a large proportion of the teachers, have diverged into what the creed denounces as error, or they have sunk into a state of mere listless acquiescence in its dogmas," &c.

The political article at the close of the No. is temperate and fair. It thus speaks of the accession of the Whigs to office: "We wish them well—we are of them—and our only fear is, lest their noble principles, which have seemed at times to become somewhat stiffened with age, should still betray too much of that kind of infirmity. It is this fear which prompts us just now to speak more in the language of caution than in that of congratulation." Sir Robert Peel the reviewer accounts "a man of substantially honest purposes. He began in a bad school, and it has been the business of his life to unlearn the lessons there taught him. Had he been the dishonest man he is sometimes said to have been, he never would have unlearned them. It is a characteristic of his mind that he should be as open to new impressions from new circum-

stances at 60, as he was at 26. His genius is eminently practical," &c. (P. 261.) The reviewer pays only scanty justice to Sir Robert's bold and patriotic course in putting himself at the head of the Free-Trade party. To Mr. Cobden's rare merits as a speaker, as a political instructor, as a statesman and as a man, a hearty and a noble tribute of admiration is paid. In answering the question, what the Whigs are likely to do, the reviewer alludes somewhat whimperingly to the rebukes given to large bodies of Protestant Nonconformists by Lord John Russell, Mr. Macaulay and Mr. Sheil. On the subject of popular education, the reviewer appears to write not quite consistently. He begins by expressing a hope that Government will not disturb the existing sectarian apparatus, and will only originate schools in neglected districts, and afterwards, having fallen in with Dr. Hook's pamphlet, he gives way to a fervour of admiration and gratitude, and expresses his "cordial approval" of the substance of Dr. Hook's scheme. (P. 275.) As coming from so large and well-organized a body as the Congregational Dissenters, we look on the following concessions offered by this writer as very important :

"A purely secular education is immeasurably preferable to blank ignorance. There is no valid objection to receiving aid from the State in imparting secular education to its people." (P. 268.) "The office of the priest and of the school-master, so far from being identical, may be kept perfectly distinct." (P. 270.) "*The bigot and hypocritical cry against a 'godless education' has nearly worn itself out.*" (P. 270.) "*We have always entertained a very low opinion of the religious instruction given in day-schools, and of the religious impression produced by it.*" (P. 271.) "In this respect, we think our British and Foreign School Society is unhappily in a false position. The hollow and sectarian cry against an education without religion, has forced the members of that Society into strong measures on this point, in the hope of shaming their assailants into silence ; but by so doing they have placed themselves in the awkward position of seeming to accept public money for religious uses." (P. 272.)

The extraordinary lull of party feeling in the country, the apparently sudden and very unexpected agreement of religious leaders, both in and out of the Church, in declaring the necessity for new and extensive plans of education, would seem to mark the present period as eminently auspicious, and to invite the statesmen now at the national helm to devise and propose some great and enduring plan for bettering the intellectual and moral condition of the great bulk of the community. If our hopes in this respect are not fallacious, may the Nonconformists of England fulfil the promise of the reviewer, and, throwing aside "all timid and unmanly jealousy," give a frank and generous response to the appeal for aid in this work of pure philanthropy!

The People's Dictionary of the Bible, Parts XI. and XII.—We renew with pleasure our notice of this enterprising and instructive periodical. Nearly a third of the work, as proposed, is now published, and we are enabled to speak of it with confidence as a scholar-like and at the same time popular production. The several Nos. will of course vary in interest, but there are none that have not some articles of great value. In the XIth, we would specify those on *Ceremony*, *Cherub* and *Christian*; in the XIIth, those on *Church*, *Cisterns* and *Clothing*. We are acquainted with no English work that combines, as this does, a free and consistent theology with varied learning: Excellent as Dr. Kitto's *Cyclopædia of Biblical Literature* in many respects is, the reader of it is perpetually struck with variations both of statement and opinion on the part of the several contributors. That work is, perhaps, in its theology as liberal as the present age will bear; but how often must the reader familiar with foreign theological literature be struck, on consulting the *Cyclopædia*, with its inferiority, as respects learning and free inquiry, to German works of the same pretension!

It is with regret that we have heard of instances of *orthodox* influence being used to prevent the circulation of the "*People's Dictionary*." The "*Biblical Review*," we are sorry to perceive, frowns upon it. It is, we think, due to

the author of the "Dictionary" to insert the following letter from him to the Editors of that journal, defending the "Dictionary" from the censures of their criticism.

A critic in the "Biblical Review and Congregational Magazine," No. VIII, August 1846, has put forward a review of the People's Dictionary of the Bible, which seems to require some notice. I shall leave the writer in undisputed possession of whatever advantage he may derive from the unfriendly spirit in which his critique is conceived, or from the humorous tone he has in parts chosen to assume. Impelled, apparently, by the admitted fact that the Dictionary "has been very favourably noticed in periodicals and newspapers," and has received "testimonies signed by many ministers," the critic, not denying that "this work may on account of its cheapness be useful to many," and that "the article *Bible* is a very able condensation of the results to which the researches of scholars have led concerning the Bible in general and the English Bible in particular," advances several charges which I shall notice *seriatim*.

1. "Many pages of the People's Dictionary are extracted from very similar publications."—Answer: The assertion is accompanied by no evidence. If by "very similar publications," Dictionaries of the Bible are meant, the assertion is untrue. Extracts and translations, as is usual, have been made from books of travel, the preference being given to such as are of high authority.

2. "The People's Dictionary is an offshoot of the Biblical Cyclopædia."—Answer: Having assumed that Dr. Beard is the author of the People's Dictionary, the critic might have informed his readers that Dr. B. is one of the largest contributors to Dr. Kitto's Biblical Cyclopædia; and he would have spoken less incorrectly, had he said that the two works are in part drawn from common sources. The chief difference is, that the People's Dictionary is more largely indebted to foreign, and in particular German, scholarship, which is admitted to be the highest in Biblical science.

3. "A group of eight beards is transferred from the Biblical Cyclopædia."—Answer: This is untrue. The beards given in that work (Vol. I. p. 308) are dissimilar to the group in the People's Dictionary (Vol. I. p. 137) which was taken from a German work, and for which no "originality" was claimed.

4. "Three asses are manifestly abstracted from the stalls of Kitto." Answer: They were not taken from the Biblical Cyclopædia. And if they were, what ground is there for blame? And what right to impute blame has a critic who has borrowed from the very page he was charging with "appropriation," a translation of eight lines of the Book of Job?

5. "The People's Dictionary adopts for its own the comment which derives from the braying of the wild ass the illustration found in the words, 'The voice of one crying in the wilderness.'"—Answer: This is untrue; of that comment the People's Dictionary merely says, "it is not so absurd as may at first sight appear."

6. The critic brings forward a "nest of blunders."—Answer: The nest is of his own making, and a mare's nest. Quoting from the People's Dictionary these words—"The Mosaic law put the ass among the unclean animals; following in THIS what has proved an universal observance, namely, to guard by law; as well as feeling, animals that, as beasts of burden, are useful to man: to eat that animal that we have ploughed with or ridden, is repulsive; nor can animals that have done their duty in labour afford salubrious nutriment"—the critic charges on the People's Dictionary several inaccuracies.—1. "The Mosaic law concerning unclean animals is not constructed so as to protect beasts of burden."—Answer: The passage does not aver that the Mosaic law was so constructed. The critic has made general, a remark expressly limited to a particular case. 2. "It was not an universal observance of the Mosaic law to guard by legislation beasts of burden."—Answer: Here, again, the critic has created the error which he exposes: the words in the text, "what has proved an universal observance," shew that other and more recent policies

than the Mosaic were intended. 3. "Animals that have done their duty in moderate labour afford a more salubrious nutriment," &c.—Answer: This the People's Dictionary neither affirms nor denies; and in order to gain the appearance of pertinency for his remarks, the critic is obliged to interpolate the word "moderate."

7. One error the critic has detected. At p. 241, Vol. I. of the People's Dictionary, instead of the words, "on the ground of its being," let the reader put the word "*though*," and refer to the article *Clean* (p. 371).

8. Quoting part of a passage from the People's Dictionary, the critic declares, "All this is perfectly untrue;"—"the camel * * is exceedingly ill adapted to travel in rugged mountain passes, the stones of which lacerate its feet, and in which, especially if the ground is moist, it *constantly slips and stumbles*."—Answer: On which side the truth lies, let two learned Eastern travellers determine, Dr. Olin and Dr. Robinson. The first, in direct confirmation of one part of the passage pronounced "perfectly untrue," declares, "Their broad-spreading foot * * holds to the *smooth, steep rocks with the greatest tenacity*." (*Travels in the East*, Vol. II. p. 77.) The second directly contradicts the critic: "I was surprised to find them (camels) travelling with so much ease and safety up and down the most rugged mountain passes. They *never either slip or stumble*. In all our long journeys with them, I do not recollect a single instance; and yet no roads can be worse than the passes in going and returning between Hebron and Wady Musa." (*Biblical Researches*, Vol. II. p. 635.)

9. "Among the instances of erroneous etymology, we will mention that the English word *camp* is derived from the German word *kampf*, *combat*. Now *camp* is not derived from the German *kampf*, although it is related to it."—Answer: The question, then, simply is, whether the relation between the two words is one of derivation—that is to say, whether we get our word *camp* from the Latin or from the Teutonic. The utmost that an impartial judge would affirm is, that the point is of a doubtful nature. Our critic, however, is more bold, and places this in the front rank as a specimen of "erroneous etymology." Most scholars will give preference to the authority of Dr. Bosworth, who in his Dictionary of the Anglo-Saxon Language derives *camp* from the Dutch *kamp* and the German *kampf*.

10. "Among the useless verbiage with which this and similar works are swelled, we may mention the article *Bag*."—Remarking *en passant* that "*this and similar works*" is not grammatical English, we inform the reader that the *noelling* effected by the article *Bag* amounts to little more than a quarter of a page. The "verbiage," however, of the article *Bag* will not suffer in comparison with the cloudy and hypercritical remarks which the critic subjoins, and which shew more of the will than the ability to inflict a wound.

11. The same fault-finding propensity is discovered by the critic in his remarks on the article *Advocate*, in which "the distinction" which gives him offence finds no existence, being a pure invention of his own brain.

12. Two lines and a half of the article *Bushel*, which extends to not more than twelve lines, occupy the critic for two-thirds of an octavo page. The objectionable words are, "The ancients were accustomed to cover their lamps with the bushel when they wished to do any thing secretly;" to which the critic objects—1. The statement is fabricated. 2. It explains nothing. 3. The ancients did not use their bushel measures as extinguishers. 4. The People's Dictionary appeals to Matt. v. 15 in proof of the alleged custom.—Answer: As to the imputed fabrication, I give the words of my authority, namely, Kuinoel, who in his comment on the passage expressly says, "*Veteres autem consueverunt lucernas modio tegere, cum aliquid vellent occultare, vel clam facere, patet etiam ex Fulgentio, Mythol. iii. 6—That the ancients, when they wished to hide any thing or do it secretly, were accustomed to cover their lamps with the bushel, appears even from Fulgentius*." See also Meyer, *Commentar in loc*. The critic should be more cautious than to cry out "fabrication" the moment he gets beyond the limits of his own knowledge. The

explanation afforded is this—that as the concealment was practised only when something wrong was meant, so it behoved the disciples of Jesus to imitate the ordinary and open custom of not concealing the lamp under the bushel, acting therein like good and honest householders by letting their light shine before men. Comp. Luke xi. 33. The imagery is borrowed from the Eastern tent, in which the lamp, even by day, is the only source of light. The extinction or covering of the lamp, therefore, causes complete darkness, and the lamp is not commonly covered unless something wrong is contemplated.—The critic's third statement is answered by the passage just given from Kuinoel. It is answered also by an implication contained in the words of our Lord; for the existence of a practice of covering the lamp with the bushel, when a dark tent was desired, is requisite to give point to the words, "neither do men light a candle and put it under a bushel." The exceptional custom brings into relief the ordinary practice, as mentioned by Jesus, in order to enforce on his disciples the duty of holding up their light before the world.—The fourth charge is incompatible with the blame administered a few lines earlier: we put the two passages in juxtaposition: "If there were any proof . . . it should have been stated." "This is the text which the People's Dictionary of the Bible appeals to in proof." So, then, I am blamed for giving and for not giving proof. Having whipped me for withholding the proof, this "just judge" then whips me for supplying it. The ground for the first whipping is an assumption on the part of the critic; for as my work is not addressed to scholars, I do not profess to "swell" its pages with references. The reason for the second whipping is a pure invention of the critic; for Matthew v. 15 is not given in the Dictionary as a proof of the custom, being merely referred to at the end of the article to indicate what was the passage of Scripture to which the remarks were directed.

Having gone over the several objections taken by the critic, I venture to ask in conclusion whether he has made out a case against himself or against the

EDITOR OF THE PEOPLE'S DICTIONARY OF THE BIBLE.

The Monthly Religious Magazine—Boston, N. America—June and July, 1846.—This Magazine, edited by Rev. F. D. Huntington, steadily maintains its interest and fulfils its promise "to furnish religious reading of a popular kind." It is, without being controversial, Unitarian in its doctrine and Catholic in its spirit. It will, we think, better supply the means of estimating the characteristics of Boston Unitarianism than any of the several religious periodicals that cross the Atlantic. The June No. opens with a plain but sound-hearted and well-thought-out sermon by Rev. E. Peabody, developing the causes, process and cure of Pauperism. In the *Ministry at Large* (our *Domestic Mission*) alone does the preacher find the needed moral influences "competent to meet and counteract the causes that are creating" pauperism. The Rev. J. N. Bellows contributes to the same No. a paper on "Temperance," in which the extravagances of what is called the "Temperance cause" are not spared. He distinguishes temperance from abstinence. He speaks of ardent spirits as destructive to life when used as a beverage, though valuable in medicine and the arts. He also advocates the disuse of wine upon the ground of expediency, "not because it is a poison, a drink *malum in se*. Here is the rub. The Temperance advocates say it is a poison. They call cider a poison. Now the public do not believe their statements, because they are not true."

In the July No., are some good remarks by the Editor on the Anniversary Week of 1846; also a very interesting paper, entitled "Impressions of American Scenery," by Rev. Charles T. Brooks, from which we had marked passages for extract; but our space is exhausted.

INTELLIGENCE

AMERICA.

Organisation of a Unitarian Association in the State of New York.—The strength of Liberal Christianity in New York is visibly growing. During the week commencing May 10, 1846, the Unitarians from all parts of that State came together in the city of New York, and with earnest deliberation and enlightened discussion organized themselves into an Association,—a body that promises to have a vigorous and efficient vitality. Meetings were held in the course of the week in the "Church of the Divine Unity," (Mr. Bellows,) at which Zebedee Cook, Esq., presided. Mr. Cook was chosen President of the Association, and James S. Cleveland, Esq., Secretary. Sermons were preached by Rev. Dr. Dewey, of New York, and Rev. Mr. Osgood, of Providence, R. I. In the course of the discussions, remarks were offered by the Rev. Dr. Dewey, Rev. Mr. Bellows, Rev. Mr. Farley, of Brooklyn, Rev. Mr. Hosmer, of Buffalo, Rev. Mr. Holland, of Rochester, Rev. Mr. Buckingham, Rev. Mr. Pierpont, formerly of Boston, Rev. Mr. Conant, of Geneva, Illinois, Father Taylor, of Boston, and Hon. Mr. Jenkins, of Oneida county. — We understand that efforts will be made to establish a newspaper in New York, devoted to the spread of Unitarian Christianity, and also that Rev. Mr. Pierpont is in that city, with the hope of gathering a new Unitarian society.

New Unitarian Church.—On July 29, a second Unitarian church was dedicated at Roxbury. The building has cost upwards of 16,000 dollars. The sermon was delivered from Ezek. xlviii. 10, by Dr. Putnam, of Roxbury. The other portions of the service were undertaken by Rev. F. D. Huntington, of Boston, and Rev. N. Hall, of Dorchester. The preacher very emphatically dedicated the handsome new church as a Christian church. "This," he said, "should be a Christian temple in this respect—that Christ is to be recognized as Master here. His life, death, resurrection, sufferings and ministry of love, are to be received as verities—his word as divine—his authority as conclusive in religion. This pulpit is not to be a sphere in which genius is to invent a religion, but it is to diffuse that which has come from heaven through Jesus Christ." Let

only Christ be Master here, and be Master indeed."—The *Christian Register* informs us that the new church is in what is commonly called the Roman style. The spire is lofty, the bell being 160 feet above the level of the street. It is greatly to the credit of Dr. Putnam that the rise of this second church, which will probably diminish the attendance at the first church, is entirely owing to his zealous and disinterested exertions.

The Presbyterian Assemblies.—The triennial meetings of the General Assemblies of the Old-School and New-School Presbyterian Church recently held in Philadelphia were signalized by discussions of great interest and ability. In the latter body especially, the debate in regard to the action which the Assembly should take on the subject of Slavery, prolonged through several days, was one of the most remarkable ever held in America. Southern, Northern and Western men expressed themselves with the utmost freedom and strength of conviction, but in most cases without asperity. Some advocated the passage of strong anti-slavery resolutions; some defended slavery on moral and Scriptural grounds; some advised no action on the subject; and some were in favour of an explicit but moderate declaration of opinion, condemning slavery, but leaving any question of ecclesiastical censure which might arise out of its existence to the inferior judicatories. This last course was adopted by a large majority. In the Old-School Assembly, much time was spent in debating a proposal to unite with the other Assembly in celebrating the Lord's Supper, which was rejected on the ground that it was contrary to usage to unite formally with any other ecclesiastical body in that service. * * It is mournful, in reading the reports of these meetings, to observe with what deference the standards of the Church are adduced in argument, as being of at least equal authority with the Bible.—*Christian Examiner*.

President Everett.—The *Christian Examiner* for July, in an article on University Education, speaks of the appointment of Mr. Everett, and his acceptance of the office of President of Harvard University, as a circumstance of great good fortune to the University

and to the cause of science and liberal culture.—“No event could have been hailed throughout the land, by every friend of learning and of sound moral and intellectual education, and every lover of the truest glory of his country, with a more sincere and profound joy. Not a single discordant note, not a whisper of discontent at his elevation to the high post he now occupies, has been heard from any party, or, so far as we know, from any individual. All strife respecting the College, the sounds of which had been for months falling harshly on our ears, has suddenly ceased. All hearts have welcomed his coming to take the oversight and guidance of the ‘oldest establishment for secular education on this Western continent.’ He has brought his well-earned fame, all the stores of his rich and varied learning, all his valuable experience, and the powers of his vigorous intellect, yet in its prime, and like a dutiful son laid them at the feet of his venerable Alma-Mater, who, to adopt the language employed of the chief Magistrate of the commonwealth in the ceremony of investiture, had ‘adorned’ him ‘with her brightest honours, and bade’ him ‘go forth into the world.’ Important as are the services he has already rendered to his country, at home and abroad, it is felt, we believe, universally that he has yet higher to render. For ourselves, we anticipate the noblest results from his administration of the affairs of the University.”

GERMANY.

Gleanings regarding Ronge.

The important movement of which Ronge is the head, makes steady progress in Germany, daily acquiring more consistency, strength and influence. It has now been in existence long enough to prove that it is no momentary effervescence. It has survived attacks and been invigorated by opposition. Internal dissensions have been composed, though we have seen indications of vacillation on the part of Czerski, which make us think that he is open to the influence of English gold, so active on the continent for effecting conversions to orthodoxy. Time and trial have occasioned reflection, and in general the leaders now better understand both their position and their work. If the freshness of a first enthusiasm has abated, its advantages have been succeeded by a greater harmony of feeling and a greater concentration of effort;

while the tendencies of the public mind are quietly but effectually working to spread and deepen the movement, and to lead to its recognition by the civil powers. Meanwhile there are fewer wonders to recount. In regard to immediate interest, the harvest has been gathered. Gleanings only can we hope to present from time to time to the acceptance of our readers.

Among the signs of deliberate action and systematic effort, we place the establishment of a monthly periodical (*Monatsschrift von A. M. Müller*), the 1st No. of which appeared on January 1 of the current year. The address to the reader thus speaks:—“As a purifying fire does the thought of evangelical freedom hasten through men’s minds; at every point of the Catholic Church it sets in motion that process of purification which is in accordance with the spirit of the times. The necessity of a rational reform manifests itself in living facts. For the preservation, however, of the harmony of the reformatory movements, there is need of an organ whose historical progress may systematically follow the entire interests of the new Catholic Church in its inward and outward relations. We intend to put forth an authentic reporter of the important movements which are now taking place in the Catholic Church, with a view of preventing the danger of division and anarchy.”

The work is intended to be a central organ of Catholic Reform, as it is now being wrought in different parts of the world; having for its object not merely to record what is achieved, but to gather up and communicate power, as well as to advise, moderate, guide and impel. Did we possess such a representative of the every-day’s proceedings of the Reformation in the sixteenth century, it would be invaluable now, and at the time of its appearance would have greatly served the cause of Christian truth and liberty.

Among the contents of the work we can mention only one or two articles. In No. I., is a valuable and appropriate essay, bearing the title, “What is the Aim of the present Church Reform?” According to this authority, “The authors of the Reform aim not to be sectaries or originators of division, but solely to promote the pure doctrine of the Gospel, the everlasting foundation of a true universal church. For this purpose it is indispensably necessary that the people should be awakened out of their slumbers.”

In the February number is a Pastoral

Letter addressed to "the German Catholic Christians:" "a word full of light, power and love." "The unhappy conviction," it is here stated, "that the Roman Church is the only medium of salvation, has to bear the blame of all the abominations which orthodoxy has inflicted on persons thinking differently from itself. Only the highest spiritual imbecility can allow itself to fall into the chains of Rome. In the Vatican, people think as they formerly thought; they understand neither the relations nor the progress of the human mind, or rather they are ignorant of both."

The April number gives a paper, the object of which is to promote a general union of friends of religious reform both in the Protestant and the Catholic Church. Citing a remark of Jean Paul, that there is a higher toleration which is the fruit not of the peace of Westphalia nor any outward thing, but of a life elevated and refined by long experience, the writer, who is a Protestant, maintains that this toleration finds truth in every opinion, beauty in every kind of beauty, and in men, nations and books, abstains from regarding the diversity and individuality of excellence as its absence. Christian toleration, in the eyes of the writer, is the recognition of different forms of opinion, resting on a faith which lives in love and is altogether alien from any form of verbal doctrine. It recognizes that Christianity is not a complete system of religious opinion, but spirit and life—a new life which must take possession of the heart, and work for the furtherance of the kingdom of God. Union is a combination, on the ground of this toleration, of hitherto separated communities.

Union, we know, is a most praiseworthy aim, but, to be stable, it must be founded on clear and rational as well as recognized principles. Now the doctrine here laid down, if clear, is not rational, and if not rational can scarcely be clear; while so long as human nature and the New Testament remain our guides, it is not likely to be generally recognized. Toleration and union are two different things. We may be content to put up with error, because we cannot substitute truth. We may feel it our duty to hold our peace in regard to error. We are bound to practise universal charity and observe the laws of justice and honour, as much towards those who differ from, as those who think with us. But men cannot unite unless they

are of one mind. Union is properly oneness of mind. And until a unity of mind is produced, outward union is nugatory. Minds that are diversely affected, must go in diverse directions, and it is far better they should be allowed to take their natural course, without any effort to compel them to pursue the same path. Unity in diversity there may be, but it is a unity of love and good-will combined with diversity of action. This unity is founded on the conviction that there is good in every thing; but it is not guilty of the blunder that in consequence everything is good. This paralogism is at the bottom of that religious indifference which in all ages has been either the cause or the consequence of religious disbelief.

We should therefore be sorry to see any attempt on the part of the friends of progress in Germany, to combine together on a basis such as this. They may all continue to love each other; to work on in faith, hope and charity; to make the most of their points of agreement; to unite whenever and for whatever object they honestly can; but unless they have renounced all positive belief, and hold that any one opinion is as true and as good as any other—that is, unless they have thrown off the authority of Christ, without taking any other guide, they cannot combine on the ground of an utter disregard to religious truth. Already some friends of the New Reformation have feared that they saw in Ronge tendencies towards negations which, if not changed, might end in nothing, to the grievous disappointment of some and the lasting injury of many. The Christian life cannot be sustained unless on Christian nutriment. The spirit of Christianity, without its body, has for us no real existence and can exert no permanent influence. Much as we dislike a formal creed, we dislike equally the recognition of a system of indifference, in which every thing is equal because every thing is alike unimportant. By such means the world never was and never will be reformed.

The progress of the New Reformation is not to be measured by an appeal to numbers. While the movement is spreading in most civilized countries, Germany feels its influence in all parts. Among Protestants it has its supporters in the "Friends of Light," with Ulrich at their head; and Ronge takes the lead among Catholics. Independently of these and other definite facts, there prevails in all classes of society

and all communions a sympathy with the aims of the New Reformation, more or less decided in its character, which results partly from the influence of a regenerated theology, and partly from the ameliorated and softened spirit of the age. Numbers, however, are still some indication, and we therefore subjoin the latest "muster of the forces" that has come under our notice. "The German Catholic Church numbers 321 communities, of which the community at Berlin has 2260 souls; that at Brandenburg, 38; at Halle, 160; at Stettin, 140; at Halberstadt, 200; at Frankfurt on the Oder, 390; at Spandau, 62; at Neu-Ruppin, 45; at Erfurt, 225; at Stolp, 45; at Potsdam, 390; at Magdeburg, 200; at Mühlhausen, 60; and at Kottbus, 30." Another account makes the number of churches to be 417. These are ministered to by 70 clergymen. From other sources we learn that at Königsberg the German Catholic Church numbers 500 souls, being about a third of the Catholic population of the town; at Danzig, 480 members, children not included; and at Posen, 600.

While every proper means are adopted for extending in the world the influence of the principles of the New Reformation, its chief men seem to regard it as their special duty at the present moment to take steps for consolidating the churches already gathered. Accordingly, questions of practical concern—such as the forms to be observed in baptism and in the administration of the Lord's Supper—are receiving marked attention, and to all appearance with satisfactory results. Ronge himself is occupied with the preparation of a new Catechism, which is already nearly completed. We shall be disappointed if this work does not do something to answer the extravagant misrepresentation made in this country of his opinions, as if he were on the extreme verge of an anti-supernatural rationalism. We have lately seen a statement that three Scotchmen who are visiting the German Catholic churches with a view to ascertain their actual condition, have been pleasingly surprised at the tone of doctrine which they found prevalent. How far such feelings are likely to gain prevalence with those who maintain the old forms of orthodoxy, we cannot say, but we have an assurance that the New Reformation will give increasing satisfaction to the friends of primitive Christianity. There

is an obvious tendency visible in the churches towards more positive forms of opinion. We subjoin an extract from the Confession recently made in the church at Leipsic by three catechumens at their confirmation: "I believe in Jesus Christ, our Saviour, the Son of the Father, full of grace and truth, who as man lived, suffered and died. He is our purest and loftiest model, has freed us from spiritual bondage, raised us to the liberty of sons of God, has gone to the Father and received the highest dignity in the spiritual world; he is the only Mediator between God and men, and solely through him do we go to the Father. I solemnly promise to receive his doctrine as the word of God, to follow his example in word and deed, and, in imitation of him, so to do the Divine will, that I may be one with the Father, as he himself is one with the Father. I believe in a holy universal Christian church, which embraces all men that receive and follow the doctrine of Christ, and regards as dead members those only who are devoid of love. I recognise Christ alone as the Head of the Christian church, as the sole Shepherd and Bishop of souls, whose words stand higher than the commands of men or ecclesiastical decrees. I promise to remain true to the faith of the German Catholic Church, as a member of which I will, according to my ability, labour for the furtherance, in myself and my fellow-men, of the kingdom of God; diligently employing the means provided for my improvement and elevation, so that I may make progress in truth and virtue, and, banishing all hate against those who hold different opinions from my own, live in peace and love with all men."

DOMESTIC.

Carmarthen Presbyterian College.

The annual examination at Carmarthen College took place on Tuesday, Wednesday and Thursday, the 23rd, 24th and 25th of June. The College was thrown open to the public. Many eminent Dissenting ministers of the neighbourhood were present, and expressed great satisfaction with the proceedings.

The Rev. D. Davison, M. A., of London, and the Rev. W. Davies, Ph. D., of Froodvale, were the examiners.

The students of the first (senior) class were examined *civili rore* by Mr. Davison in the *Prometheus Vincit* of

lun, Demosthenes on the Crown, the Epistles and Ars Poetica of Horace. They had also read during the session the 5th and 6th Books of the Iliad of Homer, the Lælius, Cato and Somnium Scipionis of Cicero. They were then examined by Dr. Davies in the Hebrew and Chaldee texts of the Old Testament, and in the Greek text of the New Testament in Paul's Epistles; in Natural Philosophy, astronomy, Dynamics, Mechanics, Hydrostatics and Optics; in Latin Composition; the Evidences of Christianity. At the time of this class had been added to the composition of sermons.

The students of the second senior class were then examined *videlicet* by Dr. Davies in the Medea of Euripides and the Memorabilia of Xenophon. They had also read during the session the Agricola and Germania of Tacitus and the Satires of Horace. Dr. Davies examined them in Hebrew, viz. in the 11 Psalms and the History of Israel; in Conic Sections and Quadratic Equations; Ecclesiastical History. This class had paid much attention to the structure of the English language and Scripture History, as in the first and second junior classes, were examined *videlicet* in portions of Homer, Xenophon, Horace, and Sallust; and by Dr. Davies, conducted his examination by questions, in the first 6 books of Euclid, Plane Trigonometry, and the Elements of Algebra, including Simple Equations. They had read during the session Whately's Logic and Rhetoric, and English History, as required by the London University for matriculation.

On Thursday morning, after a sermon had been delivered by Mr. T. Thomas, a student, Mr. Davison proceeded to distribute the prizes to the successful competitors; but before doing so, he made the following remarks. The prizes were as a whole had been well deserved, and were found to be very satisfactory: before he distributed them he would let them know where the prizes for distribution came from. He presented the gift of a gentleman who was formerly a student in that College, viz. Lewis Lloyd; he took great interest in that institution and in every thing pertaining to the welfare of his country; he was desirous of promoting education, and he looked upon that institution as a great means of acquiring useful knowledge through-

out the country, and regarded them as so many missionaries to carry that object into effect. Not that it was intended to lay any bond on them to continue ministers or schoolmasters; for if, after mature consideration, they found it inconsistent with their feelings to follow those professions, and saw reason to repent of the course they had adopted, it was wise in them to discontinue following those professions, and to take to other pursuits more congenial to their inclinations. He should consider it no reproach to any young man if, after receiving his education at that academy, he should find it inconsistent with his feelings to continue in that profession: if he found he had no heart or zeal in the sacred cause, it would be far preferable for him not to be a minister. There could not be a greater mistake than to follow the ministry merely for the purpose of getting their daily bread; it was infinitely better to work six days by the sweat of their brows, than to enter the ministry for the sole purpose, perhaps, of occupying a higher station in society or more honourable position. It was the duty of every student, when he found his habits not consonant with the sacred duties of the ministry, to retire; it was the duty of older ministers, if they saw any thing tending to that point, to advise those persons to leave their profession; and he would do every thing in his power to prevent such persons from entering the ministry. It was for the interest of all that men should not assume a character inconsistent with their feelings. These remarks did not apply to any then present. He was happy to learn from the tutors that the demeanour of the students was exceedingly good, and that the discipline of the College was as perfect as it well could be. The selection of the prizes was entrusted to him, and he had endeavoured to select those which were the most useful and appropriate. The prizes and education they received they should consider were a trust committed to them, not for themselves alone, but for the good of the public at large. Each should regard himself as a missionary sent forth to extend and cultivate useful knowledge among his brethren. He was glad to learn from the tutors that the students had felt it an honourable distinction to obtain a prize, and that it stimulated them to greater exertions. After some further observations more especially applicable to the students, Mr. Davi-

son proceeded to distribute the prizes, making such remarks as the several cases required.

Dr. Davies said he was happy to bear testimony to the highly creditable manner in which the students had acquitted themselves in the departments in which he had examined.

Mr. Davison then made a feeling and impressive address to those students who were about to leave, and called upon the Rev. Hugh Jones, minister of the Independent chapel, Carmarthen, to offer up the valedictory prayer, with which the duties of the session closed.

Nine candidates presented themselves for admission, eight of whom were found to be qualified; the three who distinguished themselves the most were admitted on the foundation. The duties of the ensuing session will be resumed on the 7th September.

Unsectarian Education—important Meeting of Dissenting Ministers of different Denominations at Carmarthen.

On Tuesday, June 23, Mr. Davison, M. A., the deputation from the Presbyterian Board to conduct the examination at the Presbyterian College at the above place, was invited to a public dinner by about forty Dissenting ministers and lay gentlemen of different religious persuasions. Many members of the Town Council were also present, and the chair was taken by Alfred Thomas, Esq., of Welfield House, and Alderman W. G. Thomas filled the vice-chair; the former a Wesleyan and the latter an Independent. A general system of education, on entirely unsectarian principles, is exciting much attention at present in the Principality, and this formed the subject of most of the speeches of the evening.

After the usual loyal toasts, the Chairman, in a short complimentary speech, proposed the health of Mr. Davison, the deputation from the Presbyterian Board.

Mr. DAVISON, after giving a brief account of the early history of the Presbyterian College at Carmarthen, proceeded to state, for the information of those who might not be aware of the objects of that institution, that it was established for promoting the education of Dissenting ministers on principles altogether unconnected with sectarianism. It was the only institution of the kind in the kingdom. There was no institution in the British dominions where Baptists, Independents, Presby-

terians and Methodists were educated for the sacred duties of the Christian ministry on neutral ground, as at Carmarthen. All denominations not only *could*, but *did*, here meet and join in the good work of education, irrespective of sectarian instruction. It was true that they had no religious test at the New College at Manchester, and that it was open to *all*; but in the Theological department the Tutors were all of one denomination, and this gave to that institution a sectarian appearance. In operation, no institution of the kind was so unsectarian as Carmarthen. Here they had at present students of all sects, which gave a practical proof of what he stated. It was generally supposed that there was a great difficulty in devising a plan for giving education without reference to peculiar doctrinal opinions. The plan had been devised and was eminently successful in that institution. Each year proved to him the practicability of such a plan. In that institution, the Revs. D. Lloyd and D. Davies (the Tutors) entertained very different opinions on religious matters, and yet education progressed there in the most satisfactory manner. He could not understand why any man should insist on instructing others in his own peculiar views. He always found where men of varying opinions met, and were constantly associated together, if they were honest and frank, they had always something to learn, some old prejudice to rub off, and could harmonize cheerfully together in the pursuit of knowledge. That institution for the last twenty years had grown into great importance, and could send out into the world young men in no way inferior to those of Dissenting Colleges in England. They had distinguished themselves in the Universities of London and Glasgow; and, without intending the slightest disrespect to any other institution, he would state that whenever young men from different Colleges became candidates for Dr. Williams's valuable exhibitions at Glasgow, a Carmarthen man generally stood at the top of the list. He could not help alluding to the fact, that of the five young men sent to Glasgow last year from different institutions, the only one that came back with a prize was a Carmarthen student. —Wales seemed to him to be better adapted for a good sound unsectarian education than any other country. The Church in Wales did not and could not claim the exclusive credit of

education. And if the Church did not, what other sect could? He thought neither sect, nor any combination of sects, as long as any were excluded from that combination, could ask for a Government grant. Public money could only be asked and given for public purposes. He could really see no obstacle to the establishment of a general system of education throughout England and Wales. If persons happened to be Baptists or Independents, they could have no difficulty to teach their children writing, arithmetic, Euclid, &c., which were all ingredients in an education and essential to man's usefulness and happiness. But there was another favourable circumstance which affected Wales. They had an illustrious Prelate who was pre-eminently and fortunately distinguished for talent and learning—in fact, no man on the Episcopal Bench was more so—who exhibited proofs of the greatest liberality of spirit in the speeches he had lately made on the subject of education in Wales, Corn Laws, &c. If, then, with the aid of this great and talented man, they joined one and all in increasing efforts for education, there would be no doubt of ultimate success. Mr. Davison then proceeded to give a very interesting account of the success of the national system of education in Ireland.

In acknowledging the toast, "The health of the Tutors of the Presbyterian Colleges," the Rev. D. LLOYD said the institution over which his worthy colleague and himself had the honour to preside was the most free, liberal and unsectarian in the kingdom. What his friend Mr. Davison had said relative to the New College at Manchester was perfectly true. It had no religious test, and was open to students of all denominations; but as the Tutors connected with the Theological department were all of the same faith, it followed as a natural consequence that the students of one denomination only sought admission there. He felt quite sure that it would be highly satisfactory to the friends of the Presbyterian College to learn that the truly liberal and unsectarian principles on which that institution was founded were becoming very general in the Principality, and were likely soon to guide the operations of similar institutions. The spirit of the age was not to be mistaken. It was the spirit of Progress; and he trusted that it was a spirit that would soon bring parties of all shades of political

and religious opinions to co-operate to promote education. They could not justly expect co-operation unless the principles which guided their plans were founded upon a basis sufficiently wide to include the interest and enlist the sympathy of all sects and parties. They as Dissenters objected to schools established in connection with the National Church, on account of their sectarian and exclusive character. The National Schools, as at present conducted, were utterly inadequate to meet the educational wants of the country. The blight of sectarianism was upon them, and as long as they continued under the influence of that blight, no human efforts could give them healthful and vigorous vitality. Dissenters generally ought to be careful to avoid every thing exclusive and sectarian in their views on education, lest they might be justly exposed to the charge of inconsistency—of being quicker to detect the mote than to discover the beam. They should be careful that, whilst they professed to have furnished and swept the house of conscience, they did not allow the "unclean spirit to return with seven worse than himself."

The Rev. D. Davies, Theological Tutor, Rev. J. Hughes, Baptist minister, Rev. Hugh Jones, Independent minister, Rev. Dr. Davis, and other gentlemen, also addressed the company, and acknowledged their entire sympathy with the views expressed by the preceding speakers in favour of a general system of unsectarian education.

Controversy on National Education.

Considerable attention has been given to two series of letters on National Education now in the course of publication, the first by Mr. Edward Baines, Jun., published in his able newspaper, the *Leeds Mercury*, opposing all Government interference in popular education, and maintaining the sufficiency of the voluntary principle to meet the growing wants of the country in respect to education; the second by Dr. Vaughan, Principal of the Lancashire Independent College, published in the *Morning Chronicle*, maintaining the utter insufficiency of all existing educational provision, and the right and duty of the Government to supply *secular* instruction to the people. So far, the advantage in the argument seems altogether on the side of Dr. Vaughan. He lays down the maxim, that "Government may be a moral teacher to the extent

in which it *must* be a moral administrator." In the remarks which follow, taken from his second letter, Dr. Vaughan will carry with him the assent of every liberal mind amongst the Dissenters of England.

"Nor should it be forgotten that it is a new thing with Dissenters to feel any difficulty on this point. When an attempt was made some years since to secure access for Nonconformists to the means of secular education in our Universities, without obliging them to commit themselves in any way to the religious teaching of those places, no man throughout the ranks of Dissent appeared to doubt the reasonableness or practicability of such a separation of the literary and scientific from the theological. The concession was not made, and all classes of Nonconformists agreed in attributing the refusal to the narrow selfishness of the refusers. Our language was, not only that the party adverted to might have done that thing if they would, but that the plea of religion set up by them for not doing it was a worthless and hollow plea. When the London University was instituted—instituted for the purpose of imparting secular instruction, and such instruction only—Nonconformists generally gave it their approval. The cry raised against it as irreligious because not professedly religious, as 'atheistic' because not professedly Christian, all fair-minded men knew well enough how to interpret. It was regarded by Nonconformists as the bad pretext by which political partisans and Church intolérants sought to accomplish their particular ends. When the Government scheme of education for Ireland was introduced a few years ago, the Congregational Board of London and the ministers of the Three Denominations voted resolutions and presented a memorial to Government in approbation of what was done. The cry of 'No Popery,' and 'No Atheism,' which the enemies of a Liberal Government contrived to get up on that measure, was not only spread through the land, and proclaimed with due theatrical effect in some memorable public meetings, but was borne with no less memorable parade to the gates of Buckingham Palace, and even to the foot of the Throne! Protestant Nonconformists were observant of these very religious proceedings, and estimated them at their proper value."

Dr. Vaughan reiterates the opinion previously stated in the *British Quar-*

terly Review, that he entertains "a very humble opinion of the direct religious teaching which is given in day-schools, or that ever can be given in such institutions." His experience has taught him that the great benefit of such schools consists, not in any direct religious impression produced by them, but in their adaptation to prepare the young for receiving religious instruction elsewhere.

We have read with great pleasure Dr. Vaughan's letters, and trust they will be collected and published in a separate form. In respect to catholicity of spirit, they present Protestant Nonconformity in the position which we conceive it ought to take. The closing remark of the second letter especially deserves attention:

"Let the day-school inculcate a reverence of truth and justice, and a love of every thing kindly, generous and noble-hearted, and let the directly religious instruction be grafted upon such teaching, and it will be the fault of the agents, and not of the method, if you do not realize a scheme of popular education of the highest value. Nor can I doubt that an intermixture of the children of all sects in such schools would tend to abate our sectarian animosities, and render the next generation in that respect an improvement on the past."

Mr. Baines's letters are written too much in the temper excited by the obnoxious clauses of Sir James Graham's Factories' Bill.

West-Riding Unitarian Tract Society.

The thirty-first annual meeting of this Society was held at Bradford, on Wednesday, June 10th, 1846. The service in the chapel commenced at twelve o'clock: the Rev. George Hoada, of Selby, conducted the devotional service, and the Rev. Samuel Baché, of Birmingham, preached the sermon.

At the social meeting of the members and friends of the Society, held in the afternoon, (the Rev. J. H. Ryland in the chair,) the Report was read, from which we give a few extracts.

"The Committee of the West-Riding Unitarian Tract Society, in meeting the subscribers and friends on occasion of the thirty-first anniversary, are happy in being able once more to present to them a favourable and encouraging account of recent proceedings. It has become abundantly manifest that, since the establishment of this institution,

the year 1816, a great change has taken place in public feeling. Instead of relying on supplying its own subscribers, a few of those chapel libraries connected with the denomination which used to require aid, the Society has opening before it a wider demand for tracts on the part of a more general public. The labours of *Bell* and *Saunders* are beginning to tell upon the people; and the old prophecy of Unitarianism, that education must prevail and would eventually introduce a better disposition for the entertainment of his views of religion, is beginning to be fulfilled. Numbers of the people in this neighbourhood and many parts of England are filled with a spirit of inquiry, and it becomes a serious question with the religious philanthropist at the present time, how the spirit may be at once best directed and best improved.

With regard to ourselves, it seems that the existing machinery of the Society is inadequate to these fresh demands. As long as the principal business of the Society was confined to supplying actual subscribers with books and tracts required by them, it was at the house of one of the members that might be sufficient for the purpose; when we come to reflect that we are the centre of a population of a million, several thousands of whom it is no exaggeration to say, are looking out for religious instruction, guidance, and are willing to accept of aid at our hands, it is clear that other facilities ought to be afforded, and a more satisfactory arrangement for the supply of books and tracts ought to be made, than can possibly exist in a private depository.

The Committee have turned their attention to this subject; and full of the caution with which any change should be introduced into the management of the Society, without the knowledge and approbation of those who have for upwards of thirty years directed its interests, they venture to propose, for the present, the temporary commencement of an extended plan, which can be pursued at the next period if found to hold promise of good.

In the first place they would suggest the gradual formation of a new series of tracts, to be called '*The West-Riding Series of People's Christian Tracts*.' The Committee have for some time been convinced of the necessity of such a step as this. Some of

the most useful and popular tracts in our catalogue are published by the American Unitarian Association, but at such prices as, with the additional charges of freight and booksellers' commission in this country, to render them too expensive for extended circulation. Tracts, for instance, for which this Society has been giving 50s. per hundred, may be printed and obtained in this country for 6s. per hundred. This is shown by the practical reply which the Committee of the British and Foreign Unitarian Association have given to the request forwarded to them from the last meeting of this Society, as they are now prepared to offer several tracts, by the aid of Mr. Barker's Press, at prices reduced to a sixth or eighth of the sum which they previously cost.

Per 100.—s. d.

Questions to Trinitarians	1	6
One Hundred Scriptural Arguments for the Unitarian Faith	3	0
Elwall's Trial	3	0
Tyrwhit on the Creation of all things by Jesus Christ	3	0
Clarke's Answer to the Question 'Why are you a Christian?' ..	6	0
Carpenter's Beneficial Tendency of Unitarianism	6	0
Acton's Religious Opinions of Milton, Locke and Newton ..	6	0
Locke on St. Paul's Epistles ..	6	0

"These tracts, or most of them, your Committee recommend to be adopted into the New Series; and to these they would gradually add others, either to be hereafter printed by themselves, or to be obtained from other sources. They feel anxious that this Society should avail itself of the increasing knowledge which it now receives of the wants and wishes of the people in its vicinity, and be prepared to meet them. For this purpose it is not intended by any means to confine the Series to works of a controversial character. It is proposed to introduce a large proportion of moral, didactic, strictly devotional, and also, as opportunity may offer, a good deal of narrative matter, such as the Christian Tracts supply, or of a kind still more suited to the every-day topics and interests of a manufacturing district. For the preparation of such tracts they have pre-eminent facility in the peculiar talents of the minister to the poor at Holbeck, which they are sure would gladly be devoted, as they already have been most successfully, to such a purpose.

"In the second place, it is recom-

mended that a depository in a regular bookseller's shop be obtained in a central situation in Leeds, and if possible a like accommodation in other places, where tracts should be always on sale. A respectable bookseller in Leeds has signified his willingness to undertake this duty; and if the plan should answer, your Committee may be encouraged at a future meeting to propose its extension to other and larger works; so that the complaint which has so long been made, that there is no bookseller's shop in the Riding where a stock is kept of those publications which are peculiarly wanted by us as a religious denomination may be removed.

"It is obvious, however, that for the carrying out of these objects, even on a limited scale, increased means will be necessary, especially as at present the Society is considerably in debt. An effort to place the funds on a satisfactory footing would have to be made this year at all events, and that not by recourse to any unusual proceeding, or by any additional pressure on the present subscribers. It has always been usual to have collections at our chapels from time to time—in some places even from year to year—in aid of this Society. For some years this custom has been omitted: the last collection for the Society was made at Leeds several years ago. It is hoped that this meeting will pledge itself to hold collections in each congregation during the ensuing summer or autumn, and that the local Treasurers will make an effort to place upon the list of subscribers many names now absent from it, which the mere mention of the subject would be sufficient to place there: thus in the course of a few months the Society may be put out of its difficulties, and into the possession of funds at least sufficient for present purposes.

"Owing to the absence of the Treasurer, who is in America, your Committee are not able to lay before you any financial statement; but they have only too good reason to believe that if those accounts were presented to you, they would exhibit a very considerable balance against the Society. The Committee feel no call to apologize for, or even to regret this deficiency, because it is an indication that the Society has been active to the full extent of its funds; for there can be no condition more condemnatory to a society of the present kind than the possession of a large number of tracts undistributed, and a large balance of money unspent.

"For the better carrying out of the above objects, your Committee recommend the formation, for the next year, of a larger Committee than that to which the affairs of the Society are at present practically entrusted. With this view, a resolution will be submitted, constituting all the Secretaries and Treasurers into a General Committee.

"Something under 500 books and tracts have been distributed to subscribers, about 1400 given away in grants, and about 100 sold; making a total of 2000 books and tracts. But this small number would convey a faint idea of the real influence exercised upon public opinion by agencies of a similar kind. Many of these 2000 tracts are, in fact, large and expensive volumes placed in libraries for the permanent use and improvement of populous neighbourhoods, and the number of small leaves circulated by friends—having many principles and objects in common with this Society, as the Messrs. Barker, the Domestic Mission Societies, and Mr. Mill—would swell the number probably to something like 20,000.

"Your Committee would beg to congratulate you on the establishment of a congregation at Huddersfield, under the pastoral charge of the Rev. George Heap. It has long been felt that, in so large a town as Huddersfield, some means of public worship and religious instruction should be provided for those who could not conscientiously unite with existing societies of Christians. For this purpose, but with feelings of perfect charity and respect for all other denominations, the friends at Huddersfield have assembled themselves for their own spiritual good, and for that of such as may be like-minded with themselves and feel the same necessity; and we are happy to say that many of these have joined the Tract Society.

"They would further congratulate you on the settlement of the Rev. Edward Higginson at Wakefield, whose zeal and energy they doubt not will be the means of reviving interest in the Tract Society at that place, and greatly promote its general prosperity and efficiency.

"They are much gratified to learn that the Rev. John Owen has accepted the invitation of the congregation at Lydgate; and that the chapel at Selby is once more opened for worship, under the pastoral care of the Rev. G. Hoade; and they trust that this is not the only

ance in which places, which formerly resounded to the worship of one the Father, will be redeemed from ice and neglect, to their wonted exalted purpose."

Renunciation of Orthodoxy at Evesham.—Considerable sensation has been felt this town among the orthodox by resignation of the Rev. J. D. Casell, an able and popular minister of a dissenting congregation in this borough, account of a change in his religious sentiments. His general strain of thinking was more liberal than that of his brethren, from his first settlement about five years ago, and some of the orthodox had seceded in consequence. Lately his sentiments have undergone a decided change in favour of Unitarianism, and after hard struggle between his feelings and convictions, he resolved to follow the dictates of conscience, whatever might be the consequence. Some influential friends had him to retain the pulpit, but he considered he had not a moral right to do, after his change of sentiments.

C. preached his last sermons to the congregation Aug. 9th, on "the paternal government of God," and "the dignity of human nature." Aug. 16th, for the first time appeared in a Unitarian pulpit at Cheltenham, where his sermons were received with great approbation, and on the 20th of August he officiated for Mr. Jones at Northampton. At the annual meeting of the Warwickshire, &c. Tract Society, held at Northampton, August 18th, Mr. C. delivered a speech of fervid eloquence, describing the struggles of his own mind in the change which had taken place in his views of Christian doctrine, and expressive of the love and goodwill he retained for his former friends and connections, in language that reached the hearts of all present. The assembly was estimated at four hundred upwards. Mr. Casewell's speech was delivered in responding to the following expressive sentiments, "Honour those who manifest religious principle and religious consistency, and especially to those who have suffered for cause, hearkening unto God rather than unto man." T. D.

Manchester New College.

Professor Newman having been elected to the chair of Latin in University College, London, vacant by the resignation of Professor Long, resigned the

Classical chair in this College at Manchester. Eddowes Bowman, Esq., of the Universities of Glasgow and Berlin, has received and accepted the appointment of Professor of Greek and Roman Literature and History. The Rev. W. Gaskell, M. A., is also appointed Professor of English Literature and History. The Rev. John Kenrick, M. A., Principal of the College, will continue to read his lectures on the History of Egypt and of modern Continental Nations.

Architecture in the Free Church of Scotland.—We read with some amusement in the *Tablet* (July 4), that the Free-Church people of Glasgow have built a church in "the Transitive or Decorated early English style," and that effigies of Dr. Chalmers and Dr. Brown are placed over the large window to the east of the doorway; and over the window to the west of it are the effigies of Dr. McFarlane and Dr. Gordon; while over the great entrance doorway, considerably higher up, are the effigies of Luther, Knox, Calvin and Melville. On the west side of the church are the Marquis of Argyll and Wickliffe; and on the east, Patrick Hamilton and George Wishart. On this "bonnie company of Protestant saints in stone," Bishop Gillis has in a letter to the Moderator of the General Assembly of the Free Church, fallen and smitten them very severely. "If you and your brethren, Rev. Sir," writes the Bishop, "be now ashamed of the barns you preached in, without a murmur, for many a long year previous to the disruption, far be it from me to regret that your taste has improved; our common country will be all the better for the change. But you surely cannot be surprised that, as an unworthy successor of those old Catholic Bishops who gloried in being the architects of their own Cathedrals, I should here enter my protest against the dishonest plagiarism of the Free Church in attempting to make Catholic architecture the sign-board of her conventicles, when borrowing the while from its details to misrepresent the ancient faith it was intended to symbolize."

The Oxford Converts to Popery.—On Sunday, June 6, no less than ten converts from the Anglican Establishment were admitted by Dr. Wiseman, at St.

Mary's College, Oscott, to holy orders. Amongst them was Mr. Newman. The Church of Rome pays no heed to the pretended orders of the Church of England, but would treat even the Archbishop of Canterbury, were he to submit to the Mother Church, simply as a layman. Should he propose himself as a candidate for holy orders, he would have to commence with the humble offices of Lector and Acolyte. Mr. Newman was admitted on this occasion only to what are called "minor orders." Should he prove an obedient and quiet son of the Church, there is scarcely any distinction, short of the Pontifical chair, to which he may not hope to rise.

CONGREGATIONAL.

The Rev. Dr. SADLER, formerly of Hackney, has accepted an unanimous invitation to become pastor of the Unitarian congregation at Hampstead, and has also undertaken the office of evening preacher at Little Portland-Street chapel.

The Rev. Mr. PALMER will shortly succeed Rev. JOHN WRIGHT as assistant minister at York.

The Rev. JOHN WRIGHT, B.A., is invited to supply, on leaving York, the pulpit at Macclesfield, for three months.

The Rev. JOHN CROPPER, of Wareham, has received and accepted an unanimous invitation from the congregation at Stand.

MARRIAGES.

1846. July 26, at the Unitarian chapel, Elder-yard, Chesterfield, by Rev. Alfred Turner Blythe, Mr. THOMAS WOODHEAD, of Chesterfield, to Miss MARY CRBE, of Stanfree, near Bolsner, all in the county of Derby.

July 27, at the Unitarian chapel, Stockton-on-Tees, by Rev. J. M'Dowell, Mr. JOHN PALMER to ELIZABETH, eldest daughter of Mr. Robert CLEPHAN, all of Stockton.

July 29, at Dublin, by Rev. William H. Drummond, D.D., EDWARD T. S. BOURNE, Esq., of Teronure, to HANNAH, eldest daughter of Peter ECKERSLEY, Esq., of Hollybrook Park, co. Dublin.

Aug. 1, at Cross-Street chapel, Manchester, by Rev. W. Gaskell, M.A., Mr. HENRY WALLWORK, to HELEN,

fourth daughter of Mr. Thomas CLARK, of Bradford, Yorkshire, late of Salford.

Aug. 9, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. SAMUEL GORTON to Miss ANN BURTON, both of Dukinfield.

Aug. 13, at the General Baptist meeting-house, Worship Street, London, by Rev. J. C. Means, of Chatham, Mr. JOSEPH M. RANDALL, of Union Square, Southwark, to CATHERINE, daughter of the late Rev. Thomas L. TAYLOR, of Billingshurst, Kent.

Aug. 16, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. ROBERT COUSINS, schoolmaster, Godley, to Mrs. KINDER, schoolmistress, of the same place.

OBITUARY.

1846. Feb. 16, at Ashgate, near Chesterfield, MARGARET STOVIN, aged 89.*—Though several months have elapsed since the death of this truly excellent woman, and no notice of that event has yet appeared in our pages, we are gratified in being able, at length, through the kindness of a friend, to present our readers with the following

* She was sister to the late General Stovin, and half-sister to Sir Frederick Stovin, K.C.B., who is one of the Grooms in Waiting to her present Majesty.

brief but faithful sketch of her character, from the pen of one who knew her well, but did not estimate her more highly than she deserved.

"I wish I could put together in writing all I could say of Margaret Stovin. It seems impossible, when I write her name, that she who owned it should be no more to be seen. Indeed, when I call her to mind, or rather set her before me, I feel I could say a great deal about her; but it would be impossible for me to write what superficial or indifferent persons might understand and approve, and, at the same

what would satisfy friends. It appeared to me, when speaking that I might please myself with that Nature had her own way Margaret Stovin. She endowed fully; and then, by some charm, I hat from perversion. What ne might effect by its light and still the outline of the original was kept intact. The strong, healthful truthfulness, incapable of pretences or temporizing, and in a stately form, together with manding aspect, a penetrating and occasionally a tone and manner somewhat abrupt, and what people the masculine, was yet never rough, and more especially to the poor, only, in her dignity of man-character to which they might look up, and on which they might rely. The charm of her serene, benevolent, cheerful, joyous in all its perfection of openness, — her indulgence towards all, and consideration for the needs and happiness of others, — she received a higher power of action and influence from the vision of trust and respect inspired by her commanding person and but the best of all physiognomy, 'the innocent and the wise,' without drawback. The infant learnt to smile at her. Children gathered clustered round her. The fair, the graceful, the elegant both sexes, delighted in her; the cultivated taste and knowledge of character, acquired by mingling with the best society, were able fully to sustain a character so completely of stocracy of independence, and above all affectation and pretence.

She became deaf many years before the decline of life and power, and immediately a pursuit for her, as delightful as it was satiating, in the science of Botany. Her studies were thus made of deeper interest than companionship could ; and, at times and seasons, for amusement, her Hortus Siccus was a delight ; and a more copious, and well-arranged collection is to be found. When I first had the opportunity to know her, she was unable to mix in mixed conversation ; but I heard her interrupt or trouble me with a question, though her gaze and the whole expression of countenance told you, that she was riving much, and understanding what was said. Her powerful

mind, fertile in resources, having fixed on a profitable and delightful occupation for her solitary hours, found another, to gratify her kind and social feelings, in contributing to the pleasure of those around her, which she did effectually, by reading Shakespere's Plays aloud to her friends, especially when collected in a small social circle, either at her own very pleasant and hospitable home, or at the houses of her intimate friends and connections. Her reading was singularly judicious and appropriate. It was not either as an actor or a poet would have read, but as a gentlewoman and an intense lover of her author, with a perfect intonation, and just such a degree of expression as gave what may be called the perfect outline and attitude of the whole character. Her mellow, well-sustained voice and earnest look, frequently thrown upon her audience at the last impressive words of some speech which she probably knew by heart, (as she did most of them,) contributed to render her reading irresistibly and untiringly attractive and delightful. Ah, Margaret! The delight of the young, the admiration of the wise, the beloved of all! Blest, too, in thine own lot, with treasures that succeeded each other, and accompanied thee as guardian angels, from youth to thy latest sigh! The most brief and expressive eulogium on thee and on them is, to say, that thou didst at once deserve and appreciate them. Thy last thoughts and feelings in this world, thy last emotions of tenderness, the last words that trembled on thy lips, were for that invaluable Sister, who was to thee (and more, because more undividedly) all that the inestimable friend of thy youth and maturity had been,—her own mother."

July 23, at the house of his father-in-law, Mr. Haddock, Stilton, much beloved and lamented by all who knew him, Mr. STEPHEN KNIGHTEN, of St. Martin's, Stamford, Lincolnshire, aged 28 years.

The deceased was formerly an esteemed local preacher among the Wesleyan Methodists, in the Stamford district, and had subsequently preached in the chapels of the other Christian parties in that town. But on his more recent adoption of Unitarian views of Christianity, he was of course discarded by his former orthodox friends.

For the last several years he had endured, with exemplary patience and Christian meekness, great bodily suffer-

ings, which originated, as his friends believe, in over-exertion in walking home, after very earnest exercise in open-air preaching, on the same day, and which baffled all human skill to remove. Had his life been preserved and his health restored, there was every rational prospect of his becoming a zealous disseminator of that purer and truer form of Christianity which he had recently adopted, and in which he so manifestly delighted.

They who best knew him, and had most frequent opportunities of witnessing the deep effect which his Christian faith produced on his temper, conversation and all his social conduct, will long retain a grateful remembrance of the excellence of his character and the Christian purity of his life. Nor can they soon forget the fervid thankfulness which he repeatedly expressed for the means by which he had been brought to a more truly evangelical view of the character of God, the mediation of Christ, and the divine beauty and holy power of simple Scriptural truth.

In his character, doctrine and duty, profession and practice, were seen in striking harmony; in his life were combined the virtues of an affectionate husband, a faithful friend, a peace-loving and temperance-promoting neighbour, and a consistent follower of his heavenly Lord; and in his death, "the calmness of a summer's eve" prevailed; the consideration of which yields the best support to the bereaved widow's heart, and the minds of many sorrowing friends.

J. C. Y.

July 26, aged 89, HANNAH, relict of the late W. KERSHAW, Esq., of Halifax; a Christian indeed, in whom was no guile. Her delightful cheerfulness, the warm and lively interest which she took in the welfare of every one around her, and her genuine Christian benevolence to all whom she could assist or serve, deservedly rendered her an object of affectionate esteem with all who had the privilege of her acquaintance. Happily, her years, though extended so far beyond the age of man, were not marked by "labour and sorrow;" to the last, her mind retained its powers, and though precluded from much active exertion, was permitted to enjoy a peaceful tranquillity, the consequence and reward of a well-spent life.

W. T.

July 29, at his house in Nelson Street, Manchester, aged 55 years, JOHN

OWENS, Esq. This gentleman has bequeathed the bulk of his property (which is said in a letter from Dr. Vaughan to the *Morning Chronicle* not to be far short of £100,000) to Trustees, to be applied for the purpose of affording to youths of the age of 14 years and upwards instruction in the branches of education taught at the English Universities, free from the religious tests which limit the extension of University education. The Trustees for this purpose include the Mayor, Dean and Parliamentary representatives of Manchester, with other gentlemen of local reputation and influence. The recipients of the benefits of the Trust fund are not restricted to any local limits, but preference is to be given in case of need to the children of inhabitants of the borough and its vicinity within two miles, and in the next place of the Parliamentary division of South Lancashire. The amount of the fund which will eventually be devoted to this important purpose cannot of course be yet known; but we understand, says the Editor of the *Manchester Guardian*, it will probably be such as to admit of carrying out the testator's benevolent views on an extensive plan. Mr. Owens was, we believe, a member of the Church of England, but he was on terms of intimacy with Unitarians, one of whom, Samuel Alcock, Esq., is appointed an executor of his will.

Aug. 3, at Leamington, after a protracted illness, CAROLINE, eldest daughter of John PINKERTON, Esq., late of Tottenham, Middlesex. Her religious sentiments were strictly Unitarian; and though surrounded, during a great part of her life, by influences which might have unsettled the faith of one whose convictions were less firm and well-grounded, she retained her principles to the last, and gave proof of their efficacy by the resignation with which she bore her long affliction. Her remains were interred in the vault belonging to her mother's family, at the burial-ground of the Old Meeting, Birmingham, and were followed to their last resting-place by a large body of mourners.

Aug. 6, aged 58 years, after a few hours' illness, HENRY, only son of Robert MALKIN, Esq., of Chesterfield. (Of this benevolent and lamented gentleman we hope to be supplied with some particulars for a future No.)

THE CHRISTIAN REFORMER.

No. XXII.]

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[Vol. II.

DAVID HUME.*

OUR knowledge of the personal history and character of this celebrated writer has been hitherto scanty, being chiefly derived from a brief Memoir of himself which he wrote a few months before his death. The collection of documents now laid open to us was made by the late Baron Hume, nephew of the historian, apparently with a view to ultimate publication; but whether the work was purposely or unavoidably delayed during his life does not appear; we only know that by his will Baron Hume left the collection of papers at the uncontrolled disposal of the Council of the Edinburgh Royal Society, and that this body having announced their intention to confide the papers to the care of any competent person "desirous to apply them to a legitimate literary purpose," Mr. Burton, who had "for some time indulged in a project of writing a life of Hume, postponed from time to time on account of the imperfect character of the materials at his disposal, applied to the Council for access to the Hume papers," and obtained free use of them.

Mr. Burton appears to have performed his task ably and impartially. With great judgment, he has determined to keep himself almost out of sight, and let the new materials now brought forward tell their own story respecting their subject, rather than make them utter the comments of a friendly, if not partial, biographer. He has taken this just distinction as to the duty of the biographer:

"The critic or biographer who writes from materials already before the public, may be excused if he give way to his prepossessions and partialities, and limit his task to the representation of all that justifies and supports them. If he have any misgivings that in following the direction of his prepossessions he may not have taken the straight line of truth, he may be assured that, if the cause be one of any interest, an advocate having the same resources at his command will speedily appear on the other side. But when original manuscripts are for the first time to be used, it is due to truth and to the desire of mankind to satisfy themselves about the real characters of great men, that they should be so presented as to afford the means of impartially estimating those to whom they relate."—Advertisement, p. viii.

In illustration of the truly liberal and philosophical, and as truly religious, tone of Mr. Burton's mind, we refer the reader with pleasure to some observations which he makes (I. 86, seq.) on the "danger of bringing forward as an argument against theories purely metaphysical, the statement that they are dangerous to religion;" quoting in his foot-note Beattie's religious alarm-cry against Hume, and Priestley's

* Life and Correspondence of David Hume, from the Papers bequeathed by his Nephew to the Royal Society of Edinburgh, and other Original Sources. By John Hill Burton, Esq., Advocate. 2 vols. 8vo. Tait, Edinburgh. 1846.

spirited and noble rejoinder. What Mr. Burton's own religious views may be, we have not the means of knowing. Incidentally he hints that he is not of the Scotch Kirk (Adv. p. xii); and elsewhere, in a singular passage (I. 279, seq.), which we confess our knowledge of theological systems and parties does not enable us quite to understand, he argues the coincidence of Hume's views on Miracles with "Evangelical" doctrines. It would, we fancy, be a curious liberalism in theology which should proceed from such a combination as this. And we are more disposed to give Mr. Burton credit for the innate liberality of an "advocate" and a philosopher, joined, it may be, with an undogmatical, perhaps conventional, conformity to some "Evangelical" church, established or dissenting. At all events, he does Hume's sceptical principles full justice, if not a little more than justice. And he who can do this, is the right man for a biographer.

The book before us is eminently *suggestive*. We shall endeavour to arrange our remarks in something like order, by attending first to some of its notices of Hume's personal history and mental characteristics; next noticing its bearing upon his philosophy, and then its disclosures as to the composition and successive *emendations* of his History of England.

Hume's early resolution to devote himself to a studious life, without, apparently, any distinct literary or philosophical plan before him, was already on record in his autobiography. He seems to have adopted this resolution very early in life, when a boyish passion to emulate the sages of classical antiquity expresses itself in a way that we should call coxcombical, if the pursuits of his whole mature life had not been in perfect consistency with the early passion.

"I passed," he says, "through the ordinary course of education with success, and was seized very early with a passion for literature, which has been the ruling passion of my life, and the great source of my enjoyments. My studious disposition, my sobriety and my industry, gave my family a notion that the law was a proper profession for me; but I found an insurmountable aversion to every thing but the pursuits of philosophy and general learning; and while they fancied I was poring upon Voet and Vinnius, Cicero and Virgil were the authors which I was secretly devouring."

We are now furnished by Mr. Burton with a record of the feelings of the young philosopher at the time, as expressed by himself in a letter to his friend through life, Michael Ramsey. This was written when Hume was sixteen. After expressing his satisfaction in the prospect of talking with his friend *vidæ voce*, he says,

"Just now I am entirely confined to myself and library for diversion since we parted.

— ea sola voluptas
Solamenque mali.

And indeed to me they are not a small one: for I take no more of them than I please; for I hate task-reading, and I diversify them at pleasure—sometimes a philosopher, sometimes a poet—which change is not unpleasant nor disserviceable neither; for what will more surely engrave upon my mind a Tusculan disputation of Cicero's de *Ægritudine* Leniendā, than an Eclogue or Georgick of Virgil's? The philosopher's wise man and the poet's husbandman agree in peace of mind, in a liberty and independency of fortune, and contempt of riches, power and glory. Every thing is placid and quiet in both: nothing perturbed or disordered.

At *secura quies*, et *nescia fallere vita*—
Speluncæ, vivique laci; at *frigida Tempe*
Mugitusque boum, mollesque sub arbore somnos
Non absint.

"These lines will, in my opinion, come nothing short of the instruction of the finest sentences in Cicero; and is more to me, as Virgil's life is more the subject of my ambition, being what I apprehend to be more within my power. For the perfectly wise man that outbraves fortune is surely greater than the husbandman who slips by her; and indeed this pastoral and saturnian happiness I have in a great measure come at just now. I live like a king, pretty much by myself, neither full of action nor perturbation,—*molles somnos*. This state, however, I can foresee, is not to be relied on. My peace of mind is not sufficiently confirmed by philosophy to withstand the blows of fortune. This greatness and elevation of soul is to be found only in study and contemplation—this can alone teach us to look down on human accidents. You must allow me to talk thus, like a philosopher: 'tis a subject I think much on, and could talk all day long of. But I know I must not trouble you. Wherefore I wisely practise my rules, which prescribe to check our appetite; and for a mortification shall descend from these superior regions to low and ordinary life; and so far as to tell you that John has bought a horse," &c.

Now, in spite of this playful transition to the horse and other "low affairs," which goes far to redeem the rest from the charge of priggism, by shewing that the writer was half conscious of its being obnoxious to that charge, we confess we see in Hume's very juvenile addiction to Philosophy as the business of his life, a something laboured and formal, unnatural, and, though self-chosen, unspontaneous. He forms the determination to be a literary man and a philosopher, without any decided addiction to any particular walk of literature or school of philosophy. Mr. Burton observes on this letter, that it "is certainly a remarkable letter to have been written by a youth little more than sixteen years old. If it had been written by one less distinguished by the originality of his mature intellect, it might be looked upon as one of those illustrations of the faculty of imitation, for which some young persons display peculiar powers; but its grave and high-toned philosophical feeling is evidently no echo of other people's words, but the deeply-felt sentiment of the writer." We venture to differ from Mr. Burton, and interpreting the letter simply as that of Hume at sixteen, but in connection with other evidences belonging to the same and next subsequent periods, and without prospective reference to the originality of his mature intellect," we take it as an early indication of his character and a key to his philosophy. Here is a boy of sixteen smitten with the love of "pastoral and saturnian happiness" and the admiration of fortune-outbraving philosophy; but despairing of attaining the latter, so contenting himself with the former. He means to be an author, though he does not know what he shall write about. He pants for literary fame, before he feels any impulse to write. He devotes himself to a life of literary ambition, without the slightest idea of the paths by which he will reach it. He does this as deliberately and prudently as other youths apprentice themselves to a trade or study for a profession. Now this is not the usual way with distinguished writers. Men of real genius and character become writers because they have something to write about. Hume must be a writer; he found something to write about. Hence the vague, sceptical character of his first writings, his philosophical. No other impulse so

well explains their production as this self-imposed necessity of writing something. Hence, at twenty-six, he published a "Treatise of Human Nature," in speaking of which afterwards he candidly acknowledges "a very great mistake in conduct, namely, my publishing at all the 'Treatise of Human Nature,' a book which pretended to innovate in all the sublimest paths of philosophy, and which I composed before I was five-and-twenty." Hence, too, in a great degree, the supreme anxiety of Hume, from first to last, respecting his verbal style;—an anxiety not only to be free from Scotticisms (which his pen soon was, though his accent never), but to make it, in respect to fulness or compactness, or any other rhetorical quality, such as criticism would be unable to except against. He far more frequently, in his correspondence, asks his friends what they think of his style, than of his materials. Authorship he makes his business; he writes, not to enunciate what he believes or knows or cares about—but, to write. A man, indeed, with Hume's talents and attainments and methodical working power, though wanting real mental industry and research, will in the course of a life of authorship be sure to produce something for which the world will be his debtor; but there is not about his productions the hearty spontaneousness which belongs to the writings of one who becomes an author by being first irrepressibly Thinker or Poet. Hume has earned the reputation he desired and deserves, as a master in English style. But in Philosophy he is vague, random, and evidently not half in earnest. In History he is deficient in research, and unreliable for the party tinge given to events and characters, which he deliberately deepened in each succeeding edition of his *Stuart Times*. His ambition was to be a writer, and a writer he became.

Recurring to the letter to Ramsey above quoted, we must observe with surprise the very defective scholarship shewn in Hume's quotation from his favourite Virgil. Mr. Burton says that "he appears always to have quoted from memory," and that "in some instances he shews a fertile invention in substituting words for those which his memory failed to retain; while in others, as in the above quotation, the fastidious critic of England will perhaps detect traces of the more slovenly classical education of Scotland." Slovenly indeed! Etymology, syntax and prosody all violated at once. Failing memory, grammar should have reproved the *vivi laci* and *somnos non absint*, as soon as thought. Perhaps it was not to be expected that the slovenly scholarship of sixteen would be mended at forty-five, when Hume's "fertile invention" substitutes for Ovid's,

Sic ubi mota calent viridi mea pectora Thyrsos
Altior humano spiritus ille malo est,

his own,

Nam simul ac mea caluerant pectora musæ,
Altior humano spiritus ille malo est.

The variation seems to have been designed;* but the violation of prosody was no doubt unintentional and unawares. And all this seems

* Mr. Burton has not ventured a translation of Hume's Latin. Does *meo caluerant pectora musæ* mean, the muses *had warmed my breast*? We fear Hume meant it so, for we cannot manage to dispose of *musæ* if we construe *my breast had grown warm*.

very surprising in a man whose tastes were so exclusively, nay slavishly, founded upon the classical writers. That he was not altogether destitute of an ear for prosody is shewn, however, in another of his memoriter quotations, where for Virgil's,

Et qualem infelix amisit Mantua campum,

he extemporizes,

Perdidit aut quales felices Mantua campos.

Of Hume's minute attention to his English style, and his painful correction of what he had written, his biographer gives us some curious instances in a *fac-simile* page of the MS. of his History very much interlined and altered, in many cases apparently without any sufficient occasion; and also in a collation of passages from the first and the subsequent editions, ranged side by side, about one-half of which appear to be evident improvements, and the rest at best equivocal, serving to shew a sensitive anxiety on the part of the writer which sometimes confused his critical perception. Mr. Burton observes on this topic,—

"In the cultivation of his style he sought assistance with avidity from all who could afford it. Hence he appears to have earnestly solicited the aid of Lyttelton, Mallet, and others, whose experience of English composition might enable him to correct his Scotticisms. Before they went to press, his compositions underwent a minute and rigorous correction. His manuscripts, as the small *fac-simile* engraved for these volumes shews, were subjected to a painful revision. We sometimes find him, after he has adopted a form of expression, scoring it out and substituting another; but again, on a comparison of their mutual merits, restoring the rejected form, and perhaps again discarding it when he has lighted on a happier collocation of words. It is worthy of remark, that his most brilliant passages are those which bear the least appearance of being amended. It is not thence to be inferred that these passages sprang from his mind in their full symmetry and beauty; but rather that they had been elaborated and made ready for insertion in their proper place, before they were put in writing."—II. 79, 80.

We should infer differently, at least in the case of any one but Hume. The best passages are generally written most quickly and with least alteration from after-thought. They are elaborated in the mind first, of course, but only as regards idea; and the expression of such ideas is most vigorous usually when most rapid. If Mr. Burton's conjecture as to Hume's "brilliant passages" be correct, this makes him more and more purely a master of verbal style. His letters, however, betray not unfrequent examples of false English amounting even to bad grammar. *Wrote* and *spoke*, for *written* and *spoken*, are perpetual with him; and though no doubt evincing the common usage of his time, yet one wonders that they were not corrected by the man who over-squeamishly altered *had sat* in his first edition into *had sitten*. Not to mention his juvenile letter before quoted, which is sadly open to criticism, "you was" is common in Hume's letters. We find (I. 382, æt. 42) an ambiguous expression of friendly concern resolvable into a Scotticism: "I was very anxious to hear that you had been molested with some disorders this summer." Elsewhere, "Who can I account my friend, if not Dr. Clephane?" (I. 384). "The clergy say he is as bad as me" (I. 427). Here we may perhaps throw the fault in grammar back upon the clergy. In Vol. II. p. 62, he talks of

his correspondent "wishing to be informed of any news that pass." In II. 236, he says, "I went to M. Bastide, he who proposed the scheme for ten thousand livres a-year." These vestiges of a false style may serve to explain and commend Hume's persevering self-correction in what he wrote for the public.

The volumes before us throw new light upon his mental and moral qualities, tending especially to heighten our estimate of the latter. Hume's intellectual *sang froid* was joined with thorough good-nature and charming bonhommie; and when occasion required, he did not spare his pains in behalf of friendship or benevolence. Mr. Burton says,

"His coldness and isolation were in his theories alone; as a man he was frank, warm and friendly. But the same impulses which gave him resolution to adopt so bold a step" (the publication of his "Treatise of Human Nature") "seem at the same time to have armed him with a hard contempt for the opinions of the rest of mankind. Hence, though his philosophy is sceptical, his manner is frequently dogmatical even to intolerance; and while illustrating the feebleness of all human reasoning, he seems as if he felt an innate infallibility in his own. He afterwards regretted this peculiarity; and in a letter written apparently at an advanced period of life, we find him deprecating not only the tone of the Inquiry, but many of its opinions."—I. 97.

But the fullest and most pleasing description of Hume's character, and the most correct, as borne out by the Correspondence before us, is from the pen of the late Lord Chief Commissioner Adam. Mr. Burton quotes it from "a curious little collection of notices of eminent persons, called the Gift of a Grandfather, privately printed at his own press at Blair-Adam." Being now for the first time published, it will be new to most of our readers:

"He was an intimate friend and acquaintance: and in all the intercourse of life, and in all he said and wrote and did, when not employed in his unnecessary metaphysical scepticism (well named by a friend of mine, intellectual rope-dancing), was innocent, playful and moral and most natural in his conversation: equally pleasing and instructive to the young and old of both sexes. * * * His simple, unaffected nature and kindly disposition exalted him as much as the singular powers of his mind, and his talents for expressing in writing what he contemplated—so well described by Gibbon, as careless imitable beauties of style; which, when he read, he laid down the book in despair that he should ever be able to imitate them. I have before shewn that he never introduced in conversation his abstruse or sceptical speculations; that all his sentiments were moral and natural and pleasing and even playful in the extreme. This is evinced by his letters, which are perfect in their kind. He could bring himself down, without effort, to the most familiar playfulness with young persons, and particularly delighted in the conversation of young females."—II. 439, 440.

The same authority has preserved the following current story of his good-humoured wit:

"When the philosopher was amusing himself in conversation with the young ladies, the chair began to give way under him, and gradually brought him to the floor. The damsels were both alarmed and amused, when Mr. Hume recovering himself, and getting upon his legs, said in his broad Scotch tone, but in English words (for he never used Scotch), 'Young ladies, you must tell Mr. Adam to keep stronger chairs for heavy philosophers.' This simple story is a good specimen of the man. He was above all affectation."

Adam Smith's testimony to his character,—his temper so happily

balanced, his frugality founded upon independence of mind and enabling him to be charitable and generous, his gentleness and his pleasantness, his gaiety, joined with his application, learning and thought,—forming, in his distinguished friend's opinion, as near an approach “to the idea of a perfectly wise and virtuous man as perhaps the nature of human frailty will permit,”—is well known; and, as a friend's tribute to a man whose excellent qualities are correctly enumerated, it is a true and deserved tribute to David Hume. We need not transcribe it here.

Hume's wit, which was lively and easy in the passing sallies of conversation or letter-writing, was laboured and heavy when he attempted a humorous composition. His “Bell-man's Petition,” a satirical *jeu d'esprit* upon the Scotch clergy and schoolmasters who were petitioning for an increase of their incomes, is a curious instance of the miscalculation a man is apt to make of his own powers. He wrote it when thirty-nine or forty years of age; and his letters about that time are as full of allusions to it as a child's could be. He tells one of his friends, “it is very witty;” to another he says, “I have scarcely wrote any thing more whimsical,” and so forth. The thing itself is intolerably dull; and the only clever thing about it is what he says in describing its origin: “I contrived it one night that I could not sleep for the tortures of rheumatism; and you have heard of a great lady who always put on blisters when she wanted to be witty. 'Tis a receipt I recommend to you” (I. 301). But, judging by the result, we should not recommend rheumatism, however successful blisters may be.

In Hume's intellectual character, when we consider him as a scholar, a man professedly of cultivated taste, a writer on *Æsthetics*, the future historian of England, there is one glaring defect that surprises us. So exclusive was his scholarship, so merely Greek and Roman his ideas of civilization, art, science, literature and philosophy, that he had no eye for Gothic and middle-age architecture, and no appreciation for Shakspeare. On his tour through Holland and Germany, as Secretary to General St. Clair on his embassy to Turin, he writes many interesting letters to his brother,—forming, indeed, almost a regular diary; after citing which, his biographer observes as follows:

“Far different was the pomp and circumstance in which the writer of this narrative performed his journey, from the condition in which Goldsmith, four years afterwards, pursued nearly the same route to

— where the rude Carinthian boor

Against the houseless stranger shuts the door.

And Hume's notions seem to have partaken of the pomp and regularity of his official station; for, even in these familiar letters to his brother, he is all along the Secretary of Legation; or when he descends from that height, it is but to mount the chair of the scholar and philosopher. There are no escapades. We never hear that he has taken it into his head to diverge from the regular route to see an old castle or a waterfall. Yet he went with an eye for scenery. The Alpine passes excited his admiration, and his description of the banks of the Rhine will be recognized at this day as very accurate—with one material exception. He says nothing of the feudal fortresses perched like the nests of birds of prey, to which their moral resemblance was at least as close as their physical; and thus one of the greatest historians of the age passes through a country without appearing to have noticed in their true character this series of prominent marks of a remarkable chapter in the history of Europe. He

speaks of them simply as 'palaces'—a word not designative of the character of the buildings, or in any way evincing that their historical position had occurred to his mind. * * * He does not condescend to mention any one of the fine specimens of Gothic architecture which he must have seen—not even that vast and beautiful fragment, the Cathedral of Cologne. One wonders whether or not he was at the trouble of inquiring what was that huge mass which he must have seen towering over the city; and if, straying within its gates, and looking on Albert Durer's painted windows, he had curiosity enough to inspect the reliquary of the tombs of the three kings, containing gems so ancient that they are conjectured to be older than Christianity, and to have been the ornaments of some Pagan shrine transferred to and historically associated with the pure creed which displaced the barbarous rites of Paganism. This might have at least formed a curious topic for his *Natural History of Religion*. But on this, as on many other subjects, he would sympathise with La Bruyere when he speaks of 'L'ordre Gothique que la barbarie avait introduit pour les palais et pour les temples;' and his thorough neglect of both the baronial and ecclesiastical architecture of the middle ages, is characteristic of a mind which could find nothing worthy of admiration in the time which elapsed between the extinction of ancient classical literature and the rise of the arts and sciences in modern Europe."

It is not till he comes to the land of Virgil that "he shews real enthusiasm." (I. 267, 268.) His slur upon Shakspeare occurs in mentioning the appearance of one of the plays of the author of "Douglas."

"A namesake of mine has wrote a tragedy which he expects to come on this winter. I have not seen it, but some people commend it much. 'Tis very likely to meet with success, and not to deserve it; for the author tells me he is a great admirer of Shakspeare, and never read Racine."—I. 316.

In another letter, before published, but repeated by Mr. Burton, Hume expresses some hope that this "young man called Hume" "in time will vindicate the English stage from the reproach of barbarism," as in a new tragedy just composed "he appears a true disciple of Sophocles and Racine," having previously "corrupted his taste by the imitation of Shakspeare."—I. 392.

The life of David Hume was characterized by little of incident. It was prevailingly "molles somnos." He realized his early vision of pastoral and saturnian happiness, in imitation of the old academic philosophers and philosophic pastoral poets. With persevering frugality he lived on his small paternal inheritance, contented with his books and pen. To cke it out, he resided in France five years. How small this patrimony was, we may guess, when, after receiving the addition of a few hundreds for a year and a half's companionship to the eccentric Marquis of Annandale (æt. 34 and 35), he congratulates himself on his now perfectly independent circumstances, being possessed of *upwards of a thousand pounds!* His resources were never great till a few years before his death; but his simple tastes and habits remained, and each little accession to his fortune, whether from his writings or his public appointments, made him feel himself affluent beyond precedent. But this quiet life of Hume's has opened up to public view, retrospectively, the history of one national transaction, hitherto unknown to fame, and one which redounds but little to the credit of the British Government of 1746, whether in point of ability or of character. In his "Own Life," Hume mentions his being invited by General St. Clair "to attend him as a Secretary to his expedition, which was at

first meant against Canada, but ended in an incursion on the coast of France."

In the Correspondence now published, we have his letters during the expedition, and (Appendix, Vol. I.) we have some "fragments of a paper in Hume's hand-writing, describing the descent on the coast of Brittany in 1746, and the causes of its failure." We commend this document to the reader's attention. Such an expedition was sure to fail. Any thing more preposterously absurd was never imagined. The fault was not in the leader, but in those who sent him out with sealed orders, and unprovided for doing the orders. But its disgrace seems to have made no great noise, amid the greater din of the war with France and the Pretender's rebellion in Scotland; and it now for the first time, we believe, becomes notorious through the Hume papers.

Hume's character is in no aspect seen to more advantage than in his generous estimate of other literary men. He seems not to have known what jealousy of rivals is. He lived in most friendly intimacy with Adam Smith and Robertson; and their correspondence, continually having reference to each other's writings published or in preparation, is a noble monument of the fine feeling of all the three. It is evident, indeed, that each felt, as a Scotchman, a national pride in the rising literary and philosophical reputation of his country, which, in Hume's case at least, disposed him to look too partially upon all its indigenous productions. This weakness is ludicrously shewn in his repeated and unbounded encomiums upon Wilkie's *Epigoniad* (a poem which we confess we have now heard of for the first time), which he earnestly endeavoured to write into notice and champion into repute, as the world's fifth epic. And what was this *Epigoniad*? An imitation of Homer, taking as its subject the sacking of Thebes by the *Epigonoï* or descendants of those who had fallen in the former siege. There was a tradition that Homer had written (a lost poem) on this subject; and Wilkie "pleased himself with the thoughts of reviving the work, as well as of treading in the footsteps of his favourite author." Mr. Burton, in reference to Hume's unmeasured laudation of the *Epigoniad*, says,

"In his conduct on this occasion, Hume exhibited strong national partiality. It may seem at first sight at variance with some of his other characteristics; but it is undoubtedly true that Hume was imbued with an intense spirit of nationality. It was a nationality, however, of a peculiar and restricted character. He cared little about the heroism of his country, or even its struggle for independence; Wallace, Bruce and the Black Douglas were in his eyes less interesting than Ulysses or Æneas,

— carent quia vate sacro.

but in that arena which he thought the greatest, in the theatre where intellect exhibits her might, he panted to see his country first and greatest. No Scotsman could write a book of respectable talent without calling forth his loud and warm eulogiums. Wilkie was to be the Homer, Blacklock the Pindar, and Hume the Shakspeare, or something still greater, of his country. On those who were even his rivals in his own peculiar walks,—Adam Smith, Robertson, Ferguson and Henry,—he heaped the same honest, hearty commendation. He urged them to write; he raised the spirit of literary ambition in their breasts; he found publishers for their works; and when these were completed, he trumpeted the praises of the authors through society."—II. 32.

This sense of the superior brightness of the rising star of Scottish

literature, led Hume to speak with contempt, equally amusing in its one-sidedness, of the "English barbarians," especially "the barbarians who inhabit the bank of the Thames;" while, more justly and very naturally, a comparison between the literary and polite circles of London and those of Edinburgh, decided him, when free from official appointments, to choose his residence in the Scottish rather than the English capital. Nor were his literary sympathies confined to Scotch authors. The French sceptical philosophy had its charms for him, and it would seem at one time the French republicanism too; and Paris, with its lively literary circles, closely contested with Edinburgh its claims as a place of residence for our man of letters. Hume's generous kindness to Rousseau cannot be spoken of too highly, nor the delicacy with which it was executed, in the vain hope of giving a tranquil home to that sensitive and capricious maniac. The correspondence throws new light upon that "picturesque incident in literary history," the quarrel between Hume and Rousseau. Hume's forbearance appears most exemplary: no doubt he put the true construction upon Rousseau's extravagant reproaches.

We have left ourselves but little time to speak, as we proposed, of Hume's Philosophical and Historical works. What we have now to do, is not to analyze or characterize the works, but to see what new light the biography of the author throws upon their origin or composition.

And as regards his Philosophical works, without wishing to detract from their value or to enlarge upon their defects,—both pretty well understood,—we think both are best explained by the life, character and literary habits of the author. Hume himself, it is plain, regarded them as intellectual exercises rather than any thing else. They are feats of style, rather than things with a purpose,—essays, in the literal sense of essays—attempts, experiments,—discourses after the manner of the ancients, designed to imitate ancient writers and please modern readers with the perception of a tasteful resemblance, rather than to inform or convince them. Hume does not write in order to speak forth a conviction, or to spread one. His freedom from prejudice (on certain subjects) is not an active desire of attaining truth; still less has he any faith in truth. He does not even believe the truth of his own philosophy. He does not wish his speculations to be adopted into practice. They are mere "intellectual tight-rope dancing." He is (as he acknowledges in a letter to Gilbert Elliot, I. 332) the PHILO of his own Dialogues concerning Natural Religion, to whom CLEANTHES says (pp. 19, 20),

"You propose, then, to erect religious faith on philosophical scepticism."
 * * * "Whether your scepticism be as absolute and sincere as you pretend, we shall see by and by." * * * "In reality, Philo, it seems certain that though a man, in a flush of humour, after intense reflection on the many contradictions and imperfections of human reason, may entirely renounce all belief and opinion, it is impossible for him to persevere in this total scepticism, or make it appear in his conduct for a few hours."

And this same Philo says of himself (p. 228),

"I must confess that I am less cautious on the subject of Natural Religion than on any other; both because I know that I can never, on that head, corrupt the principles of any man of common sense; and because no one, I am

confident, in whose eyes I appear a man of common sense, will ever mistake my intentions. You in particular, Cleanthes, with whom I live in unreserved intimacy,—you are sensible that, notwithstanding the freedom of my conversation and my love of singular arguments, no one has a deeper sense of religion impressed on his mind, or pays more profound adoration to the Divine Being, as he discovers himself to reason in the inexplicable contrivance and artifice of Nature.”

Again (p. 242), Philo says,

“In proportion to my veneration for true religion is my abhorrence of vulgar superstitions: and I indulge a peculiar pleasure, I confess, in pushing such principles sometimes into absurdity, sometimes into impiety. And you are sensible that all bigots, notwithstanding their great aversion to the latter above the former, are commonly equally guilty of both.”

Consistently with this explanation, Hume was displeased with the scornful infidelity, the almost intolerance of any thing like earnest belief, so often exhibited “in his Parisian circle” (II. 220). His friends “used to laugh at him for his narrow way of thinking.” Consistently with this, he was a good steady church-goer to the church of the respectable, and was too gentlemanly ever to bring forward religious questions in the company of clergymen. Consistently with these views he wrote, in an unpublished review of Henry’s History of England (but designed for publication) about three years before his death, the following:

“It is happy for the inhabitants of this metropolis, which has naturally a great influence on the country, that the same persons who can make such a figure in profane learning, are entrusted with the guidance of the people in their spiritual concerns, which are of such superior and indeed of unspeakable importance. These illustrious examples, if any thing, must make the infidel ashamed of his vain cavils, and put a stop to that torrent of vice, profaneness and immorality, by which the age is so unhappily distinguished.”—II. 470.

Consistently, again, he could recommend a doubting young clergyman, “a good-natured, sensible, honest fellow, without any fortune,” “that does not believe all the Thirty-nine Articles,” “to adhere to the ecclesiastical profession in which he may have so good a patron, (Lord Bute), for civil employments for men of letters can scarcely be found,” in a most unprincipled and sophistical letter already known to the world (II. 187). On this Mr. Burton justly and severely comments:

“His view that there are certain secrets which may be circulated among the learned in published books, without any risk that the vulgar, to whom a knowledge of them would be dangerous, should ever become acquainted with them, is one of the most incomprehensible features of his character. The application of his own ethical system to the circumstances might have taught him that no good thing can connect itself with a lie; and that, independently of all more sacred considerations, nothing can be more desolating to human morality than the discovery that those who are professing to teach solemn truths, do not themselves believe in the opinions they promulgate. If, on the other hand, his counsel be a legitimate deduction from his ethical principles, it is right that the world should possess this test of their nature.”

What Hume did for the promotion of mental, moral or political science, was more in the way of pioneering than construction. He was more apt at discerning “sceptical doubts” than at finding their “sceptical solution.” His style is too unprecise for philosophy. Instance the first two sentences of his chapter on the Origin of Ideas, in which he

variously terms the impressions made on the senses, *sensations*, *perceptions of the senses* and *original sentiments*; and further contrasts with these *perceptions of the senses* the *perceptions of the mind*. Here is further illustration, if such be needed, of our position, that Hume's writings were produced for the sake of making himself an author; that he was not an author because he felt he had something to communicate. Here is the metaphysical essayist intent, not upon clearness of expression, but upon rhetorical variety of expression; and confounding sensation, perception and sentiment in the outset of an essay on the Origin of Ideas, because he will not repeat the same word when the same thing has to be mentioned again.

The History of England is no exception to this view of Hume's authorship. He had not characteristically or eminently the qualities most necessary to the historian. He was deficient in laborious research and accuracy; and he wanted the knowledge of constitutional and statute law, which his early distaste for his destined profession had prevented his acquiring as matter of course. He distinctly conceived the idea of writing the History of England under the Stuarts, soon after being appointed Librarian to the "Advocates' Library" in Edinburgh. This was natural enough to a man who had laid his account for a literary life. The first volume published contained the reigns of James I. and Charles I. Hume, we are convinced, endeavoured, in his first edition, to do equal justice to the two great parties in the State, and convinced himself that he had done so. In reference to his essay on the "Protestant Succession," he had called himself, six years before, "a Whig, but a very sceptical one." He now writes in reference to his forthcoming History,—

"I may be liable to the reproach of ignorance, but I am certain of escaping that of partiality; the truth is, there is so much reason to blame and praise, alternately, King and Parliament, that I am afraid the mixture of both in my composition, being so equal, may pass sometimes for an affectation, and not the result of judgment and evidence." (I. 381.) "The history of the two first Stuarts will be most agreeable to the Tories; that of the two last to the Whigs; but we must endeavour to be above any regard either to Whigs or Tories."—I. 382.

Again :

"I have the impudence to pretend that I am of no party and have no bias. Lord Elibank says that I am a moderate Whig, and Mr. Wallace that I am a candid Tory."—P. 387.

To another correspondent he writes (a lady):

"In expectation that you are to peruse me at first with pleasure, then with ease, I expect to hear your remarks and Mr. Dysart's and the Solicitor's. Whether am I Whig or Tory? Protestant or Papist? Scotch or English? I hope you do not all agree on this head, and that there are disputes among you as to my principles."—P. 410.

All this is evidently sincere, and shews with what right-mindedness the attempt at impartiality had been made. But it was as Hume expected; that the first volume would be liked best by Tories at any rate, whether the second was by Whigs or not. And very unwisely, therefore, nay, fatally for the desired reputation of impartiality, he published the one volume without the other, and was forthwith set down as a Stuart partizan. Then he was anxious that public judgment should

wait for the appearance of the second volume; but judgment could not be delayed; and the second could never undo the *prestige* of the first. In the interval he says of himself,

"With regard to politics and the character of princes and great men, I think I am very moderate. My views of *things* are more conformable to Whig principles; my representations of *persons*, to Tory prejudices. Nothing can so much prove that men commonly regard more persons than things, as to find that I am commonly numbered among the Tories."—II. 11.

But what is this in effect, if it be not another form of his vile doctrine of reservation? He advocates Whig principles, but conforms to Tory prejudices. He would set *things* right by principles, but let persons sin with immunity under the protection of the prejudices in their favour. It is like the late Premier's quondam Free-trade in the abstract with Protection in the concrete. When busy preparing his third volume, Hume wrote this confession of his views of authorship as an historian:

"I am writing the History of England, from the accession of Henry VII., and am some years advanced in Henry VIII. I undertook this work because I was tired of idleness, and found reading alone, after I had often perused all good books (which I think is soon done) somewhat a languid occupation. As to the approbation or esteem of those blockheads who call themselves the public, and whom a bookseller, a lord, a priest, or a party can guide, I do most heartily despise it. I shall be able, I think, to make a tolerable smooth, well-told tale of the history of England during that period; but I own I have not yet been able to throw much new light into it. I begin the Reformation to-morrow."—II. 33, 34.

Now this suits our idea of Hume, as we have already expressed it in reference to his Philosophical works. On the strength of his small patrimony, he laid out his plan at first to be a philosopher and a man of letters. A gentlemanly appointment or two, with no very large proceeds from his earlier works, have now improved his finances, and the "*molles somnos non absint*" is realized. He has written two volumes of History, and while their reception was uncertain, he felt the excitement and interest of an author on their behalf. Disappointed in part with their reception, he defies the "blockheads who call themselves the public," but resolves to write more for them to read and criticise;—why? Because he is tired of idleness, and finds reading alone somewhat languid. And what kind of a History does he hope now to produce? Is it to throw light on the progress or principles of the English Constitution, and on the questions of right and liberty which burst forth into fearful agitation in a subsequent reign? Nothing of the sort. He "has not been able yet to throw much light into it," but hopes to make a "tolerable smooth, well-told tale of the history of England." This is just it. He wants a subject to try his pen upon,—an exercise of style. He looks at the matter as a rhetorician, not as a philosophical historian. And the minute verbal corrections in subsequent editions are designed to make a tolerable smooth tale smoother still, without always adding any thing to its truth, fulness or strength. These alterations in subsequent editions, which were not alterations of mere style, it is difficult for an apologist to vindicate or fully to explain. They consisted in scrupulously Torifying every bit of Whiggery that had found its way into the "impartial" original

volumes. He avows this in his letters to Gilbert Elliot, in a tone that shews he was acting more under the guidance of petulant feeling than of conviction. This petulance against his former self and his theoretical philosophy of politics, is amusingly childish. For instance,—

"In this new edition I have corrected several mistakes and oversights which had chiefly proceeded from the plaguy prejudices of Whiggism, with which I was too much infected when I began this work. I corrected some of these mistakes in a former edition; but being resolved to add to this edition the quotations of authorities for the reigns of James I. and Charles I., I was obliged to run over again the most considerable authors who had treated of these reigns; and I happily discovered some more mistakes, which I have now corrected. As I began the History with these two reigns, I now find that they above all the rest have been corrupted with Whig rancour, and that I really deserved the name of a party-writer, and boasted without any foundation of my impartiality: but if you now do me the honour to give this part of my work a second perusal, I am persuaded that you will no longer throw on me this reproachful epithet, and will acquit me of all propensity to Whiggism."—II. 144.

And this (dated Feb. 21, 1770*):

"I am running over again the last edition of my History, in order to correct it still further. I either soften or expunge many villanous seditious Whig strokes which had crept into it. I wish that my indignation at the present madness, encouraged by lies, calumnies, imposture and every infamous act usual among popular leaders, may not throw me into the opposite extreme. I am, however, sensible that the first editions were too full of those foolish English prejudices which all nations and all ages disavow."—II. 434.

On his journey to Bath a few months before his death, Hume was morbidly haunted by his full-grown hatred of the Whigs. His companion writes in his journal:

"From the treatment Mr. Hume met with in France, he recurred to a subject not unfrequent with him—that is, the design to ruin him as an author, by the people that were ministers at the first publication of his History, and called themselves Whigs; who, he said, were determined not to suffer truth to be told in Britain."—II. 500.

These confessions will not increase our respect for the author's last emendations.

Mr. Burton points out the inconsistency between the political principles espoused in the History and those previously published in Hume's Political and Philosophical works. "He had discarded the theories of arbitrary prerogative and divine right with bold and calm disdain." His utilitarian theory represented the good of the people, not the will or advantage of any one man, or small class of men, as the right object of government." Mr. Burton accounts for the anomaly, by thinking that in the progress of his work he had been beguiled by personal taste and sympathy, and especially by the influence of Clarendon's History, into partizanship with high-church and high-monarchy men. But what a confession of incompetency to the great duty of the historian, or of the political philosopher, or of both! There is no heart in such writ-

* This was the year of the "Horned-cattle Session." Wilkes in London and Democracy in America, discontent among the people and weakness in the administration, seem to have thrown a new Tory light upon Hume's retrospective views of the Stuart reigns.

ings. They are written for writing's sake, not for the sake of things known as true or believed as good. Let no one take pen in hand but with an object; nor desire to be an author till he has burnt to communicate something that he believes will make the reader wiser, better or happier. Without some such impelling purpose, authorship may be a craft, or an idleness, or a selfish conceit; but the world's true authors always speak what they know or earnestly believe, and persuade to what they themselves love and have faith in.

E. H. H.

OUR COUNTRY.

THE Blessings of Old England,
How on the heart they rise!
No Country like our own Country,
Turn where we may our eyes!
Right proudly and right tenderly
Her true sons name her name;
And *his* pulse beats but slenderly,
Who warms not at her fame!

The Rivers of Old England,
How brimfully they sweep,
With the murmurs of a thousand years,—
On to the gathering deep,—
Reflecting where they calmly glide,
Hall, ruin, bridge, rock, tree,
Or cattle, at still evening-tide,
Red on the ruddy lea!

The Mountains of Old England,
How mightily they stand,
Like sepulchres of giant-kings,
Whose spirits love the land;
Here looking down on azure lake,
And there on broad brown moor,
Scarr'd with dim camps, whose moat-weeds shake
In winds from days of yore!

The Churchyards of Old England,
In what a greensward nest,
Each one beneath his own gray tower,
Her Gone lie down to rest!

Oh, she has many a lonely nook,
Where—morning, noon, and even—
So beautiful the place of graves,
That Death half looks like Heaven !

The Cornfields of Old England,
With what rich breadth they spread,
One rustling sea of sunburnt gold,
From glen to upland-head,
Divided here by hedge-row lines,
Streams there, or glimmering lanes,
Down which the poet's step might stray,
Where nought his mood profanes !

The Greenwoods of Old England,
With what a solemn mass
They cloud upon the blue sky,
Rooted in meadowy grass,—
Wrapping, perchance, in shadows dark
The lovers' evening-bower,
With here and there a golden spark
Touching a smile or flower !

The Cities of Old England,
What eye-like watch they keep,
O'er field and flood astir with life,
From midland-hill to deep !
How floats o'er crowded masts the flag,
That queens it o'er the main !—
Oh you may search Earth round and round
For such a land in vain !

But 'tis thy Homes, dear England—
From the rich burgher's hall,
Down to the ploughman's cottage—
That are the crown of all !
For there are hearts and hearth-stones,
Of which *most* proud are we,
As the Children of the Faithful,
And the Fathers of the Free !

Liverpool.

AMERICAN SLAVERY.*

WE are not ashamed to avow that we approach the subject of American Slavery with that diffidence and hesitation which long observation of a difficult, a complicated and an exciting question is calculated to inspire. At the same time, we cannot deny that a period is arrived when we should be negligent of our duty as public journalists, and unfaithful to the claims of that religious body with which we are connected in this country, and with which we sympathize in America, were we longer to delay offering the topic to the calm and unprejudiced consideration of our readers.

Those accustomed to the regular perusal of the Christian Reformer will be aware that we have not been in the habit of bestowing unqualified approbation upon the proceedings of those, either in England or in the United States, who have engaged in the important object of putting an end to Slavery. We believe that some of our friends have even suspected us of indifference upon the subject. To the sinfulness of Slavery, under every aspect, we have ever borne our most decided testimony; but we confess to frequent misgivings as to the prudence of the course pursued by professed Abolitionists. Indeed, we have had occasion formerly to protest against some of the means adopted for exciting Anti-Slavery zeal, when the contest was going on for emancipating the Slaves in the West Indies, as we never could countenance the system, too often adopted, of over-stating the evils of Slavery as existing in our colonies, and of representing extraordinary instances of suffering from cruel treatment, as the habitual condition of our Negro population; and as respects America, it was impossible to read the violent, we may say abusive, language of the Abolitionists,—not only towards those who were favourable to the continuance of Slavery, but even against Anti-Slavery Societies with whom they differed upon the measures to be adopted,—without entertaining serious doubts whether the great purpose of their aims was not as likely to be retarded as promoted by the intolerance and uncharitableness with which they pursued it. Nor can we deny that the intercourse we occasionally had the happiness to enjoy with enlightened Americans, both lay and clerical, tended to make us doubt the practical good that was likely to result from the uncompromising conduct of those who took a prominent rank among the Abolitionists of the United States. On the other hand, a perusal of the Life of the amiable Dr. Follen, and the powerful appeal of the inestimable Channing in favour of the Slave, were sufficient to convince us that all was not being done that ought to be done in America, to forward the downfall of the unchristian institution of Slavery.

While, therefore, we retain the belief that, both in this country and in the United States, the language of the Abolitionists has been of so intemperate a character as to repel from their ranks many who would otherwise have joined them, and to have retarded the progress of their cause, we do not desire to deprecate the suspicion that we may have been deterred beyond what was reasonable from taking a more decided part in the controversy. We much, however, mistake the increase of

* A Brief Notice of American Slavery and the Abolition Movement. Pp. 40. Bristol—Evans; London—Chapman, Brothers. 1846.

interest, and the advance of knowledge on the subject in England, if the question of American Slavery, and the duties of foreign countries in reference to it, be not now a matter greatly beyond the dissensions and enmities of Anti-Slavery Societies: and we desire to advert to the tremendous sin of American Slavery with little or no reference to the merits or demerits of those who have undertaken to denounce and to remove it.

Judging from the present course of events, it seems by no means improbable that the voice of this country against the continuance of American Slavery will arise from among its various religious communities; and considering the moral character of the movement that is springing up, this origin appears to be a most appropriate one. Should the numerous religious organizations of Great Britain feel it their duty to use their influence with those Christian societies in the United States with whom they have church fellowship, or with whom they sympathize in doctrinal opinion, to arouse attention to the sinfulness of Slavery, a more powerful or a more peaceful manner for one country to interfere with another could not be imagined.

We have not been unobserving spectators of the proceedings that have been taking place in our own religious body, both in this country and in America, in reference to Slavery. At the anniversary of the American Unitarian Association, held in Boston, in 1844, upon the report that a Unitarian congregation in a Slave State had refused to receive a minister sent to them by the Association, because he was known to have declared himself hostile to Negro bondage, the meeting passed a series of resolutions condemnatory of Slavery, though certainly with a reserve and hesitation not very intelligible to us, and not quite consistent with its concluding profession that upon Unitarians "rests the responsibility of illustrating the practical tendencies of the precious faith to which we all owe a common attachment." And we know that at the anniversary of the British and Foreign Unitarian Association, held in London in May, 1845, a proposition of sympathy with our American Unitarian brethren on the existence of the national sin of Slavery among them, and of hope that so enlightened a body of Christians would be foremost in devising peaceful measures for its removal, would have been brought forward, had not a long discussion upon a different subject prevented even the customary resolution of friendly welcome to the American brethren then present, from being proposed to the Association. In the early part of 1844, an Address "to their Ministerial Brethren of the Unitarian Churches in the United States of North America," respectfully, but earnestly, entreating them to take some decided steps in reference to the Slavery question, was signed by 190 Unitarian Ministers of Great Britain and Ireland, and forwarded to Boston.

In giving insertion to this earnest Address,* we remarked upon the omission of the signatures to it of "many ministers in London, Birmingham, Manchester, Leeds, Liverpool, Exeter and the respective neighbourhood," but maintained our conviction that, whatever were the reasons for withholding subscription, the non-subscribers were not more decided in their abhorrence of Slavery in all its forms than those who

* *Christian Reformer*, Vol. XI. p. 60.

and appended their signatures. We feel, however, now bound to express our belief, that had the Address been originated at the present time, increased attention to American Slavery, and clearer views of the duty of the religious bodies of every denomination in America in regard to it, would have added to the list some names which do not now appear upon it.

Though this Address was received with considerable coldness by some who may be considered the leading members of the American Unitarian Association, yet it elicited, as our readers well know, an admirable "Protest," dated September, 1845, against the evils of Slavery, signed by 170 Unitarian Ministers in the United States, many of them well known and highly appreciated in this country, and we felt bound to offer our congratulations to those Ministers who had had no scruples in signing the English Address, upon the successful result of their well-tended efforts.* And since then, so recently indeed as in the spring of the present year, 303 Ministers of the Universalist denomination have followed the example of their Unitarian brethren, (from whom they but slightly differ in doctrinal views,) and have issued an earnest protest against Slavery, setting forth the multiplied wrongs of the slave; declaring, that though charity bade them hold in remembrance that "peculiarities of situation might affect the judgment and moral sense" of the Slave-owners, "no peculiarity of situation can excuse a perpetual denial of universal principles and obligations;" and denouncing Slavery as "a stigma upon the national name, a curse to their country's prosperity, and a great moral evil, that, if not overthrown, would overthrow them."

Under the conviction that until the churches in America take an extensive and active share in denouncing the sin of Slavery, comparatively little progress will be made for its extinction, we do not hesitate to express our satisfaction at seeing ministers of Unitarian sentiments foremost in the field in uniting as a body to forward this good work. Our views of Scripture truth be, as we believe them, of a purer and more elevating character than those held by our orthodox brethren, it is but reasonable that those who embrace them should be most prominent in exemplifying by their conduct the genuine influence of their religion: and we cannot doubt, considering the extent, intelligence and eminence of the Unitarians of New England, that such a Protest as that to which we have referred, emanating from them, must produce a valuable effect as an example upon the churches of other denominations.

In Scotland, for several months, a degree of excitement has existed in reference to American Slavery, the effects of which, in diffusing information and calling forth Anti-Slavery zeal, can hardly be calculated. When the deputation which the Free Church of Scotland sent to America, to collect funds for assisting in the erection of their new buildings for worship and education, returned from their mission with £1000 from the Slave-holding States, (though warned by the Abolitionists of the injury they would do to the cause of Emancipation if they accepted money from the dealers in human flesh,) they were probably little prepared for the opposition they were destined to encounter,

* *Christian Reformer* for January 1846, p. 58.

or to find among various members of their body any reluctance to receive what was denominated "the blood-stained dollars." Frequent, earnest, and most numerously attended, have been the discussions in Glasgow and Edinburgh upon this question. Mr. George Thompson may be regarded as the eloquent leader of the opposition to the acceptance of the Slave-holders' contributions, and he has been ably supported by Mr. Buffum and Mr. Wright from New England, and by Frederick Douglass, the fugitive Slave, from Maryland. Whether the money will be returned is not yet decided, but the important influence of the discussions that have taken place, in awakening attention to American Slavery, cannot be prevented, whatever be the eventual fate of the £3000. The name of Frederick Douglass is probably known to most of our readers through the wide circulation of his most interesting Narrative, the truthfulness of which is established by internal as well as collateral evidence. Other labourers are springing up in the Anti-Slavery field. The tract, the title of which stands at the foot of page 593, is particularly deserving of attention, not merely because it condenses much of that kind of information which is needed by those who are desirous of paying attention to this interesting topic, but also on account of its dispassionate tone and its great ability. Though no name is prefixed to the pamphlet, it is understood to be written by Mr. Estlin, of Bristol, a gentleman whose opinions are held in deserved respect by all well-informed Unitarians. He, it will be remembered, formerly contributed to this publication some Remarks upon the State of the Negroes in the West Indies. The "Brief Notice" is, we believe, intended more for private distribution than for sale. Of its merits, we are enabled to present the following opinion, given by an American gentleman in high estimation among the Abolitionists for ability, zeal and judgment:—"I have read it all carefully," he says, "and I not only like it, but do admire it for its simplicity, directness, fairness and remarkable correctness;—remarkable, I say, for it is very rare for a writer of one country to be able to enter so fully into the feelings, customs, &c. of another, as to avoid making some mistakes, which are apt to be ludicrous. The tract is manifestly the result of much patient study, comparison of different testimony, &c., and the conclusions are certainly most judicious and fair."

The division of the tract into Sections will enable us with facility to extract those parts which we think it most desirable to lay before our readers.

The first Section enumerates the *Free and Slave-holding States*. The second is on the *Treatment of Slaves and Laws of the Slave States*. Upon this point we need say little. Were positive evidence wanting of the sufferings of the American Slaves, no doubt could be entertained that unlimited, irresponsible power held by men notorious for the violence of their tempers, and accustomed from infancy to the uncontrolled command of their helpless Slaves, must be liable to sad abuse. Mr. Cassius M. Clay, once a Slave-holder, but ceasing to be so by the voluntary liberation of his Negroes, says of *American Slavery*, that "its laws and its possible abuses make it the lowest, the basest and most unmitigated, the world has seen."

Some examples are given of the Laws of the Slave States to prove the cruelties to which the Negroes are subjected, and also to shew that

the laws made professedly for their protection are rendered nugatory by the circumstance that the testimony of Slaves is not received as evidence, and that White persons are rarely present to witness the cruelties inflicted. The author has collected in this Section an epitome of the sufferings of the Slaves, and quotes several advertisements from the Slave-State papers, shewing a degree of cold-blooded depravity quite harrowing to the feelings. It appears that little reliance can be placed upon the accuracy of reports made by casual visitors to the United States as to the condition of the Slaves, and that nothing is farther from the truth than the assertion that the Negroes are *contented* with their situation. The number who risk their lives in attempting to escape, disproves this statement. It is calculated that one out of every thirty have actually escaped, or attempted to run away, which makes 90,000 on the whole Slave population.

The third Section is on the *Political Power of Slave-holders*. The fact may not be generally known, that the "Slave-holding interest" commands a majority of votes in the American Congress; an excess of influence, partly dependent upon the greater amount of political power that every White proprietor of Negroes in the United States has over an inhabitant of a free State. The Constitution allows one Representative for 47,000 inhabitants. The Negroes have no voice themselves, but they are so enumerated in the amount of population as that five are reckoned equivalent to three free persons; hence every five Negroes give their master political power equal to four free men in the Northern States. Thus one man possessing 1000 Slaves is equal in political influence to 601 of the wealthiest and most intelligent freemen in the North. This is the exact statement of the case. The author has fallen into a slight error in a preceding sentence, when he speaks of a Slaveholder possessing four votes—one for himself and three for every five Slaves. No individual has more than one vote.

The fourth Section refers to the *Free Coloured Population*, and gives a painful account of the prejudice which exists among the White inhabitants of the North towards those of a coloured complexion, however refined or educated they may be. The Abolitionists maintain that there is no sincerity in the Anti-Slavery professions of those who encourage this unchristian prejudice. We will here quote a passage, though we regret that it places in a less favourable light than we should desire, one whom we have been accustomed to regard with respect and esteem.

"It is lamentable to see this unchristian feeling fostered by those who have the power, and ought to have the inclination, to teach a better spirit. The Rev. Dr. Dewey, a distinguished clergyman of New York, of highly cultivated mind, favourably known in this country and in America by the publication of many eloquent sermons, and by a work entitled 'The Old and the New World,' in an Essay on 'American Morals and Manners,' speaking of the coloured race generally, says,—'They must ever be with us a despised minority;—'separated from us by impassable physical, if not mental barriers, how are they ever to rise? How are they to enjoy any fair chance as men?' This statement of the existence of a physical barrier to the amalgamation of the classes, is made with a full knowledge of an almost White race of descendants from Negroes in the South (if, at least, the description of the *fairness* of Negroes, as given by the planters themselves in their advertisements of Slaves for sale, and of runaway Negroes, is to be believed); and the necessity that

the coloured people should continue in a degraded state is spoken of by Dr. Dewey without any reference to the conduct of those who keep them in this condition, by refusing to treat them as rational beings and as fellow-men! We must make some allowance for the strong language the Abolitionists use, when they perceive that the only amalgamation of the classes denounced as impracticable, is that hallowed by the matrimonial tie, and when they see their benevolent purposes thwarted by those to whose good reputation and extensive influence they might reasonably look for encouragement and support. Dr. Dewey suggests, as the only imaginable remedy for the evil he deplors, *the removal of the coloured people to distant territories*,—their expatriation from the soil of their birth, on which they have as inalienable a right to reside as those who recommend their banishment from it! There appears to be no doubt that the light in which the free coloured people are viewed by the inhabitants of the Northern States, and the conduct generally pursued towards them, has greatly tended to keep up that indifference to the existence of Slavery in the South which is so general in the free portions of the Union. The behaviour of individuals towards this class is considered by the Abolitionists as a criterion of their views and wishes with regard to abolition. No sincere advocate of emancipation ever treats the coloured people otherwise than as ‘men and brothers.’”

The *Moral Consequences of American Slavery* is the subject of the next Section. Its debasing influence upon the minds of the people, the reckless character of the inhabitants of the Slave States, the disrespect for the laws, and the evil effect produced even on the literature of the United States, are mentioned. The sentiments of the inhabitants of this country with respect to America are thus stated :

“The people of America are, probably, most imperfectly acquainted with the effect of their Slave institutions upon public opinion in this and other European countries. In whatever connection America is named amongst us, the monstrous inconsistency forces itself upon our notice, of a nation priding itself on its love of liberty, declaring that ‘all men are born free and equal,’ and yet at the same time exhibiting to the world three millions of its citizens in endless Slavery! Our brethren on the other side of the Atlantic must not be surprised, if the blighting influence of their Slavery disinclines numbers of our travel-loving population from journeying in the United States; and they must make some allowance for those who have visited their shores, if, disgusted with what they have seen of Slavery at the South, and of the unchristian treatment of the free coloured people at the North, they have viewed America with prejudiced eyes, and have not done justice either to her people or her institutions. Those of us who remember the state of feeling towards America among a large and intelligent class in this country forty years ago, cannot but remark how expectation and hope have been disappointed in the failure of the experiment, so anxiously watched, of the working of a republican government in a civilized and Christian country, unfettered by any of the institutions which were too firmly fixed in the Old World to be eradicated. To the continuance and increase of Slavery this failure is mainly attributable: and it is curious to observe the change that has taken place in the sentiments of a large section of English society, from a sanguine belief that true liberty was only to be found in America, to a higher appreciation of English freedom, a greater admiration of the sanctity and even-handedness of English laws, and a deepened attachment to our modified form of monarchical government.”

A Section is introduced, apparently not much connected with the particular subject of the tract, on the *Origin and Intellect of the Negroes*. The object appears to be to refute a weak argument sometimes employed by the supporters of Slavery, which maintains the natural inferiority of the Negro to the White. The author states that the opi-

nion of the most eminent modern physiologists is in favour of the unity of our species, and quotes Blumenbach, Dr. Prichard and M. Flourens, as holding this view. Though many, perhaps, will sympathize in his estimate of Phrenology, he adverts to the subject with more boldness than those would venture to do whose studies have not been particularly directed to physiological subjects. He says,

"The so-called science of modern Phrenology (mischievous because false, not false because mischievous), unsupported by Anatomy, and requiring centuries of observation upon millions of human beings to justify a tenth part of its present pretension to allot particular localities in the brain for the faculties of the mind, has tendered its unworthy and presumptuous services to aid the degradation of the despised and injured Negro. Until those who compose this class of beings have been placed in circumstances favourable to moral and intellectual culture, and the experiment of their improvement has been fairly tested, we are not warranted in the unqualified assertion of their inferiority to those who have hitherto been their oppressors. Numerous instances exist of individuals among them who have evinced eminent talent, and acquired much knowledge, under the greatest difficulties and discouragements."

The subjects of some of the foregoing Sections will be found more amply treated of in the very valuable tract upon American Slavery in the third volume of "Chambers's Miscellany."

(To be concluded in the next No.)

MR. SHARPE ON ACTS xxviii. 11.

"And after three months we set sail in an Alexandrian ship which had wintered in the isle, whose sign was the DioscURI" [or Children of Jove].

THE authors of the Latin Vulgate have, instead of a translation, here given us a commentary, and say the sign or figure-head of the ship was Castor and Pollux. In this they have been followed by most translators. But reasons may be given which make it improbable that Castor and Pollux were the DioscURI here spoken of; and therefore it would be better to leave the words as we find them in the Greek, "Children of Jove." This title was occasionally given to all demi-gods and kings, though certainly more usually to Castor and Pollux.

When Alexander the Great lost his favourite Hephæstion, he made him a demi-god by permission of the high-priest of the Oasis of Ammon, and he ordered Cleomenes, the prefect of Egypt, to dedicate to him the new city and port of Alexandria. All contracts between merchants were to be invalid by law if not made in the name of Hephæstion; and as modern policies of insurance usually begin with the words, "In the name of God, Amen," so all contracts made in the Emporium or Exchange of Alexandria began with the words, "In the name of Hephæstion." But two reigns later, when the Pharos light-house was being completed by Ptolemy Philadelphus, Hephæstion was deprived of this honour, which the king then gave to his late father and mother, Ptolemy Soter and Berenice. The light-house was dedicated to them under the names of the gods Soteres, or the saviour gods, and they were made the patron deities of the port.

We have unfortunately no record remaining of what figure-heads were at this time carried by the Alexandrian ships, but it is probable they were first Hephæstion, and afterwards Ptolemy Soter and Berenice, the gods Soteres. Figure-heads were not always placed on ships according to the whim of the owner. Every Athenian ship bore the head of Minerva, every Samian ship a goat, and every Boeotian ship bore Cadmus with a dragon in his hand. Hence it seems not improbable that the Alexandrian ship in which Paul sailed was under the protection of the gods Soteres, and bore their heads as its ornament; and without impropriety they may have been called the Dioscuri, or Children of Jove.

It is remarkable that it has escaped the notice of commentators that the historian Josephus most probably sailed with Paul on this voyage from Judea to Rome. Josephus was then twenty-six years of age; and when he wrote his own life, thirty years afterwards, he thus mentions the circumstance, here given in the words of Whiston's translation :

"At the time when Felix was procurator of Judea, there were certain priests of my acquaintance, and very excellent persons they were, whom on a small and trifling occasion he had put into bonds, and sent to Rome to plead their cause before Cæsar. These I was desirous to procure deliverance for; and that especially because I was informed that they were not unmindful of piety towards God, even under their afflictions, but supported themselves with figs and nuts [abstained from meat, fasting]. Accordingly I came to Rome, though it were through a great number of hazards by sea; for as our ship was drowned in the Adriatic Sea, we that were in it, being about six hundred in number, swam for our lives all the night, when upon the first appearance of the day, and upon our sight of a ship of Cyrene, I and some others, eighty in all, by God's providence, prevented the rest, and were taken up in the other ship; and when I had thus escaped and was come to Diccarchia, which the Italians call Puteoli, I became acquainted with Aliturus, an actor of plays, and much beloved by Nero, but a Jew by birth. Through his interest I became known to Poppea, Cæsar's wife."

The difference between the narrative in the Acts and this is not greater than would naturally occur when one author wrote at the time, and the other after an interval of thirty years. The number of persons differs, and the island on which they were wrecked is not mentioned by Josephus. But the two accounts agree in the time and cause of the voyage, the wreck in the Adriatic, the being saved, the arrival at Puteoli, being met there by some of the brethren, and thus introduced to the emperor's household. The ship of Alexandria might naturally be called a ship of Cyrene. The two ports were under one jurisdiction, and if the ship sailed from Alexandria, it only quitted the coast of Africa at Cyrene.

SAMUEL SHARPE.

EXTRACTS FROM MY JOURNAL.—SWITZERLAND.

No. VI.—LAKE LEMAN.*

As we passed by the rustic churchyard-gate, an inscription, well
 ned and touching, invited us to remember the poor—and alas for
 a who could visit such scenes without having his heart opened to all
 d influences! The village itself presents nothing remarkable; one
 s, however, from the number of hotels and pensions, that its rustic
 racter has ceased to be what it was in the time of Rousseau, and
 t the malade and the ennuyé have at length penetrated this sanc-
 ry of Nature, bringing with them, perhaps, the corrupting influences
 the great world. Descending the hill on which the churchyard
 nds by another path, we soon entered upon the main road, and
 shed on for Clarens, where we proposed to dine. The Fates would
 re it otherwise, however; for one of the neatest, cleanest inns I have
 g met with stood by the road-side, there can be no doubt, on pur-
 e to invite us in; and the "Cygne," which curled his neck so
 ndly above the door, looked down upon us with so encouraging and
 ronizing an air, that we no longer hesitated to mount the snowy
 irs. What a pretty scene of rural finery greeted us! There were
 l muslin curtains so snowy white—and chairs polished bright as any
 rors, forbidding us almost to use them—and an attempt at a sofa,
 ich was covered up carefully as if to conceal its glories from vulgar
 e—and a fly-trap of most elegant design suspended from the centre
 the room, to the astonishment or terror of a numerous swarm who
 re buzzing around it—and, glory of glories! some half-dozen pictures,
 ir frames covered up with muslin, and scattered here and there with
 per economy, representing Tell shooting Gesler and his attempting
 to shoot his son, all staring as hard at one another as Hamlet at
 ghost of his father, and flourishing about like tragedy kings and
 ens flaming in robes of purple and crimson. Who can recount all
 accumulated wonders of the Swan at Verney!—and yet I would
 have had an article changed, so much in harmony was every thing
 h the character of the place and those around it. Now, if I wanted
 enact Rousseau, and, disgusted with the world, were seeking for
 ne spot where I might forget the past and indulge in dreams of
 possible happiness and virtue, I know none that would be so favour-
 e to my purpose as the little covered terrace on which the apartment
 ave just described opens. It hangs over the Lake; and as we sate
 re waiting the hasty meal we had ordered, my brother filling up his
 rnal, and I musing, and the lads thinking less of the romance than
 the every-day realities of the scene, I fell into that comfortable state
 mind which makes us incredulous of sin, and happy and contented
 h every thing. And surely it was a marvellous scene of beauty
 ich the landscape presented, heightened by those transient graces
 ich come and go with the sunshine or the breeze. The trees and
 ke and mountains were coloured with a thousand varying tints, and
 glorious summer's sun was pouring down his beams, illuming and
 ifying and warming all things. Myriads of created beings were

* Continued from p. 535.

sailing and buzzing through the air, in Nature's own sweet harmony, or else sporting in the waters which were sleeping beneath our feet, only disturbed at intervals by some saucy gnat which, settling on their glassy surface with ever multiplying circlets, gave notice of their prey to the finny tribe beneath. On such a day and amidst such scenes might the Royal Psalmist have exclaimed, "The fool hath said in his heart, There is no God." Such was the sentiment which, at all events, found utterance in my own heart. More forcible than a thousand homilies was the scene I witnessed to my mind, and "*faccia a terra*," as the Italian says, I could have acknowledged and adored the Almighty Spirit glowing in the sunshine and embodied in all the substantial forms of beauty around me. Thoughts, however, even the most sacred must give place to others more material; and so it was with us, that from musings the most sublime we were compelled to descend to the discussion of our humble fare, served, however, with that neatness which makes a fast a feast, and by one of those pretty, neat-handed Phyllises who seem indigenous almost to Switzerland. In a few moments we once more set upon our travels, passing through Clarens, charmingly situated, sheltered by lofty hills covered with rich wood, and arriving shortly at Vevay. Now Vevay has a great name, but I confess I do not like it. It resembles a fashionable town in miniature. There are modistes from Paris, and tailors from Heaven knows where, and smart wine-shops with empty bottles labled with all the liquors and liqueurs of Christendom, and livery stables and landaus. Here barbers are professors, and every one, forgetful of his birth, is transformed into French or English. Lazy lackeys and coachmen and gentlemen's gentlemen are for ever lounging through the streets, whilst their masters are ruralizing in French polish boots at a very large, very comfortable, and very well-appointed hotel, it may be at the end of this ambitious, frog-in-the-fable-like village. There can be no possible objection, indeed, as far as I can see, to comfort and ease and luxury, in the abstract; but every thing in its right place; and as pleased or displeased should I be to see a Swiss chalet side by side with the Clarence, as a large West-end hotel in a little humble village on the banks of the Lake of Geneva. No, no; depend upon it that the thatched roof where the birds may build their nests in the spring, and wake you in the early morn with their matin hymn—and the white-washed front, all covered over with honeysuckles and jessamine—and the neat garden, with the trelliced harbour half concealed with flowers, are much more in character with Vevay than the great square fabric which now looks down upon the Lake with something like hauteur. Mais chacun a son gout. I have mine, and so had a friend I met at Kiel last year, near Strasburg—an Eisenbahn and a Dampschift station, as the German has it—plenty of noise and bustle there—of dust and heat and mosquitoes, too, an abundance—flat is it also as a Dutch province. "Where have you been all this summer?" said I, quite delighted at having unearthed my friend. "Oh! I brought my wife and daughters down to Kiel," said he, with a satisfied and well-polished face, which seemed to ask, Was it not a bright thought? "And pray how long have you been here?" "Six weeks," was the reply. "Why what on earth could induce you to remain here?" was my honest, rather than prudent observation—"what beauty, what

attraction is there in this horrid place?" "Why, Sir," replied my friend, with the air of one a little offended and mortified at this slur upon his taste, "there is a capital hotel here, and a famous kitchen, and a splendid bottle of wine—and what else would you desire to have, I should like to know?" Better had such a man have taken an omnibus for the season, and driven from street to street and square to square in our crowded metropolis, testing the merits of the various kitchens on the road! And yet there are many such as he, whose estimate of the beauty of a place is regulated by the conveniences of an hotel, and to whom L'Hotel Royal, La Gran Bretagna, or Hotel de Paris, in large gold characters a foot long, would form a far more pleasing prospect than all the nameless graces with which God has adorned the most favoured portions of his creation.

I have made a long diversion from Vevay, and rather *mal à propos*; for the sun is just beginning to sink in the West, and we have no short distance yet to Lausanne. But it is a beautiful country we are passing through, and a lovely evening to enjoy it. How cool and refreshing has the air become after the sultry heat of the day, and how perfect is the stillness, except when broken by the hum of gnats which hover around and give us the promise of a fine day to-morrow! Look, too, at those roseate tints on the Dent du Midi, and their reflected beauty in the blushing waters at our side. And now they fade and fade and die away, and, lost in the pale light of heaven, mountain and wood and flood are mingled in one undistinguishable mass. There was much to interest us, however, still. Every village was filled with noisy politicians, who, now that the labours of the day were over, had turned out to drink, or discuss "*la Liberté*;" for Canton Vaud, you must know, has distinguished itself of late by knocking down and building up Constitutions—a morning's sport much in vogue at present in Switzerland. But, however interested we were, we now began to be most desperately tired, and glad enough we were to be bumped into Lausanne in a one-horse cart without springs which happened to pass us at the moment. Where could we go to that night but to the Hotel Gibbon, and dream of the "*Decline and Fall*"? And it was all we could do that night; but in the early morning we sallied out to gaze on the historian's house and his garden and acacias and terrace; and then we ran down to Ouchy to meet the steamer which was expected every moment from Villeneuve. Here were other objects to lionize, if any thing, of more interest. Shortly after, the steamer made its appearance, and, a crowd of us being huddled together like cattle in two flat-bottomed boats, we once again were prisoners under the command of our captain bold. What is now to be done? We have gazed on the Lake again and again; our very eyes are sore with straining; so, by way of repose, let us contract the field of our observation, and mark the little world into which we have just been introduced. There is always something in a crowd to interest or amuse or please, and it was not long before we found materials for rich amusement. Near us were a couple engaged respectively in smoking and talking, and he, the talker, uttered the accents of my own dear native tongue.

In the general division of the languages amongst the beasts, ours indeed is assigned by the inhabitants of these Southern climes to the horse or the ass, or some other equally kakophonious animal; but to

my ear, in a foreign land especially, it has a sweetness passing the voice of woman. I have sometimes passed six months without hearing a word of my blessed mother tongue, till at length a tone, a single syllable from some passing stranger, has sent the blood coursing through my veins and the tears gushing to my eyes, and a thousand delicious reminiscences of youth and home and friends playing before my bewildered fancy. Would that at this moment of solitude and sorrow I could hear but one single such a tone, even in the faintest whisper! And what if you could? says some hackneyed citizen of the world at my elbow. Is not the same tone alike, whether it come from a Dutchman or a Hottentot or an Englishman; and are not different languages but mere varieties of dress which thought assumes? And you do not feel, then, that your own tongue bears to you voices from the paternal hearth, and tells you of a mother's love, and, assuming many lovely fancy forms, leads you through the bright and fairy scenes of merry childhood and the dreamy haunts of early youth, re-creating a world of pleasant thoughts which had long faded into shadows? Away, away, citizen of the world! I have no sympathy with your cold philosophy. In you are blunted those sensibilities which, like the light of the eyes rejoicing the heart, are the foundation of all social harmony and enjoyment. To return from this digression. I had been arrested by the sound of my native tongue, and this had set me dreaming; but, alas for my dreams! the reality was not equal to the promise; for on turning round I saw at a glance that the speaker was one of those little irritating excrescences upon society whose power to tease and torment is by no means to be estimated by their dimensions. A gnat humming and stinging by turns, or a variety of other anti-social animals, are figures which suggest themselves to me as I think of that little nervous, self-sufficient animal, whom a thousand times, had I been able, I would have brushed from amongst us. He had settled on a large German, who sat smoking away on the stern, and gazing up through a pair of huge spectacles on the ascending column of smoke, as if the quintessence of human enjoyment was concentrated in its wreaths. How he could submit so patiently to the infliction he was enduring, I cannot explain upon any other supposition than that he had a more than usual quantity of German phlegm, or that his vanity was gratified. The great subject of the conversation of his tormentor, who was a school-master, and therefore I paint him—one of a portion of that class who, instead of conferring honour upon his country, rather reflects discredit upon the discernment of the public—the great subject of his conversation, I repeat, was Self. He informed the broad-faced German that, till twenty-seven years of age, he had been a cabinet-maker, when, *proh pudor!* he “took to school-keeping;” as if the most important, honourable and elevated profession a man can follow was to be assumed as easily as taking to a shop; and beating boys or soles or hammering timber were occupations about on a par, requiring only a birch or a hammer and some fair portion of muscle. “He knew but little Latin, and no Greek”—a confession somewhat in his favour; for had he “taken to them” before he had learnt English, I must most certainly, with Dogberry, have remembered that he was what neither Dogberry's self-respect nor my delicacy will permit me to write. Then he made a slight excursion into the history of his family: he had a mother and

three sisters—what an interesting family!—how charming would be an introduction to so delightful a domestic circle!—but then, to the extreme mortification of all candidates for matrimony, this graceful triad no longer shone one bright united constellation, but as separate lights upon as many separate hearths; in short, the Misses Tomkins' or Hopkins' or Smiths' were married! Yes, these lovely nymphs had actually conferred the privilege upon three of my sex of being connected with this distinguished unfold and trainer of the national intellect! Besides these nymphs, our friend informed us he had a brother in Australia, "a grazing o' sheep," who had been expected home three years ago, when, alas for his country! a great depreciation in the value of sheep had deprived it of the advantage of a visit from another scion of the precious stock. All these were important particulars, and of great public interest, it must be confessed; and thus he most considerably put us who were English in possession of all his little family affairs; for as to the German, judging from his awkward and unseasonable smiles, he, poor man, was as innocent of understanding him as the child unborn. From his family, this communicative gentleman returned to himself, from whom he had been too long absent, telling us that he was the senior of his brother by some years, placing himself, therefore, in the interesting and important position of the "big brother," the heir, the supporter and protector, next the father, of the dignities and rights of the family. And then, as if to shew that all the privileges and duties of such a position had now devolved upon him, he informed the German that he had lately lost his father. Unfortunate! he exclaimed, in the same monotonous, unfeeling manner, as if a loss that breaks one of the dearest and most precious links that bind us to the world was nothing more than the top of a pupil, or a favourite dog, or a lottery ticket, or burning his finger or grazing his nose, or any of the ten thousand little accidents which human flesh is heir to. But here, again, he returned to the main subject of his conversation—himself. A run always gave him a fresh desire of occupation and a fresh zest for communicating instruction. What an admirably constituted mind! Was the German married, and had he a family of boys? Surely, he could not omit so precious an opportunity of placing them with so nice a man—one, too, who, out of pure love for his new profession, had actually abandoned the profits and pleasures of cabinet-making! Then, as if to strengthen the good impression he could not fail to have made, he gave his views of education, as to the mode and matter of instruction, length of application, &c.; and this led, by a train of association very natural and connected, no doubt, in his own mind, to some remarks on spectacles—green, white and blue; which topic as naturally and as easily led him to speak of public schools, and of the Grey-coat School in particular—how that a presentation to it was worth £500—and how the Duke of — had offered Colonel S— a presentation for his son—and how he (thus honourably coupled with exalted names) was trying for one also. "Celebrated school, that Grey-coat School!—perhaps his might become equally so." Yes; his—Mr. Tomkins' or Hopkins' or Smith's, or whatever his name might be—his school might one day be so exalted! Who could doubt it? He might indeed become some future Minister of Public Instruction—only I have a strong persuasion that I shall never live to see the day. By this time our German exhibited such

strong marks of somnolency, his pipe being finished, that my countryman was fain to beat a retreat and go in search of another victim; nor was I an indifferent observer of his movements; for as I followed him with my eyes, by some strange piece of fascination, I found that his eyes were fixed on mine. Still one effort I was determined to make to save myself, and accordingly, leaving my seat, prepared to move to the other end of the vessel; but he wound me round and round as if determined to have his prey—"ille agmine certo Laocoonta petit"—till at length I came to a dead stand, and in absolute despair resumed my seat. With a complacent smile, a hem and a bow, this benefactor of youth half observed, half asked, "Mong Blong?" as he pointed to the Dent du Midi. "Je ne sçais pas, Monsieur," I replied; and, as the Fates would have it, the answer scared him; he knew as little of French as he did of Greek or Latin; and, to my infinite satisfaction, I saw him walk away in search of some more promising subject. He fastened next upon the Captain, a stout, burly-looking man, who gave him short answers or none at all; so that, thrown at length on his beam-ends, to use a nautical phrase, he had no other resource than to remain silent. And such is the sketch of a bore, and of one who "takes to school-keeping."

But here we are at Geneva: the Quay is crowded with some hundreds of loungers and porters and waiters, all equally curious, though for different reasons, of examining the fresh importations from the Lake. A host of pressing questions are put to us as to what hotel we intend to favour, and as many benevolent and disinterested invitations are given us to put up at such and such an hotel. How kind and amiable these Swiss are! One hotel is so near the Lake, and another so central, or so great, or so small, or so fashionable, or so cheap, or so quiet and retired, or so lively and gay. Every taste and every purse is suited. Surely Geneva must be a most delightful residence. But the point had previously been decided by us, and we were bound for our old quarters, thinking nothing could beat "La Couronne."—But one word more on parting as to our schoolmaster, one of a very numerous class, I fear, in England, who "take to" this exalted profession as a mere hungry speculation, without any fitter qualification for the office than for that of Lord High Chancellor. To say the truth, I was annoyed and mortified at the exhibition of my countryman, and the more so that, from inquiries at Lausanne in the morning, we ascertained that in the Canton Vaud every care was taken to secure the instruction of the people, and by able and enlightened men. So it is in every state in Italy: whether from fear or a high appreciation of the importance of the office, no one is permitted to pursue this profession who has not been duly examined and received his licence. Yet our cabinet-maker was the master of a public school in or near London. There, indeed, his neighbour the physician and surgeon had each of them received his licence, whilst this unsuccessful follower of some handicraft is permitted "to take to" the most sacred office a man can fill, and to degrade or ruin the human mind, for his daily bread. But let us now dismiss our friend—"requiescat in pace"—and the sooner the better for his pupils. For me, the second dinner-bell is ringing, and my morning's trip has given me an appetite. So farewell, steamer and all thy motley, noisy crew—farewell, placid, shady Lake and wood and snow-capped mountains and

lant valleys, sleeping at their feet! Welcome, once more, a well-laid table—thou universal leveller—teaching us, as thou dost, that the pleasures of taste and love and devotion give place at length to anger, and hunger assembles us around the hospitable board!

HENRY W——.

PILGRIMAGE TO THE CHURCH OF THEOPHILUS LINDSEY AT CATTERICK.

DEAR MR. EDITOR,—Spending a few days recently at Richmond, in Wiltshire, and making excursions from that place to neighbouring places of interest, you will not be surprised that I, as a lover of “the g-lost truth,” should have early made a pilgrimage to Catterick. My companion and myself took our places about ten o'clock on a fine gusty morning on the outside of a coach which runs daily to Ripon. When about five miles from Richmond, it dropped us, and we found ourselves in the straggling, in the no way remarkable village of Catterick. We lost little time in finding our way to the church and the paragon. We wandered about the churchyard before summoning any one to open the doors for us, in order that we might enjoy as much of the place and its surroundings as possible, before any impatient cicerone reminded us, by dangling keys, of the march of time. The outer arch-gate of the principal entrance was locked, but the door inside was open, so that we could look into the church, and could distinctly hear the loud ticking of the old-fashioned clock. Presently, however, we went to the cottage of the Clerk, just outside the churchyard, and his wife came out to do the honours of the place to us, the husband being in the harvest-field. She was a patient woman—time seemed to be of no special value in Catterick. She allowed us to pause where we liked—sit, stand and ask questions, as we thought proper. She, a middle-aged woman, had only of course a traditional knowledge of the old story. But tradition had been faithful to the good man's fame. I told her that she had ever heard, and all that she had to say, of Mr. Lindsey was in his honour. We inquired whether we could see any registers of marriages or other services bearing his signature. But all such were inaccessible, at least to us, who bore with us no introduction to the present Vicar, to whom we naturally supposed the name and memory of his predecessor would not be of themselves a sufficiently easy passport to acquaintance. Were there any books that were used in Mr. Lindsey's time still in the church? No! they had all been changed more than once. But it appeared that she had in her charge an old Bible bearing as the date of its publication the year 1727, and which had been used by Mr. Lindsey in the church. This was a dog's-eared affair; they had got a better Bible since, and they were thinking of selling it for waste paper. We offered to be trunk-stuffers for the occasion, and half-a-crown made us and the good woman equally happy—she in her fortunate sale, we in our interesting purchase. The Bible had lain many years in the house of Dr. Scott, the late Vicar, and at his death, and the dispersion of his effects, this Bible, with the Prayer-book, was given to her husband as Clerk.

Few pilgrims visited Catterick. She could not remember any one coming to inquire about Mr. Lindsey, but some ladies from London, perhaps nine years since. Was there any one yet living who remembered Lindsey? Yes! there was old Thomas York, who lived hard by. The good woman would go with us to his house. She seemed as if she would gladly give up the whole morning to us. To Thomas York's we went. He was stone-blind and eighty-six years of age, but in the possession of all his mental faculties. He remembered Mr. Lindsey well. His father was Clerk in Mr. L.'s time. He himself was a boy of sixteen when Mr. Lindsey left. He was one of the children whom he catechised on Sundays. Mr. L. was a little active man. He remembered him running with his father (the Clerk) after the youths and men who were playing cricket on Sunday afternoons, to break up their game. At first it struck us as singular that Lindsey should have signalized himself so particularly by this special Sabbatarian zeal: for this was the chief impression left also on the mind of the Clerk's wife. But on referring to Mr. George Kenrick's account of his Sunday at Catterick, given in the *Christian Reformer* for 1838, p. 325, we found the explanation. These games were accompanied with much noise and violence, profane swearing and drinking. Such things might well occasion a man of Mr. Lindsey's piety to make a crusade against them. But, said old Thomas York, "people were very sorry when they went, for all he was so much *again' the cricket*." Mrs. Lindsey was celebrated for her attentions to the sick. She would visit people in bad fevers, and "for all that she never took any." Our old friend had seen a little of the world since the period he was now contemplating. He had been in the service of the Duke of Leeds for many years, and seemed to have had some charge in his racing stud. Indeed, within a year or two, (the Clerk's wife informed us with some degree of horror,) old Thomas had regaled himself with a trip to Doncaster races. This jockey-like character in our octogenarian may account for the peculiar stress which he laid on some of Mrs. Lindsey's modes of treating her patients: he said that when they were ill, "she would often *sweet* them."

Old Thomas had all his wits about him. The Clerk's wife had a general traditional knowledge of the cause of Lindsey's relinquishment of his living. But Thomas evidently knew it of his own knowledge. He said, "he objected to what Church Prayer-Book says about three Gods—it was a contradiction." And then he mumbled with some *feeling*, in words which we fear will shock any orthodox reader, should the eye of such an one rest upon this page—but as the shock might be a wholesome one, we will run the risk—"at that rate," mumbled Thomas, "there might in time ha' been *fower*" (*four*). "We had," he continued, "some books from London about it in the house, but" (and he seemed to look about his cottage) "they're all lent or lost now, I suppose."

It was now time for our early dinner, and we returned to our little inn for an hour. In the afternoon, my companion (why should I conceal it from you, Sir, that she was a parson's wife, sharing in the veneration and enthusiasms of her husband?) went into the churchyard and took a sketch of the old church. I wandered about, sometimes watching the progress of the pencil and sometimes looking at the

venerable edifice before us, and the whole time thinking of those protracted struggles of conscience, and that final relinquishment of station and living and home and influence, which have made the name of Lindsey for ever venerable to all honest men, and especially to those who feel that the cause for which he made the sacrifice was a true cause, and an all-important one. While these feelings possessed my breast, and I thought of those twenty years of doubt and difficulty, and the coming out of the soul of the Confessor purified as by fire, I assure you, Sir, I could not keep my hat upon my head—I felt that I stood in the presence of so venerable a name. Yes! and not a name only; for if the spirits of the just now live in heaven, and if the memory of the past constitute a portion of their consciousness (and how can their identity be preserved, if this be not the case?) why should not the spirit of Lindsey watch over the spot of his greatest earthly trial and discipline, and he be present, as it were, in that quiet and green churchyard? At any rate, he was there to us, and the place was animated by the presence of a soul. At five o'clock the coach passed through Catterick on its return to Richmond, and we, with our big Church Bible, our sketch, and the memory of our happy yet solemn day, went with it.

Let me, in conclusion, refer any readers there may be of this letter, to Mr. G. Kenrick's very interesting communication above alluded to. It will be seen that in some respects we were more fortunate than he—principally, perhaps, in meeting with *Thomas York*, instead of *Sally*; for certainly the *reasons* for Mr. Lindsey's relinquishment of the living were understood with sufficient distinctness both by *Thomas York* and by the Clerk's wife. If anybody in these times will condescend to think that the Unitarians of the last generation can have written any thing interesting, I would venture to suggest also that portion of Mrs. Cappe's *Memoirs* which treats of her intercourse with the Lindseys and their departure from Catterick. Mr. Belsham's *Life of Lindsey* is perhaps too obvious a source of information to render a reference to it necessary.

I remain, dear Mr. Editor, yours with sincere regard,

AN UNITARIAN MINISTER, LATELY OUT ON A HOLIDAY.

September, 1846.

WAR AND CHRISTIANITY.

I HAVE no faith in the virtues which grow out of war. The courage of soldiers ranks little higher than brute force. It abounds among the lowest and most profligate men; and the sense of honour is almost synonymous with the want of moral independence. When I think of the spirit of duelling and war in the Christian world, and then of the superiority to the world and the unbounded love and forbearance which characterize our religion, I am struck with the little progress which Christianity has as yet made. Has not Mahometanism acted more powerfully on the Mahometan mind? This slow progress of Christianity is to be explained by its uncompromising hostility to all the selfish and sensual principles, and by the grandeur of its moral purpose, and thus attests its divine origin.—*Channing to Blanco White—Life*, III. 97.

CORRESPONDENCE

ON THE USE OF FOREIGN WORDS.

SIR,

I REQUEST a small portion of your periodical for a few ideas which perhaps may not be altogether useless. We injure greatly the expressiveness and elegance of our language by frequently having recourse to other tongues for words which might as well have been procured out of our native Saxon stock. The plea on which this is done is, that those foreign words enrich our language. But to enrich a language at the expense of perspicuity is to injure it. We cannot with propriety call these adopted words our own, and they produce this bad effect, that they allow those words which are truly our own to become obsolete; nor do the foreign words themselves become firmly incorporated into our language; they are fashionable for a few years, and then are replaced by others; and the language is thus rendered unstable,—French words being at one time in vogue, at another Latin, and at another Greek. Thus it is that while the German language, which has received comparatively few accessions of this nature, has remained stable and is remarkably copious, ours, which had nearly the same Saxon origin, has been constantly shifting, and has grown weak and impoverished. Indeed, the change which the English language has undergone since the days of Chaucer, is greater than that which the Greek has suffered since the time of Homer.

I said that our language was obscured by this employment of foreign words, and I am ready to prove it. It frequently happens that, on foreign words being introduced by the learned and used in their true signification, they are misunderstood by common people, and are consequently soon misapplied. Thus we have altered the signification of one-half the Greek words adopted into our language; *apology* does not now correspond to *ἀπολογία*, nor *energy* to *ἐνέργεια*, nor *homily* to *ὁμιλία*; and I might multiply instances to a great extent. An Englishman of the present day is apt to be a little surprised at the title of Bishop Watson's "Apology for the Bible." It strikes us immediately that the Bible surely needs no apology. When we consult the Greek Dictionary, however, we find that *apologia* means a *defence* rather than an *excuse*. But why should it be necessary to refer to the Greek for the meaning of an English word?

The common translation of the Scriptures in our language is, in some passages, not a little obscured by the practice alluded to, although on the whole the work cannot be called pedantic. The word *baptize*, for instance, is the Greek word *βαπτίζειν* curtailed of its termination and employed in our Bibles wherever the Greek word occurs in the original; but the word *baptize*, as we use it, signifies a very different thing, so far, at least, as the ceremony goes, from *βαπτίζειν*. The latter word, derived immediately from *βάπτειν*, to *dip*, implies a plunging of the body into water in token of conversion. Hence we hear of people being "baptized in Jordan," *ἐν τῇ Ἰορδάνῃ* (Matt. iii. 6). But how comes it that the same preposition, *ἐν*, which is in this passage rendered correctly *in*, is only a few verses afterwards translated *with*, when it is preceded by the very same verb as formerly? We read in Matt. iii. 11, "I indeed baptize you *with* water . . . He shall baptize you *with* the Holy Ghost and *with* fire."* (See also Mark i. 8; Luke iii. 16; John i. 63; Acts i. 5.) Now, suppose we substitute for *baptize* the word *plunge* or *immerse*; how would this read—"I indeed immerse you *with* water"? By translating *ἐν* literally, the difficulty is at once removed, and we read, "I indeed baptize or immerse you

* I am surprised that Luther, using as he did the word *taufen*, which is not, like *baptize*, derived from the Greek, but a plain German word equivalent in meaning to its English derivative *dip*, has fallen into the same mistake—"Ich taufe euch *mit* Wasser."

in water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in a pure spirit and in fire;"—that is, in innocence and virtue, the pure spirit (*πνεῦμα ἁγίου*), or purity of spirit, signifying, as I take it, passive, and the fire representing active, goodness.

There is also a word of Latin origin which has not a little tended to obscure the sense in some places in our Bibles, namely, the term *Gentiles*, which is commonly used to translate the Greek *τὰ ἔθνη*. Now we are told that the *Gentiles* were in relation to the Jews what *οἱ βάρβαροι*, the barbarians, were in relation to the Greeks; in short, that all the world except the Jews were included under the general name of *Gentiles*. But the English translators of the Bible seem to have thought that because *ἔθνη* in Greek corresponded to *gentes* in Latin, that it might be translated by *Gentiles* in English; and accordingly they have so translated it in most instances. That *ἔθνη* does sometimes correspond to the meaning we attach to the word *Gentiles*, I have no doubt, just as we may say *the nations* or *the other nations* (*ἑτέρα* being frequently understood in Greek), in contradistinction to any one nation, such as the Jews. But that this cannot always be its meaning in the New Testament is clear, as for instance in the passage—*Καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἀφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη ἀρχόμενον ἀπὸ Ἱερουσαλὴμ* (Luke xxiv. 47). Now it seems to me that the word in question is too often translated *Gentiles*, as in Romans i. 13, where Paul is made to say in our version that he had often purposed to pay the Romans a visit, "that he might have some fruit in them also, even as among the other *Gentiles*." Paul surely did not here mean to make any allusion to the invidious distinction between his own countrymen and the other nations, which distinction it was one object of this very Epistle to do away with; and, to say the least, the mention of it in this place would have been useless. Paul claimed the honour of being an apostle to nations in general, while his English translators have made him merely the "apostle of the *Gentiles*." A translation of the Bible might, I think, easily be made without using this word.

Edinburgh, July 21, 1845.

J. G.

MORE LIGHT!

The last words of Goethe were, "Dass mehr Licht hereinkomme"—a prayer for "more Light!"

THY ways are wonderful, O Lord, and Thou
Not by our feeble hands dost work Thy will:
Thy showers ripen, and Thy lightnings kill,
And we before Thy dispensations bow
In trusting hope, though ignorant. Even now
The russet corn is thick on many a hill;
The heavens are blue, and earth is lovely still,
As when Thy seal was stamped upon her brow:
And yet the righteous perish. Hate is strong,
And Self is as a God among mankind;
Half Thy fair world is plunged in deepest night;
With earnest voice we cry, "O Lord, how long
Shall these things be? Our faith, though strong, is blind;
One only boon we ask, O God—more Light!"

C.

CRITICAL NOTICES.

The Life of Jesus, critically Examined, by Dr. David Friedrich Strauss.
Translated from the Fourth German Edition. In Three Volumes. London
—Chapman, Brothers.

HERE are three octavo volumes of a work which has come to a fourth edition in Germany, and been translated once into French and twice into English, put forth against Christianity. We say "against Christianity," well knowing what we affirm, because we think it important that the public should distinctly apprehend the tendency of the work, which goes to destroy not merely the logical, but the moral, value of the Evangelical narratives to such an extent, that, if Straussism prevails, and wherever Straussism prevails, the Gospel is extinct. And we think it important to make this explicit statement, because the title of the book may lead some to imagine that they may here find an exposition of the facts and teachings which ordinarily constitute "the Life of Jesus." But, among other novelties in theology and literature, we have now, on a large scale, new meanings forced on old terms. Of this practice it would be easy to exhibit from Strauss numerous instances, some of which are so gross as to border on the ludicrous. We do not, however, think that the assailants of Christianity will in the long run find their cause advantaged by this course. Englishmen, at least, are proverbially fond of fair play. Unbelief, when honestly entertained and openly avowed, is, like every sincere expression of opinion, entitled to consideration and respect; but it loses all claims to both when it assumes a guise, and has no right to complain if the veil is drawn aside.

The title of the work is imperfectly set before the English reader. Why any modification of the original has been allowed, is, with other things, left unexplained. But "Examined" is not a translation of the German *bearbeitet*, which, being similar in form with our "belaboured" (the subject is indeed *belaboured* piteously), signifies, "set forth" or "expounded."

Of the translation in general, we can report only that it is a scholar-like production, for no information as to authorship or object has been supplied. The incidental mention in the Latin Preface of the name of Hennell, gives us reason to suppose that the *Leben Jesu* owes its appearance in this handsome English dress to one who a few years since put out a volume in assailing of the Gospel. But why the translator's name is kept back we do not know. We are equally at a loss to divine why the Preface to this translation, which may be considered as the author's last word, is left under the covering of a dead language. For our enlightenment we have read the Preface, and can make no other guess than that it has been judged discreet to keep some parts of it from the ordinary reader. It appears that Strauss has gone to the length of adopting the extreme naturalism of one of his own scholars, Bruno Bauer. These are his words:

"Within the last five years, men not flying from nor avoiding, but following, my footsteps, have, in going beyond the place where I came to a stand, truly aided and promoted the undertaking. I had thought that narratives handed down in the Evangelists, which I could not persuade myself to be records of actual facts, had either, after the manner of myths which are found among ancient nations, been formed by individuals who had superstitiously led themselves to believe that so had things taken place, or had in the mouths of the people obtained, from small beginnings, a compact form, and grown as they went. While this suffices for explaining the greater part of those things found in the three first Gospels which occasion doubt, it has lately been proved by Bauer, a most learned theologian of Tubingen, that the author of the fourth Gospel not seldom knowingly invented mere fables for the support and illustration of his own opinions, in such a manner that I feel I qualified the rigour of a critical procedure rather religiously than truly. But as the first Christian

ages are more accurately investigated, and critics bring into day the parties and party strifes by which the new church was moved, it has fallen to the lot of the theologians of Tübingen to discover in those movements of the primitive church the true origin of not a few narratives that I had clearly seen to be fables, but was not able to shew whence they had arisen."

While speaking of this untranslated Latin Preface, we may also remark that it is only the Prefaces to the first and fourth German editions that the translator has thought fit to place before the English reader—in this, rigidly following the example of Strauss himself. The Prefaces to the second and third editions have been omitted. This is strange, the rather because it is usual in German works to publish in the last edition the Prefaces of the preceding editions; and the information of the English reader would have been promoted had the two omitted Prefaces been prefixed to this translation. For instance, we would, among other things, have learnt that Strauss had been made to stagger, and even retract, under attacks from theologians of many schools; so that the great master is not quite infallible, nor his method of procedure exempt from weak points. In the Preface to the third edition we read thus:

"With the Commentary of De Wette and 'The Life of Jesus' by Neander in my hand, I have recommenced the examination of the fourth Gospel; and this new study has shaken in my mind the value of the doubts which I had formed against the authenticity of that Gospel and the credit which it deserves. Hence arise the changes which this new edition presents. I am not, indeed, convinced that the fourth Gospel is authentic, but I am no longer of opinion that it is not so."

This important admission is in the Preface to the fourth edition spoken of as a merely amiable "too much of compliance" (better, "too much of a pacific character").

With whatever spirit written or translated, the work, however, has been put forth and widely circulated. This is a fact which the friends of Christianity should deliberately contemplate. An influence these volumes must exert—probably, a great influence. Meanwhile, what is done on the side of Christian truth? The old methods of defence are here insufficient. Those only are fit even to discuss the matter who have made themselves acquainted with the trains of thought and processes of learning out of which this book has come forth, and to which it has led and is leading. We again, therefore, ask—what is being done in England for a fair appreciation of the critical and theological value of this new mode of assault? Nothing, or next to nothing, so far as we know, if we except a scattered effort or two by individuals. In Germany, the appearance of Strauss's work led to the formation of what may not inaccurately be described as a new department in theology, so that, under the title of *Leben Jesu*, lectures were given on the subject in all the universities. In England, even in the body which produced a Lardner, the whole subject of "Evidences," embracing "natural" as well as "revealed religion," is thrown on one chair of theology, which is otherwise too heavily burdened. The Non-subscribing churches of England owe it to themselves and to the cause of Christianity to make due provision in this momentous business. The very foundations of the Christian faith are assailed. Already, denials, among even young divines, are more prevalent than beliefs. A tendency has arisen which bears in a direction the very opposite to the old landmarks. The real question which twenty years will prove to have been at issue is this—"Is Christianity true or false?" *De aris et focis*; for our Christian temples and altars have we to contend. What are we doing?

The influence of "The Life of Jesus" will be the greater because it has the appearance of being a fair as well as learned work. Both its fairness and its learning have been much overrated. That cannot be accounted an eminently fair work whose author, contemplating the Evangelists from his own point of view, not theirs, imputes to them errors and contradictions which they have not, and exaggerates and misinterprets divergences which they have. And as for

the alleged erudition—in Germany, where lectures, abstracts and compends of all kinds abound, it is easier than it is in this country both to acquire knowledge and put on the appearance of profound and varied scholarship. Still, it would be both unjust and unwise to deny that in Strauss's work we find a no ordinary nor contemptible attack on Christianity. It is an attack which can be met only, if it is to be met effectually, in class and lecture-rooms—in systematic, not to say learned, treatises—in a word, by a process of investigation and methods of proof no less scholar-like, and more severely logical and truly candid, than those which prevail in these volumes. In this country, the *Lectures on Jesus* will not be confined to theologians, critics and ministers, who, on this account, as guardians of Christian truth, are required by the office they hold to prepare themselves, and see that others are prepared, for forming and expressing a sound judgment and exerting a salutary influence on this transcendently important subject.

Lives of Eminent English Judges of the Seventeenth and Eighteenth Centuries.
 Edited by W. N. Welsby, Esq., M. A., Recorder of Chester. 8vo. Pp. 562.
 London—Sweet. 1846.

THE English literature of recent times has been unusually rich in biographical tributes to our most distinguished lawyers; and the volume before us is a valuable addition to our stores of this class. They were originally inserted in the "Law Magazine," and are now collected into a separate publication,—a distinction to which the greater part of them are in our estimation well entitled. The editor appears to be a man of good talent, sound judgment and liberal principles; and the memoirs, both those which proceed from his own pen, and those which he has collected and sanctioned by his approval, are accordingly so drawn up as not only to communicate information of a merely biographical character, but to furnish the means of estimating the merits or demerits of the parties with reference to the great interests of public justice and of civil and political liberty.

The individuals included in the list are, with perhaps only one exception, persons whose talents and character entitled them to a distinguished place among the worthies of their profession. Their merits, however, whether as lawyers, as statesmen or as men, are very various and unequal. The most interesting and elaborate article is the life of Lord Mansfield, who is also in many points of view abundantly deserving of the care and attention which have been bestowed on the subject. The writer seems to have successfully avoided the common fault of biographers, who are too apt so far to identify themselves with their *heroes* as to fall into a sort of "hero-worship," and to assume the functions of advocates or apologists, rather than of impartial narrators, whose duty it is neither to extenuate nor to set down aught in malice. In this instance, while he does full justice to the many excellent and splendid qualities by which Lord Mansfield was distinguished, perhaps above all the great men of his time, an honest and independent opinion is expressed as to the prevailing character of his proceedings, not only on the bench, but as a legislator and politician. The writer on the whole admires and approves, but occasionally regrets and censures without reserve. The imputation, however, is utterly, and we think justly, repudiated, that in adopting the course he pursued as a public man, Lord Mansfield was influenced by any inferior or unworthy motive,—by any other principle than a due regard for what he conceived to be right and just.

The notice of Lord Thurlow is drawn up in a different spirit; but not more so, we imagine, than the character of the man both warranted and required, if he was to be introduced at all into such company. But notwithstanding the high station he contrived to attain, it may well be questioned how far this extraordinary person was deserving of a place among "eminent English Judges," if by eminence be meant any thing better than the unenviable

notoriety which high station gives to the mental and moral qualities which render a man unfit for it.

Now and then our author is called into the territory of the theologian, and, unlike some members of his profession in similar circumstances, he not only maintains a fair and dispassionate spirit, but exhibits the necessary acquaintance with his subject. The life of Lord King affords us an illustration of this remark. Peter King, who rose to the highest honours of his profession, was the son of Mr. Jerome King, a tradesman of Exeter. Mr. Welsby speaks of him as "bred up chiefly among Dissenters;" but adds, "it does not appear that his parents were themselves actual separatists from the Church, or that he was educated in the principles of Dissent." If there be any reason for doubting, as Mr. Welsby seems to do, whether Jerome King and his son Peter were Dissenters, we are unacquainted with it. During the early youth of Peter King (who was born 1669), the persecutions against the Dissenters of Exeter were in full activity. These might prevent on some occasion the avowal of Nonconformity by Jerome King, but the spirit which breathed throughout his son's first theological work, the "Enquiry into the Constitution, Discipline, Unity and Worship of the Primitive Church," executed in his twentieth year, will not allow us to entertain a doubt that he was connected by closer than mere friendly ties with the Presbyterians of his native city. As a fair specimen of Mr. Welsby's style, we extract his account of Peter King's "Enquiry." After speaking of the attempts at comprehension between the Church and the Presbyterians soon after the Revolution, he proceeds thus:

"It was at this conjuncture, and in order to render all the aid in his power to this design of a comprehension, that our young author employed himself upon the inquiry which formed the subject of his work. Its purpose was to shew out of the writings of the early Fathers, that the primitive Church, in its constitution, discipline and worship, was founded upon a model of which Presbyterianism, more than Episcopacy, was the legitimate descendant; that the primitive *Bishop* was no more than a pastoral minister,—his diocese no more than a parish or cure, where he resided constantly in discharge of his pastoral functions towards his *church* or flock; being elected by the whole body of the people, church and lay, and his election confirmed by institution from the neighbouring bishops. A *Presbyter* he collects from the same authorities to have been also a person in holy orders, differing from the Bishop only in the circumstance of his not having a particular parish appropriated for the exercise of his ministry,—like parson and curate, equal in order, although not in degree. He proceeds to consider the constitution and jurisdiction, spiritual and temporal, of the ancient Presbytery, and to contend for its non-conformity with the frame and spirit of the modern Episcopalian government. The *unity*, again, of the primitive Church, he affirms, consisted not in an uniformity of rites or an agreement in the non-essential points of Christianity, but only in a consentaneous belief in the fundamental articles of faith and doctrine. In prosecution of the same argument, he goes on to vindicate the claim of the Presbyterians against the Established Church, in respect to primitive antiquity in the article of their *worship*, and contends that no adherence to set forms of liturgical or sacramental ritual was demanded of the early worshippers.—This outline, imperfect as it is, is sufficient to attest the extent of reading and closeness of study which must have been demanded for the production of such a work, profusely illustrated as it was throughout with citations from a vast number of original authorities; and though we may admit that some of these were afterwards shewn to have been misinterpreted, and not a few of the reasonings to be immature and inconclusive, it may well have been deemed an extraordinary undertaking for a youth of nineteen, gleanings his information 'by stealth and morsels' behind the desk of a grocer's counting-house, or during the brief leisure which most young men of his age and situation, relieved from the drudgery of an irksome occupation, and not pressed by the necessities of poverty, would have been too happy to spend, if not in mere amusement, at least in the enjoyment of social intercourse. The work was published anonymously in the spring of 1691-2, and at once excited attention and interest. There was a becoming air of youthful ingenious-

ness and diffidence pervading it; and the author in a modest Preface solicited the correction, public or private, of any errors he might be shewn to have fallen into, professing that his only purpose was to elicit inquiry and promote the cause of Truth."—Pp. 241—243.

This work remained unanswered for twenty years. The discussions on the Schism Bill raised up as an antagonist Scater, a non-juring clergyman. His work, entitled the "Original Draught of the Primitive Church," is said to have achieved the rare distinction of having converted the person against whose opinions it was directed; but King, as Mr. Welsby *naively* observes, *having then obtained Knighthood and judicial dignity, was doubtless a much more willing subject of conversion than when pursuing the obscure studies of his boyhood amid the quiet circle of the Exeter Dissenters.*

Whiston showered many reproaches upon Lord King for his falling off from his early religious convictions, and they were probably in a great degree deserved. But we must not forget that, in the year 1712, he gratuitously defended Whiston when prosecuted in the Court of Delegates. Mr. Welsby properly alludes to the advantage which King had on this occasion, and also in the prosecution of Sacheverell in the year 1709-10, (he being appointed one of the managers of the prosecution,) from "his theological learning—a department of knowledge not usually very familiar to lawyers." In reference to his defence of Whiston, Mr. Welsby states,

"Not only did Sir Peter (as did his junior, Mr. Lechmere) decline to receive a fee for his exertions in this case, but by his spirited conduct of it he was the means of rescuing his client from a threatened exercise of grossly arbitrary and illegal authority. When none of the common-law judges would concur in a sentence against the accused, the rest of the Court, composed of Bishops and civilians, were on the point of proceeding without them, until King declaring that his client should then proceed against *them*, and sue them to a *premunire*, which a sentence so pronounced would incur, alarmed them by that courageous remonstrance into an acquittal."—Pp. 250, 251.

The Barony of Ockham is now held by the Earl of Lovelace, lineal descendant in the fourth degree of Thomas, the youngest son of the first Lord King. The *theological* writings of the founder of the family are, we doubt not, duly honoured in the library at Ockham.

Psalms and Hymns. Printed for the Editor and sold by E. C. Osborne, 29, Bennet's Hill, Birmingham, &c. Pp. 324. 1846.

THIS little volume of devotional poetry is, we believe, compiled by Mr. George Dawson, of Birmingham, for the use of the new sect or society of *Eclectics* who look to him for moral and religious guidance. It contains many very beautiful hymns, a few of them new, many of them only partially known, but a considerable proportion of them are familiar and established favourites. Amongst the hymns that are new to us are seven (Nos. 114 to 120) by Mr. T. H. Gill, several of which contain some beautiful devotional thoughts clothed in language of great force. The concluding stanzas of No. 117, may serve as a sample:

"By each saving word unspoken—
By Thy truth, as yet half won—
By each idol still unbroken,
By Thy will, yet poorly done;—
Hear us! hear us!

Our Almighty, help us on!

"Nearer to Thee would we venture,
Of Thy truth more largely take,
Upon life diviner enter,

Into day more glorious break;
To the ages

Fair bequests and costly make.

"Ours must be a nobler story
Than was ever writ before;
After-comers! dim our glory;
Be your smiles and winnings more
Everlasting!
Fuller grace incessant pour."

In a more simple style is the following very sweet hymn (No. 124), to which the author's name is not attached:

"Go when the morning shineth,—
Go when the moon is bright,—
Go when the eve declineth,
Go in the hush of night;
Go with pure mind and feeling,
Cast every fear away—
And in thy chamber kneeling,
Do thou in secret pray.

"Remember all who love thee,
All who are loved by thee;
Pray, too, for those who hate thee,
If any such there be:
Then for thyself in meekness
A blessing humbly claim,
And link with each petition
Thy great Redeemer's name.

"But if it is e'er denied thee
In solitude to pray,—
Should holy thoughts come o'er thee
When friends are round thy way;
E'en then the silent breathing,
The spirit raised above,
Will reach the throne of glory,
Of mercy, truth and love.

"Whene'er thou pin'st in sadness,
Before His footstool fall;
Remember in thy gladness
His love, who gave thee all!
Oh! not a joy or blessing
With this we can compare,
The power that has been given us
To pour our souls in prayer!"

Of a very different kind is the hymn (No. 113) which bears the name of Mr. George Dawson as its author. The hymn is an amplification of the not very pleasing *conceit* that we resemble a band of crusaders. Strange enough, while we are the crusaders, "Man's life is the Holy Land"! The "shrine" which we the crusaders are to win is "man's heart." The poet has of course to describe the arms of the warriors, and, naturally enough, resorts to the armoury of the apostle Paul described so exquisitely in Ephesians vi. 13—17. With that noble passage in his mind, the man who could write these feeble and unpoetic lines,

"Shield of faith, so stout, so strong!
Sword of truth, so bright, so long!"

may take our assurance that Poesy has never marked him as her own. A rhymers he may be, but he will ever be a very *so-so* poet.

As a volume of devotional poetry for the use of a religious society, we cannot but think this defective, from the absence of many of the sweeter as well as the more majestic hymns of Watts. Only 14 have been admitted, or about 7 per cent. In our best collections, they form a much larger proportion, varying from 15 to 40 per cent. Of the exquisite hymns of Mrs. Barbauld, a freer use in proportion has been made. We look, indeed, in vain for her majestic ode beginning,

"Jehovah reigns; let every nation hear;"

and her sweet paraphrase of Habakkuk iii. 17, 18, in the hymn beginning,

"Praise to God, immortal praise."

But were her spirit cognizant of what is going on in this lower world, she would feel grateful to the compiler of these "Psalms and Hymns" for having spared these choice specimens. They at least have suffered

"No mangling of each utterance most fair."

If there be one poet more than another whose verses should, on various accounts, be protected from *needless* alterations, it is Mrs. Barbauld. We say "*needless* alterations," because, owing to an imperfect sense of rhythm, some of her lines exceed the proper length by a foot; and although a skilful reader can humour by his intonation the defect and preserve the metre, a congregation cannot in singing to a familiar tune do the same. Agreeing, as we do, very heartily with T. H. G. (see C. R., January 1846, p. 21) in his condemnation of the "wrongs of holy song," we greatly regret he did not warn his neighbour the Editor of these Psalms and Hymns from committing a series of tasteless alterations of Mrs. Barbauld's lines. Our readers shall judge for themselves. The first hymn consists of four out of the eleven verses of the Hymn for Easter Sunday. There are four interpolations.

Mrs. Barbauld.

The Birmingham Editor.

"And pours increasing day."

"And pours celestial day."

Mrs. Barbauld.

"The Heathen world in gloom."
 "Ten thousand differing lips shall
 join."
 "Which scatters blessings from its
 wings."

The Birmingham Editor.

"A *sinful* world in gloom."
 "Ten thousand *joyful* lips shall join."
 "Which scatters blessings from
 above."

No. 65 is the hymn, known and sung wherever the English language is made the medium of worship, "Come, said Jesus' sacred voice." In the fourth verse, it is well known to every choir, there are two lines each with an excess of a foot:

"In strong remorse for guilt who mourn ;"

and,

"A wounded spirit who can bear?"

The late Mr. Aspland, when preparing, in 1811, for the press his "Selection of Psalms and Hymns for Unitarian Worship," pointed out to Mrs. Barbauld these two faults in her rhythm, and received authority to alter the lines thus:

"Guilt in strong remorse who mourn ;"

and,

"Troubled conscience who can bear?"

The Birmingham Editor has adopted the first alteration, but taken no notice of the second. It is to be regretted that Miss Aikin, in publishing her aunt's Works in 1825, did not make the required and authorized alterations. Of the text of No. 74, "Behold where, breathing love divine," we have no complaint to make, the only alteration being an omission of some verses. No. 125 is a new and any thing but improved version of the fine hymn on religious joy, beginning, "Joy to the followers of the Lord."

Mrs. Barbauld.

- 3 "'Tis a joy that, seated deep,
 Leaves not when we sigh and weep;
 It spreads itself in virtuous deeds,
 With sorrow sighs, in pity bleeds.
- 4 "Stern and awful are its tones
 When the patriot-martyr groans,
 And the throbbing pulse beats high
 To rapture, mixed with agony.
- 5 "A tenderer, softer form it wears,
 Dissolved in love, dissolved in tears,
 When humble souls a Saviour greet,
 And sinners clasp the mercy-seat.
- 6 "'Tis joy e'en here! a budding flower
 Struggling with snows and storm
 and shower,
 And waits the moment to expand,
 Transplanted to its native land."

The Birmingham Editor.

- 1 "Joy there is, that, seated deep,
 Leaves not when we sigh or weep;
 Spreads itself in virtuous deeds,
 Sighs for woe, in pity bleeds.
- 2 "Stern and awful are its tones
 When the patriot-martyr groans,
 And the death pulse beating high,
 Rapture blends with agony.
- 3 "Tenderer is the form it wears,
 Touched with love, dissolved in
 tears,
 When the meek their Saviour greet,
 Bending at the mercy-seat.
- 4 "Joy even here! a budding flower,
 Struggling with the storm and
 shower,
 Till its season to expand,
 Nurtured in its native land."

Never did paraphrast more succeed in taming "the ecstacy" of a poet's "too deep adoring."

In No. 192, the hymn by Mrs. Barbauld begins,

"Sweet is the scene when virtue dies!
 When sinks a righteous soul to rest."

The Birmingham verse begins,

"How blest the righteous when he dies!
 When sinks a weary soul to rest."

In the original, the third verse is majestic in conception and felicitous in phrase:

"Triumphant smiles the victor brow,
Fanned by some angel's purple wing;—
Where is, O Grave! thy victory now?
And where, insidious Death! thy sting?"

Instead of this golden verse, the Birmingham Editor has dared to attempt to pass base coin:

"A holy quiet reigns around,
A calm which life nor death destroys;
Nothing disturbs that peace profound
Which his unfettered soul enjoys."

It is possible and probable that the Editor was unconscious of the great wrong he was doing our great religious poetess, that he only followed in the track of some previous interpolator. If this be so, does it diminish his fault? We think not.

There is no Preface to explain the principles on which the selection has been made. We looked curiously in search of one, wishing much to comprehend, if possible, the Editor's idea of a Psalm or Hymn. We will not be very rigorous in this matter when a short and beautiful poem, imbued with the devotional spirit, seeks admittance; but some poems have found their way into this volume which have nothing more of the complexion of either Psalm or Hymn than,

"John Anderson my Joe;"

or,

"Ye gentlemen of England,
Who live at home at ease."

Thus, No 140 begins,

"I slept and dreamed that Life was Beauty;"

and No. 168, is a fanciful poem about a rose, and love, and dew, and a gem, and sunshine, and a cloud, and a rainbow, Memnon, &c. It is quite sufficient to quote its opening verse:

"I am the Rose so softly through
The floating vapours gleaming;
But thou, O Love, art like the Dew
Upon my blossoms streaming."

After this singular specimen of "Psalms and Hymns," no reader need be astonished to hear that the collection includes Longfellow's beautiful but mystical poem entitled *Excelsior*, or Mackay's spirited song, rendered familiar in two hemispheres by the genius of the Hutchinson family (No. 178),

"There's a good time coming yet."

We observed in looking through the volume some errors of the press. The noble hymn (No. 37), "Father of our feeble race," by John Taylor, of Norwich, is assigned to Jane Taylor, who was a member of the Ongar family. No. 123, "All yet is well, the mother said," was composed by Mr. James Cox.

Pure Christianity superior to the Popular Forms of Theology. By J. D. Casewell, of Evesham.

MR. CASEWELL has in this short pamphlet given to the world a statement of the new and cheering views of religion which have induced him to abandon his ministry amongst the Baptists, and to become a preacher of Unitarian Christianity. His remarks are general and popular, rather than scriptural and critical, and exhibit the results rather than the process of his religious change. Feeling as he does the blessedness of his new opinions, he is anxious to extend them to others.

We hear with much pleasure that Mr. Casewell is now conducting the religious services of the little Unitarian church at Torquay.

PERIODICALS.

The Irish Unitarian Magazine, September, 1846.—This very cheap Magazine continues its course with great spirit. The series of papers by Dr. Montgomery on Irish Presbyterianism is now brought down to the memorable siege of Derry in 1689. They will, we trust, be hereafter published in a collected form. A large portion of the No. is devoted to "Intelligence." That which records the proceedings of the Remonstrant Synod at their annual meeting is well deserving of attention. There is one article in this No. which we have read with deep regret. It contains so gross an outrage on Christian charity, that it never ought (at least unaccompanied by a protest) to have been admitted into any Unitarian periodical. We allude to a letter on "American Slavery and Mrs. Dana." The writer appears to resent the praises which have been given to that lady's Letters, and the hearty welcome offered her as a convert by the Unitarians of this country. The logic and the charity of this effusion are about on a par. The writer says, "*Mrs. Dana lives in a Slave State; she must, therefore, be an upholder of that system which is at war with all that is great and noble and godlike in man's nature,*" &c. &c. If any thing can stay the onward course of Abolition, either here or across the Atlantic, it will be fanaticism like this. The demand of this intemperate friend of the Slave, that Mrs. Dana should, contemporaneously with her declaration of Unitarianism, have put forth her creed on the subject of the Abolition movement, reminds us of the proceedings of the Chartists in this country a few years ago, who madly hoped to advance their cause by stopping all public meetings, for whatever purpose they might be called, unless the proceedings were permitted to begin with a declaration in favour of the Five Points. Let the friend of the Slave feel the immoveable position and giant strength of his cause, and, leaving to others denunciation and violence of every kind, trust to argument and persuasion alone. If he wants an example, let him look to that man who has just brought to a successful conclusion one of the most extraordinary instances of political agitation which the world's history records, and who, from first to last, was as much distinguished by the gentleness of his demeanour as by the strength of his arguments,—who in a seven years' struggle did not make one personal enemy. Mr. Cobden would probably tell the Abolitionist that the greatest difficulties he had to overcome in the prosecution of the repeal of the Corn Laws were occasioned, not by the lukewarmness, but by the imprudent violence, of some of his followers. The English people will pay little heed to one who (however good be his cause) begins by losing his temper and calling people bad names. Objectionable as we deem this article in the *Irish Unitarian Magazine*, we have felt pain in recording our censures; and we abstain from naming in our columns the writer, because we know that he is respected and beloved by some for his ardent philanthropy. We give him credit for good intentions, but he has allowed his zeal to outstrip his charity and discretion. We aim to serve the cause he has at heart by the expression of our disapprobation of his intolerance.

Little Magazine of Useful and Entertaining Knowledge. 6 volumes.—Mr. Thomas Bradshaw, of Dollar, near Alloa, has, we much regret to learn, been compelled to suspend the publication of this very entertaining and useful juvenile periodical, in consequence of inadequate support from the public. This is certainly an ungrateful return to a very serviceable and pleasant writer. The volumes of the *Little Magazine*, unlike their little readers, will not grow old or obsolete, and we recommend them with confidence to the attention of the managers of Book Societies and Sunday-schools, and of parents who are interested in the proper furniture of the nursery library. Such persons, if they require any quantity, may obtain them at a very low price, and they will be serving a worthy man if they apply direct to the author.

INTELLIGENCE

GERMANY.

German and English Efforts after Christian Union.

Once, in the long course of nearly two thousand years, an ecclesiastical assembly, convened by royal authority, has rendered a service to religious liberty. For this gratifying sign of the times we must not look to England, where religious liberty halts pitifully behind civil liberty, but to the country of Luther, who produced the Reformation, and of Ronge, who is now completing it. We refer to the great Synod recently held in Berlin, which, commencing its sittings on the 2nd of June, 1846, was composed of seventy-two members, nine for each of the provinces of Brandenburg, Pomerania, Posen, Prussia, the Rhine, Saxony, Silesia, and Westphalia. Each province of the Prussian monarchy was represented in the Convocation by four clergymen, and Brandenburg by five; each, except Posen and Westphalia, had there also a professor in theology and another in law; and each had, besides, three lay deputies. There were present when the Synod opened, thirty-three ministers of religion, six professors of theology and six of law, and twenty-four laymen, making in all sixty-nine. The clergy consisted of superintendents of districts, secretaries of provincial synods, presidents of consistories, or court-preachers. The laity were mayors, burgesses, noblemen, or professors, having among them three professors and the Lieutenant-General, von Hiller. To four, the name of Bishop is prefixed, namely, Neander, Ritschl, Freymark, Ross. The Synod comprised a most competent representation of the highest German culture in religious concerns. The President's chair was as of right taken by Eichhorn, Prussian State Minister for Ecclesiastical Affairs. The election of Vice-president lay with the Synod. It gave occasion to a severe contest. Bishop Neander gained the honour over a layman, namely, Bethmann Holhveg, of Bonn.

The business was divided among eight Committees, who reported to the General Assembly, with whom lay the right of adoption and rejection. Many of the questions, relating to local and disciplinary matters, may be passed, as being of little interest to our readers. The great question was one intimately

touching the interests of religious liberty, and arising out of the progress of mind made in religion especially during the last century. This question involved the validity of creeds, the right of imposing, the duty of accepting them. These points were decided in the negative by a large majority. The exact shape in which the question was brought under discussion regarded the ordination of candidates for the ministry. Was the door of the church to be open or closed; and if closed, what was to be the key? The decision, we are happy to say, was in favour of open doors, and this a short time before "the Holy," we mean "the Evangelical, Alliance" in London decided even to carry on their discussions with closed doors, to the exclusion of the public and the press. We translate the words of a letter from Berlin, dated the 7th August, and addressed to the Augsburg Gazette:—"The Synod a few days since brought to a termination the question of creeds, and its decisions will not fail to produce a considerable and happy effect on our religious concerns: the point for decision was, whether ministers, in order to receive ordination, should be required to acknowledge the creeds and certain dogmatic writings received in the Protestant Church. By a large majority the Synod has refused to establish any requirement of the kind, leaving to each minister to follow those standards or not, or to follow them to such and such a point. This decision is so much the more worthy of praise, because the majority of the Synod belong to orthodoxy (would that our English orthodoxy were of the same spirit!). All the restriction that the Synod has seen fit to appoint is found in a recommendation that preachers should not carry on an active warfare against the creeds, seeing that on them reposes the faith of the great body of Protestants. These liberal views of the Synod, surpassing public expectation, are the object of universal eulogium."

In truth, the public mind was much excited. Fears for the safety of religious liberty prevailed, which found expression in petitions addressed to the Synod, among which one from Breslau is of special merit. These fears had been in a measure calmed by two excellent addresses delivered by the President Eichhorn, who, speaking in a truly

liberal tone, declared the intentions of the Government, namely, to preserve the old with a firm but gentle hand, and to prepare and lead the way to such modifications of the old as would meet and satisfy the requirements of systematic knowledge and the wants of the age. Thus, in Germany, speaks a Minister of State before a great religious assembly convened to compose and adjust religious differences—renouncing the very essence of orthodoxy, namely, the invariableness of dogmatic forms—at the very time that an Alliance free from Church-and-State trammels is making the absurd attempt, in the metropolis of the British empire, to re-invigorate obsolescent metaphysical notions, and to form a union throughout the world on the basis of nine (still, nine are less than thirty-nine) articles of faith, requiring, among other things, that men, as the only saving faith, shall believe that by nature they are utterly depraved, and that the majority of the human race, God's children though they are, will in hell suffer endless torments! Surely, among men of this stamp, Professor Tholuck, orthodox though he is considered in Germany, must have found himself sadly out of place. Glad, however, are we that he has been among them, for he will see with his own eyes who, and of what spirit, are the men in this land that are employing English influence and English gold in order to bring Continental churches under restraints and into fetters like their own; and, on the other hand, it is not, we would fain hope, impossible that the liberal and enlightened German may awaken better thoughts, and encourage better aims, among these little Protestant popes. In these words, which, among others, Professor Tholuck spoke in Exeter Hall, a tone of thought is found, the due carrying out of which would produce a great improvement in our popular religion:—

"The substantial unity of the Church is a thing which already exists, and the Evangelical Alliance has only to proclaim it to the world. All who are here must deplore the differences which exist in Christendom. But how can you put an end to them? You must make the attempt only in the way of exhortation, by the encouragement of mutual instruction. In the words of one of the Reformers of the Protestant Church—of a man who reformed not only its doctrines, but its life—I will say that there is no church, no Chris-

tian party, which can claim to possess pure truth—truth absolute in all points of view; and if these words are true, I will take the liberty of adding, that there is no church nor Christian party on the earth which may not learn something from other churches and other parties. It was thus that they might realize a grand and true union, of which we now see only the commencement." Tholuck followed up these (and other) remarks by presenting to the unionists of Exeter Hall a copy of the Form of Conssecration adopted by the Synod of Berlin, which, treating the old creeds as respectable witnesses and historical memorials of past states of mind, requires in ministers only a general adherence to Christianity, and the acknowledgment of the authority of the Sacred Scriptures. The following is a translation of this important document:

"Whosoever is lawfully called to teach in the Evangelical Church, must be consecrated by prayer and by the laying on of hands, and must publicly make profession that he is a believer in the faith common to all the Protestant Church. Wherefore, he must first declare that he will take as the rule of his faith, not his own private opinions, nor any other human dogmas, but only the Word of God, as it is contained in the writings of prophets and apostles.

"Secondly, he must promise that, by God's help, he will faithfully, diligently and firmly persist in that exposition of the Holy Scriptures which, according to the gift of tongues, is from the Holy Ghost, in harmony with the confession of the universal Christian Church, and with the ancient confessions of Protestantism; considering them as testimonies to the fundamental facts and fundamental truths of salvation, and as types of sound doctrine."

Then the officiating ministers shall add,

"We ask of you emphatically, if, in common with the whole Protestant Church, you confess Jesus Christ, the first-born Son, who for our sakes did make himself humble, and did take the form of a servant, to be the only Mediator between God and man; recognizing the fact, that, as a Prophet sent of God, powerful in words and works, he has proclaimed peace, and that, as an eternal High-priest, he has by his death reconciled us to God; that, having delivered himself up for our sins, and risen for our justification, he is seated on the right hand of God; that he has eternal power as Chief of his Church,

which he assembles together and preserves by means of his word and his sacraments, and by the Holy Spirit, which, sent by him into our hearts, teaches us to call him Lord, and to know the grace which we receive by him.

"We ask of you if, by faith in these good tidings, and in the free grace of God through his well-beloved Son, you confess that we are all sinners, but that by faith in Christ we become children of God; in consequence whereof, we are justified before God by his grace alone, without any merit in our works; and that thus we receive the promise of the incorruptible heritage which is laid up in heaven, and that by means of the same faith, labouring in love, we plentifully reap the fruits of the spirit; and, continually changing our hearts, prepare ourselves for the day of Jesus Christ."

DOMESTIC.

Spread of the Principles of the "Christian Brethren" in Cheshire and Lancashire.

The churches known by the name of *Christian Brethren* are, as our readers probably know, off-shoots from the New-Connection Methodists. They seceded from them with Mr. Joseph Barker. Many of them, for some time after their secession, retained at least a portion of their orthodox views, and some among them still cling to them. But they all agree in putting aside all human creeds and cherishing free and fearless inquiry. They still keep up much of the Methodist discipline, and nearly all are pledged members of the Temperance cause. Their pulpits are chiefly supplied by laymen, and they carry on an active ministry of preaching and tract-distributing in market-places, squares and meeting of roads, in their several districts. Though sometimes opposed and reviled by those who dislike the freedom of their thoughts and speech, these humble preachers are generally listened to with respectful attention, and carry off the good-will of a portion of their hearers. Some of the more ardent men amongst them have engaged in discussions, extending to several meetings, with the champions of orthodoxy. For some time past, both the ministers and people of the *Christian Brethren* have been dropping their prejudices against their Unitarian neighbours, and have joined occasionally in Unitarian services and public

meetings. Rejected as they now are by all other branches of the Christian church, they value the sympathy and gratefully receive the aid which in some instances have been freely offered them by our Unitarian societies. They by no means implicitly adopt all the opinions of Mr. Barker, but proclaim themselves to be followers in sincerity of Jesus Christ, whom alone they own as their spiritual Master. In the district of which Dukinfield is the centre, the operations of which we have spoken above have been for some years going on with considerable success. Besides a well-organized society in the village, there is an infant society in the neighbourhood of Dukinfield Hall, a well-organized society at Ashton, another at Stalybridge, others at Mottram, Newton, Oldham, Mossley, Failsworth, Hooley-Hill, &c. &c. There are no less than twenty-six preachers engaged in supplying these and other places in the circuit.

During the last six months, several of their pulpits have at their urgent desire been filled by Unitarian ministers of the district, and most eagerly have their instructions been received by often large assemblies. The development of their free principles by the *Christian Brethren*, and their marked advances to a liberal theology, have whetted afresh the not dulled bigotry of the various orthodox sects around them, and in several places persecution on a petty scale has arisen. At Dukinfield and Mottram, means have been successfully adopted to deprive these rising churches of their places of worship, which were only hired. They were too much in earnest to be thus baffled, and immediately clubbed their means to build. Sympathy was excited amongst their neighbours, and we have now the pleasure of recording the completion and the public opening of a chapel and school-room in the township of Dukinfield. It is a plain brick building of two stories, the upper of which is but a little raised above the level of the street, and is fitted up as a place of worship. It is light and airy, and will hold about 400 persons. It has cost about £300, of which sum these people, nearly all working men, have amongst themselves, and by a few gifts from their more opulent neighbours, raised about £200. The building is styled the "Astley-Street Sunday-School and Temperance Hall." The opening day was Sunday, Sept. 13, and the interest of the occasion and the brilliant wea-

ther brought together a large muster of friends. The two preachers to whom was entrusted the dedication of this building to the several purposes for which it was erected, were Rev. Dr. Beard, of Manchester, and Rev. Franklin Howorth, of Bury. To the former gentleman the Christian Brethren look up with respect and gratitude for his efforts to diffuse knowledge, and especially religious knowledge, amongst the people; and to Mr. Howorth they look up with warm affection for his zealous devotion to the Temperance cause.

Dr. Beard gave in the introductory part of the service a striking exposition of Rom. xiv. The object of his discourse, founded on John viii. 26, was to explain that true liberty is of a spiritual nature, and must be realized in the constitution of the Christian church and in the heart and life of each individual, who will thus be enabled and prompted to take a lively and active interest in all that concerns the education of man, which is God's instrument for promoting true freedom, holiness and peace. In the afternoon, the preacher, taking for his text the words of Paul found in 1 Cor. xii. 4, "Now there are diversities of gifts, but the same spirit," spoke of that unity in diversity which he considered as characterizing not only the gospel in all periods of its existence, but the material universe, the dispensations of Providence, and the Holy Scriptures, and by which God's benevolent designs for man are more thoroughly promoted and better made to bear favourably on individuals, classes and nations, than could have been effected by any rigid system of uniformity which some seemed so much to desire, contrary to the clearest and fullest evidence of history, which shewed that attempts after uniformity of opinion had been both baneful and nugatory. Hence we ought not to tolerate, but acquiesce in and thank God for diversities; while we endeavoured to keep the unity of that simple faith which Jesus declared, and of that peaceful bond of brotherhood of which he was the originator and bright example; each denomination, each church, each individual, working in their own sphere and after their own manner to learn and publish the truth as it is in Jesus, and to be God's ministers of good to man.—Both discourses were listened to with rapt attention.

In the evening, Mr. Howorth preached from Rom. xiv. 7: "No man liveth unto himself." The preacher dwelt on

the great fact, that in the material universe there is a connection between the smallest and the greatest. He shewed that the same principle was applicable to the social and the moral world; that it was constantly illustrated in the gospel and the personal character of Christ; and that it would be illustrated in the character of all true followers of Christ in all ages. He applied his subject, with many earnest exhortations, to the evils of war, slavery and intemperance. A very crowded congregation listened to the fervent address of the preacher. Collections were made on this and the following Sunday, amounting to nearly £36.

On the following evening, the opening of this chapel, which was planned and built in little more than three months, was celebrated by a public tea-party. Many of the preachers of the Christian Brethren were present, and Rev. R. Brook Aspland, Rev. F. Howorth and Rev. J. C. Woods. Mr. Aspland was called to the chair. He expressed on behalf of his congregation, many of whom were present, sympathy with his neighbours in their persecution, and pleasure in the completion of their house of prayer. Mr. Woods encouraged them in an able speech to abide unmoved in their Christian liberty, and gave an historical sketch of the efforts and struggles for religious freedom in Ireland. Several of the preachers present (formerly Methodists) dwelt on the delight they felt in having thrown off the bad burden of creeds and bigotry, and spoke with respect and gratitude of their Unitarian neighbours, whom till lately they had regarded with dislike amounting almost to abhorrence. Mr. Howorth, who has been in most cases the pioneer of Unitarianism to these humble churches, was received on rising with delightful enthusiasm. His address was long, earnest and eminently judicious. Many passages were marked by deep pathos, which was attested by the tears of many of his hearers.

The proceedings of the evening were diversified and enlivened by the singing of hymns and glees, all of a character appropriate to the occasion. In respect to its choir, this new church might be the envy of any of its neighbours. Sweeter or more spirited singing we have seldom heard.

On the following Sunday, the services were conducted in the morning by Mr. Entwisle, a circuit preacher from Bolton; in the afternoon, by Mr. Joseph

and in the evening, by Rev. *Aspland*.

There have been thus minute in record-event, because, if we are not, we see in it cheering signs of in the people towards a free rational theology. The Christian will carry free inquiry and to a thousand places where, them, their voice would never. They have the zeal and earnest Christian apostles. Never this country was there such a prospect of the nobler principle of Unitarianism being carried to understandings and hearts of the people. God grant they may

ably! school and chapel at Mottram a much larger scale than the at Dukinfield. The school Christian Brethren there is the ad most important in the town. Fort has been made in the dis- the Methodists and the Vicar wish to destroy their influence; opposition has increased their, as the minds of the people ously averse to any thing that of priestcraft.

cannot conclude our remarks recommending the two societies at Dukinfield and Mottram to the 12 Fellowship Funds and the ty of individuals. Each must hampered by a heavy debt, they receive foreign aid. In a, building was matter, not of but necessity, as both were out of the chapels and school- ously occupied. Contributions behalf will be received, and a directed, by any of the neigh- Unitarian ministers.

Warwickshire Unitarian Tract Society.

The fortieth annual general meeting of the society was held at Northampton, Tuesday, August 18. The reliever, which was held in the chapel, King Street, was in- by the Rev. John Gordon, try. The sermon was preached by Rev. Edward Taggart, F. S. A., m, from Hebrews xi. 6. It was an instructive and earnest, shewing the supreme im- to every Christian of a clear stened faith, and of the honest nd maintenance of it;—posi- ch the preacher well supported wn powerful arguments, and most pertinent and impressive

extract from the writings of one who, in his best days, was eminently the advocate of rational and liberal Christianity—we mean the illustrious *Cole- ridge*.

At the meeting for business which immediately followed, the chair was taken by Thomas Sharp, Esq., when the minutes and proceedings of the past year were read, and with the Treasurer's report, which was peculiarly favourable, approved and adopted by the meeting. In the course of the proceedings, the names of several new subscribers were added to the list.

In the evening, there was a public meeting held in the Temperance Hall, which was very numerous attended, the Rev. W. A. Jones, M. A., the respected minister of the Unitarian congregation at Northampton, being in the chair. The memory of the learned and pious *Doddridge* was noticed with distinguished honour by several of the speakers, and his amiable and catholic spirit warmly commended. Great additional interest was given to the meeting by the remarks of two Dissenting ministers present, who had been lately compelled by conscientious conviction to secede from the ranks of orthodoxy, and to embrace those principles of free inquiry which in their application to the Unitarian controversy are almost sure to lead to the adoption of Unitarian sentiments. Witness the struggles of the late eminent Dr. Arnold, in proof of the difficulty of withstanding their natural influence. To the same effect, the Rev. John Gordon, of Coventry, related the warning which he had himself received from a highly-valued orthodox friend when first he turned his attention to the Unitarian controversy. "Let it alone," said his friend: "I never knew an instance of a man's fully and fairly entering into that controversy, that he did not end in becoming an Unitarian."—Of the two Dissenting ministers just referred to, the Rev. J. D. Casewell, late pastor of a Baptist congregation at Evesham, gave fervent utterance to his feelings of satisfaction and joy in the reception of our simple and holy faith, and bore grateful testimony to the candour and kindness with which his inquiries had been aided by the respected Unitarian minister of Evesham, our friend the Rev. Timothy Davis. The other of these gentlemen, the Rev. Henry Ier- son, M. A., (who has lately separated himself from a similar society in Northampton, taking with him several of its

members,) in a most eloquent and impressive speech described the gradual work of his own spiritual emancipation, and the happy results which his faithful and persevering exertions to discover truth had enabled him to gain. The meeting, which was attended by persons from among almost all the various divisions of the Christian church, was certainly one of the most interesting which we have ever witnessed; and will, we doubt not, have done much to impress the minds of all who were present with a conviction of the paramount duty of free inquiry in religion, and of the faithful avowal and maintenance of whatever truth such inquiry may disclose.

Opening of the New School-room at Dob Lane.

The chapel at Dob Lane, in the township of Failsworth, about half-way between Manchester and Oldham, is one of our old* Presbyterian meeting-houses. A large manufacturing population has sprung up around it. Soon after the passing of the Dissenters' Chapels Bill, and the consequent security of Presbyterian foundations, the minister (the Rev. James Taylor) and his people resolved to erect a commodious school-room on a portion of the chapel land. This has now been effected. The room will accommodate upwards of 200 children. At one end is a gallery, or dais, raised about eight or ten feet above the floor of the room. Beneath this is a room fitted up with fire-places, boilers, &c.—a valuable appendage to a school-room, now that public tea-parties are so much in vogue. The room is light and well ventilated, and has cost between £100 and £200. Amongst many cheerful contributors to this sum was Lewis Loyd, Esq., the eminent banker, who commenced his career in life as a Dissenting minister in this place, in the year 1791. He gave £20 to the building-fund, with a letter expressing his warm interest in the welfare of the society. The room being ready for use, it was publicly opened on Sunday, September 13. Two sermons were preached on the occasion in the chapel, by Rev. R. Brook Aspland, M.A. In the afternoon, there was a very beautiful performance of sacred music, at which Mrs. Winterbottom and other members

of the Brook-Street chapel choir, Manchester, gave their valuable assistance. In the evening, Mrs. Thomas, the principal treble of the Cross-Street choir, Manchester, sang some of Handel's music with extraordinary power. There were two crowded congregations on the occasion, many friends attending from Manchester, Stockport, Oldham, Dukinfield and Ashton. Collections were made amounting to upwards of £17, which, with the sum previously collected, it is hoped, will pay for the building. But some further outlay will yet be required to provide the necessary school-furniture.—Between the afternoon and evening service, a party of nearly 150 persons took tea in the school-room, which was greatly admired and commended by friends from a distance. Much of the merit of this spirited undertaking belongs to Joseph Barratt, Esq., of Failsworth.

Tribute to Mr. Wilderspin, the Founder of Infant Schools.

We desire to direct the attention of our readers to an announcement in the Advertisement-sheet of our Magazine, of a subscription now being made to secure to Mr. Wilderspin a suitable provision for his old age. He has a very strong claim upon the sympathy and generosity of all the friends of education.—“For upwards of a quarter of a century,” observes the Editor of the *Manchester Guardian*, “he has devoted himself to infant education. Twenty-seven years ago he conceived the idea that it was possible to impart school tuition and sound moral training to the very young. Others may have thought of such a thing; he devised a practical plan. At that time, many, who might have known better, would not believe in the possibility of his system. But with rare ability and energy, he overcame doubts, slights, hostilities and many worldly difficulties that would have deterred any but one truly devoted to a cause. He succeeded; infant schools were established; these became model schools for others; and now they must advance with the general advance of education in this country. A society was established in London, which engaged Mr. Wilderspin as its agent; but the society perished in 1826. He then went on, unaided and alone, travelling at his own cost throughout the country, at times reduced to his last guineas; by lectures and demonstrations of the practicability of his plans, he every where

* The date of the first deed is May 23, 1698, but the chapel was built 1706.

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de; and they ask for general
o the effort now being made to
his last days from anxiety and
on. In aid of this object, Her-
y has been graciously pleased to
dr. Wilderspin a pension of £100
as a testimony to his services.

at once a royal and an official
ition of his claims, but does not
ade the necessity of a further
ption. It is scarcely necessary
, that much more is requisite,
to provide adequately for Mr.
spin and his family, or to ex-
re gratitude the people owe him.
ratively small as is the amount
ely required, the present aggre-
descriptions fall far short of it.

ngst the contributors to the fund
erve the names of Judge Col-
re two Archbishops and some of
hops, Mr. Hallam, Sir Benjamin
od, Rowland Hill, Lady Milton,
r. Whewell, Earl Fitzwilliam,
ohn Kentish, Rev. J. G. Rob-
nd Rev. J. J. Tayler, the Misses
Mr. S. D. Darbishire, and many
well known to the general or the
an public.

ky, the late Associate of Ronge.

CZERSKY has paid a visit to En-
rofessedly "to visit the strong-

hearted Christians of England, and ob-
tain from them counsel and strength."
But we learn from the *Nonconformist*
(August 25) that his reception by the
Evangelical allies assembled in London
was mortifyingly cool, and in conse-
quence he did not attend the meetings
of the Alliance. Reports unfavourable
to his character were circulated, says
the same journal, "through the agency
of a Catholic priest." He was at length
taken by the hand by Mr. R. Herschell,
a preacher in the Edgeware Road. By
his influence, Czersky had several op-
portunities of addressing "Evangelical"
ministers and others in London. His
speeches were plentifully seasoned with
accusations of "Infidelity" and "Pha-
risaism" against Ronge and his follow-
ers. He shewed, however, if we may
judge from such reports as we have
seen, little power or aptitude for carry-
ing on the work of a modern Luther.

In our July No. (p. 434), we gave
insertion to an address, voted at Chester
by the assembled Presbyterian minis-
ters, to Ronge, Czersky and Theiner.
Czersky was requested during his stay
in England to receive this address. The
following was his curt reply. They
that read that noble document, and
contrast with it Czersky's sensitiveness
about his reputation for orthodoxy, will
not draw a conclusion very favourable
to the German Reformer.

(Translation.)

London, August 27, 1846.

Dear Sir,—From your letter of the
25th instant, it is evident that you con-
found the Rationalistic views of Ronge
and his partizans with the positive
Christianity to which, by the grace of
God, I adhere. I have no part with
Ronge, who denies the Trinity in Unity,
and must therefore humbly entreat you
not to put me in one category with
him.

With much respect, yours,
(Signed) J. CZERSKY.

Newport, Isle of Wight.

The annual tea meeting of the teach-
ers and friends of the Unitarian Sunday-
school was held on Thursday, Aug.
20, at the Queen's Rooms, the Rev. H.
Hawkes in the chair. The Treasurer,
Mr. Parkes, read the report, which pre-
sented an interesting account of the
state of the schools, especially of the
branch school in Cotham Street, esta-
blished for the children of the very
poor. After the customary resolutions
of "Prosperity to the Newport Con-

gregation, and health and happiness to its respected Minister,” had been given by John Cooke, Esq., and “Thanks to the Sunday-school Teachers for their valuable exertions” had been moved by Rev. E. Kell, the Rev. W. James proposed, “That this meeting hail with satisfaction the success which has attended the efforts of the *Sunday-School Association*, cordially rejoices in the increase in the number of Sunday scholars exhibited in their last report, and humbly implores the Divine blessing on its future operations.” Thomas Cooke, Esq., introduced the sentiment, “That this meeting recognizes the important benefits which have been rendered to the public by the *Christian Tract Society*, which for many years has furnished a series of publications admirably suited to the cottage and to Sunday-school instruction; fervently desires that it may be furnished with increased means to continue its useful labours; and begs to connect with the mention of this valuable institution the name of the Rev. Samuel Wood, of Lewes, for many years its Secretary, and at all times its able and zealous supporter.” The Rev. S. Wood having dwelt on the advantages of this Society, and the reasons for its not having met with greater success, Abraham Clarke, Esq., moved, “That the meeting express its best wishes for the prosperity of the infant church at Southampton,” and connected with it the name of the Rev. Thos. Cooper, which called forth from that gentleman some remarks on the efforts that had been made there, and on the future prospects of success. We have not space for an abstract of the many excellent observations that were offered at the meeting, but must content ourselves with saying, it was one of the most delightful and useful anniversaries that has been held in this place.

The “Evangelical Alliance.”

In the *Christian Reformer* for last December (pp. 789 and 836), we gave a full account of the preliminaries (accompanying it with a free comment on them) for the formation of this much-paraded Association. On Wednesday, Aug. 19, the Aggregate London Meeting began its sittings for the formation of the Alliance, which were continued eight hours daily for nearly a fortnight, in Exeter Hall. The result is, that the “Evangelical Alliance” is now fully constituted; that it is in action, we must not say, as it seems not to be the design of the Alliance to act,

but simply to be, to seem and to show. People are asking on all hands what it is going to do, but that question is impertinent;—to exist is its sole purpose. And with no little difficulty has it struggled into existence, and no very genial atmosphere has it found even amid the sanctities of Exeter Hall. Discussions within the Evangelical Alliance have already weakened the expectation without (where any such existed) of its influence upon the world.

We shall give a brief account of its proceedings—its *business proceedings*, as we must technically call them, however unbusiness-like and nugatory they may seem to the reader who expects the resolutions of a great meeting to be the record of something done, or the pledge for doing it. In detaching the resolutions thus from the speeches and devotional exercises, we are, indeed, subjecting the proceedings to a test which the friends of the Alliance will perhaps disclaim. As the purpose of the whole thing is not action, but scene, effect, an imposing demonstration, it may with propriety be said that the speeches, and not the resolutions, were the real thing. But then, unfortunately, the speeches were not allowed (at first at least) to be fully reported; and we of the world without can gain little knowledge of the proceedings beyond the report of the resolutions and re-resolutions, the things agreed upon and the agreements rescinded; and we are forced, therefore, to take our idea of the meeting from materials which, as being the usual documentary evidence for or against any public body, present this “Alliance” under a peculiarly unfortunate point of view.

The complexion of the Conference seems to have undergone a remarkable change since the preliminary meeting in Liverpool. On that occasion, there were present 9 Episcopalians, 73 Presbyterians (chiefly Scotch Dissenters, 12 being of the Free Church), 73 Congregationalists (Independents, Baptists, and one “Friend”), and 47 Methodists (34 being Wesleys). But in London (according to the *Patriot*), the Wesleyan Methodists had the preponderance. The Free Church nearly equalled them. (This seems, however, to be a mistake.) The Episcopal Church sent no new men. The Dissenting English denominations were “barely represented in their various sections.” America sent sixty. France, Italy, Germany and Prussia, had their representatives.

When the Conference “proceeded to business,” Sir Culling Eardley Smith, Bart., was called to the chair for the first

r Culling, it will be remembered, a vigorous abettor of the Anti-Slavery movement; but, through the Evangelical Alliance, and the conciliating Churchmen, he decided to withdraw from the Anti-Slavery agitation, and recommended his friends to suspend operations "for 1846, at least." His presidency stated beforehand, as no doubt they explain the paucity of Episcopal members of the Alliance. What if love for the Evangelical Sir of 1846, they must remember his destructive principles of and anticipate with dread his return of them in 1847. To place Sir in the chair, was blunder the

next misadventure of the Alliance the question of admitting the rest of the public press, the Editors of not having applied for the admission of their reporter. Dr. Massie their exclusion; Dr. Raffles set; Dr. Cox, of London, moved amendment for their admission, and amount, the Wesleyan, seconded warm discussion ensued, which Angell James endeavoured to say saying that he thought the was getting too excited. The or exclusion was carried: "That, judgment of the Conference, it is y undesirable for any report of proceedings to be given to the public under their own direction; and less their confidence that none of members will furnish materials for a purpose to any newspaper." Still, the *Patriot* and other round means of reporting; and in case of a few days, the public re- generally were invited, by advertisement, to attend the remaining meeting of the Conference.

These arrangements ensued; then the *le d'hôte*, with hymns in French, and English; and the evening was occupied with hearing the statements of clergymen from abroad in support of "union."

Next day morning, August 20, Sir Hardley Smith in the chair. His resolution very lengthily defeating purpose in meeting to be, to create unity, but to confess next (lengthily too), "deplored existing divisions" of the Christian and wished for a better "state and feeling." These two resolutions ended the business of the second

In the evening, the Conference closed on the "desirableness of

forming a confederation on the basis of great Evangelical principles," "which may afford opportunity" of "cultivating brotherly love, enjoying Christian intercourse, and such other objects as they may hereafter agree to prosecute together; and they hereby proceed to form such a confederation, under the name of the 'Evangelical Alliance.'" Sir Culling proposed that the Conference should rise and remain a few minutes in silence, before coming to a vote. This done, the motion was unanimously adopted, and the "Alliance" formed. Then the doxology was sung, the members shook hands over it, and the Conference adjourned.

Friday's business consisted in settling the articles of faith; and here a sad bone of Evangelical contention arose. To the eight articles provisionally agreed upon at Liverpool, (see *Chris. Ref.*, Dec, 1846, p. 840,) a ninth appeared appended in the list now proposed for adoption. It is in these terms: "The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked." Strange, that immortality and judgment should have been omitted in the original Evangelical creed! The American orthodox brethren have the credit of having detected this omission. Being troubled in the United States with the heresy of universal restoration in a more palpable form than it wears in this country, the American brethren suggested this ninth article as a test to exclude Universalists. Dr. Birch, of Liverpool, moved the omission of this article, as well as the eighth, which declares the divine institution of the Christian Ministry, and the authority of Baptism and the Lord's Supper. The question now was, whether Quakers, Plymouth Brethren and Universalists should be admitted or excluded by the Evangelical Alliance? The discussion, adjourned to the evening, resulted in the adoption of the ninth article and the postponement of the discussion on the eighth, which, however, was adopted the next day (Saturday). But the discussion was re-opened on Monday, with several curious amendments upon the ninth, which was, however, at last adopted unaltered. The *Patriot* wickedly observes—"If these numerous proposals of verbal amendments imply any thing, they imply a considerable variety of opinion on points which have hitherto been thought more essential to Evangelical orthodoxy than even the obligation and perpetuity of the ordinances of Baptism and the Supper." So much for a docu-

nal unity on "evangelical," "essential" or "saving" opinions!

On Monday evening, a supplement to the nine points was adopted, declaring that they are not to be taken as "a creed or confession," after all, nor their adoption as "an assumption of the right authoritatively to define the limits of Christian brotherhood;" and that "the selection of certain tenets, with the omission of others, is not to be held as implying that the former constitute the whole body of important truth, or that the latter are unimportant." Funny, this, that all the nine articles have left the distinction between important and unimportant truth undecided as at first. But so the Evangelical Alliance has decided and undecided. So it decrees articles and protests against them. It was further whimsically resolved, as the final ordering of the articles—"That the ninth article be inserted between the sixth and seventh, as originally proposed."

Other resolutions filled the time to Tuesday night (Aug. 25), the cream of which was,—

That the Alliance is an alliance of individuals, not of denominations;

That no compromise of any one's views is desired;

That no new ecclesiastical organization or church is designed;

That the members should abstain from uncharitable judgment of those who do not sanction the Alliance;—and,

That the members recommend each other, "particularly in their use of the press," to put away all bitterness and wrath and anger, &c.

On Wednesday, at last (after a week's sittings exactly), the Conference began to discuss "Objects." Now we look for something to be done. But in vain. It is still all talk. The first resolution proposed this day (wordy to excess), deplored "the many schisms that rend the Church of Christ," and declared that "it ought to form one chief object of the Alliance to extend" among Christians "a conviction of sin and short-coming in this respect," &c., &c. The clause about schisms was struck out, and the resolution (thus shorn of possible offence to sensitive Dissenters) was passed.

Then came the resolution of all the resolutions: "That the great object" (*one chief object* being already settled, we now have *the great object*) "of the Evangelical Alliance be, to aid in manifesting unity," to "promote union," to "discourage envyings," &c., "to impress upon Christians a deeper sense of the duty to love one another," and to "seek the full accom-

plishment of Christ's prayer, that they may all be one," &c. Three amendments were in vain attempted upon this resolution—illustrative of union!

We must shorten our account of the rest, or we shall tire the reader. The third "object" was declared to be, "to receive information respecting the progress of vital religion in all parts of the world, and to 'maintain a correspondence.' The fourth, to counteract Popery and other forms of superstition and infidelity, by gaining facts on (1) 'the growth of Popery,' (2) the 'state of Infidelity,' (3) 'the observance of the Lord's-day,' (4) 'the existing means of Christian education,' and (5) on 'Christian missions.'"

On Thursday, these five matters were discussed. It was agreed to strike out "Christian missions" as not within the sphere of the Alliance. It was proposed to insert, "facts relating to Slavery." But this was met by a threat of opposition from the American brethren, and withdrawn "for the present." Mr. Binney wished to amend the fourth article, following up a remark of Mr. James's, "that there were two extremes which the Committee has sought to avoid in laying out the plan of future operations." "Some," said Mr. Binney, humorously, "wanted no action, and some much action. They had endeavoured to take a medium course. Act we must. But if we follow the visionary schemes which some would suggest, and make the Alliance the 'omnium gatherum' of all the benevolent societies, we shall have business enough on our hands, and come into collision at a thousand points." So the five points of action, reduced to four, were referred back to the Committee to re-consider. The next morning, accordingly, the Committee brought up a vaguer resolution still, touching upon "Evangelical Protestantism," "Infidelity," "Romanism," "Superstition," "Lord's-day," &c.; but leaving it to the "different branches of the Alliance to adopt such modes" of action as they choose, and avowing, in conclusion, that "the Alliance contemplates chiefly the stimulating of Christians to such efforts as the exigencies of the case may demand, by publishing its views in regard to them, rather than accomplishing these views by any general organization of its own."

The question of establishing a periodical to advocate the views of the Alliance, was discussed and (strange to say) negatived. One would have supposed a periodical talk and manifestation would have been the best mode of carrying out "objects" so misty as those resolved upon

this "great glorification meeting," as of its speakers hypothetically, but too y, called it. "Facts, reports and other era," are to be published at such times the Alliance may see fit.

It was on this day (Friday) that the my discussion upon Slavery, once be- adjourned, took place; threatening, it still threatens, to break up the Alli- e. The question was regularly opened connection with that of *membership*. the motion, "That the Alliance shall sist of those persons, in all parts of world, who shall concur in the princi- s and objects adopted by the Confer- e," it was proposed to insert the words, ot being Slave-holders." The debate w hot. Dr. Wardlaw suggested a com- mise, expressing "abhorrence of the am," but not making it a "test of ad- sion." The discussion was adjourned, (the reporters say) the American de- ces retired to pray, while the other mbers dined. Are we hence to infer t the subsequent zeal of the diners inst Slavery was that of the carnal id, and the defence of Slavery by the ericans the dictate of the spirit of yer? This is the "Evangelical" in- mee—not ours, by any means. But how h little incidents serve to discredit re- ous extravagances! In the after-dinner ing, when the excitement began to grow nse, and both parties were evidently ermined not to yield, the amendment : by consent withdrawn, and a Com- tee of Americans, English and Euro- ns appointed to endeavour to frame solution which should be satisfactory. r immense difficulty on the part of s Committee, they at last produced a olution commending the subjects of rofanation of the Lord's-day, duel- g, intemperance and the sin of Slavery, e the consideration of the branches," : expressing their confidence that *no ach will admit to membership Slave- ders who BY THEIR OWN FAULT con- ue in that position, retaining their fel- -men in slavery from regard to their s interests.*" This resolution was car- l against a decided opposition, but ms to have been far from satisfactory any parties. The Anti-Slavery mem- s of the Conference especially felt that ras, in fact, the relinquishment of their ly-adopted principle (in the Anti- very League) of holding no kindly amunication whatever with Slave-hold- . And as it was palpably an unprin- led compromise for the sake of Evan- gelical Alliance, it is plain that the credit the whole affair, as a high religious vement, is gone for ever.

But the matter did not rest even thus. The Americans would not accept the re- solution, even qualified by the words, "BY THEIR OWN FAULT." So the Satur- day's discussion was re-opened on the Monday; and "the supposed happy settle- ment, or rather evasion, of the difficulty," which (in the words of the *Nonconform- ist*) "was regarded as the triumph of sagacity, and a special answer to the prayer for Divine direction," was all un- done. The resolution was referred back to a large Committee; and, on their re- commendation, after protracted discus- sion of the question, the clause about Slavery was rescinded. Thus the subject of admission of members now stands over to a future meeting of the Alliance, each branch being, meanwhile, at liberty to ad- mit or to exclude Slave-holders, as they may please, equally with duellists, drunkards and others, against whom no exception had been attempted. The remaining meetings of the Conference (which was dissolved on Wednesday, Sept. 2) pre- sented absolutely nothing of general in- terest, consisting altogether of speeches and wordy resolutions like those before passed, the only one of which implying any thing approaching to "action," is that which recommends "that the week begin- ning with the first Lord's-day in January each year, be observed by the members and friends of the Alliance throughout the world, as a season for concert in prayer on behalf of the great objects contem- plated by the Alliance."

But the Slavery question is not yet done with. The Alliance had stifled it in-doors for the present. But the Anti-Slavery League, with the help of Loyd Garrison and Frederick Douglass and George Thompson, have lost no time in denouncing the Evangelical Alliance to the world. We quote from the report of their meeting held on Monday, Sept. 14, the following curious passage of a speech by the Rev. John Preston, in direct refer- ence to the debates of the "Alliance:" "The Americans disapproved of the first report because it condemned Slavery at all; the British, because it condemned it so lightly. But he had himself been much astonished at the result. He considered that the Alliance had stultified itself. They had allowed the American members to overpower them. After all, the Ameri- cans had fallen into a trap, for it was still on record that no Slave-owner should be admitted a member of the Alliance, until the whole of the districts of the Alliance were consulted." With all our care in following the resolutions and re-resolu- tions, the motions and counter-motions of

this most religious Conference, we cannot quite make out whether such a trap as is here boasted was laid for the Americans by their Evangelical English brethren in the act of seemingly entire concession; but it is a pretty subject of self-congratulation, whether real or imaginary. This Anti-Slavery League meeting concluded with passing the following resolution: "That the conduct of the Evangelical Alliance, recently held in this city, first in adopting a declaration that persons may be Slave-holders without any fault of their own and from disinterested motives, and thus be entitled to Christian fellowship and membership in this body; and finally, to propitiate the pro-Slavery spirit of American delegates, in erasing from their proceedings all reference to the subject of Slavery, in order to prevent an open rupture, deserves the condemnation of every uncompromising friend of the rights of humanity, as an abandonment of the cause of the Slave and a virtual approval of the acts of his oppressor."

It needs no great power of prophecy to foretell that the fate of the Alliance will be like that of Actæon of old,—to be torn in pieces by its own dogs. Those who can be hounded on to an Evangelical crusade against Popery, Infidelity and Sunday recreation, will worry each other with equal earnestness as soon as they light upon points of conscience not common to them all. We pretend not now to settle the merits of the Abolition question. But it is a characteristic of essentially "Evangelical" zeal (so called), of that zeal which practically assumes its own infallibility and denies the possibility of honest dissent from its views and plans, to test the Anti-Slavery principles of other people by their assent to its prescribed mode of action, and to excommunicate all who differ. If the Abolitionists of the Anti-Slavery League are right in theory, they are, we think, wrong in temper. And it seems to us that the bitterness of the Slavery dispute within the walls of the Evangelical Alliance, is the true counterpart to the exclusiveness and intolerance of Evangelical zeal against other forms of religion. There is no real mutual respect for the rights of the mind among this class of religionists. They may make nine articles of belief on which they agree bitterly to condemn those who differ; and when on the tenth (be it Slavery or something else) they come to differ among themselves, they condemn each other as bitterly as they condemned the world before; and yet, after straining their differences into points of conscience, they compromise the whole thing, and one side

boasts of having let the other into a trap!

If it is asked, What the Evangelical Alliance has done by its fortnight's grave deliberations, we must answer, We know not. We cannot find any one that does know. But we find some even religious journals not hesitating to speak of the whole affair far more disrespectfully than we have done. We have analyzed its proceedings and found them indeed, in homely phrase, "all cry and little wool." But severer strictures have been made by many others. Some of these strictures we had marked for extract, but our available space is exhausted, and if we use them at all it must be next month.

The Derby Election.

We were somewhat startled, on opening our *Nonconformist* of September 2, to find that the town of Derby was suddenly fixed on as a field on which those singular and amusing gentlemen, the Anti-State-Church Society, had resolved to exercise themselves and display their peculiar tactics. The occasion of this unexpected outbreak of Anti-State-Church zeal was Mr. Strutt's presenting himself for re-election on being appointed Chairman of the Railway Commission. (This is one of many very judicious appointments in the present Administration, which we believe contains a larger amount of administrative talent than has been possessed by any Government within our memory.) Now, without possessing any local knowledge of the state of parties, we should, if asked to select a Member in the present House of Commons who might prudently calculate on re-election without a struggle, have probably named Mr. Strutt. Unflinching service in the Liberal cause for sixteen years, and the possession of considerable influence in the House, the fruit not of a brilliant display of talent, but of public consistency and assiduous attention to public business, were the foundation of our confidence. In addition, we should have thought the memory of his uncle, the late Joseph Strutt, Esq., the munificent donor to the town of their beautiful Arboretum, would have helped to prevent a needless opposition to any good man bearing the name of Strutt. Greatly, then, were we astonished on reading in the *Nonconformist* that Mr. Strutt's seat was endangered by a violent opposition, and that in his hour of supposed danger the Protestant Dissenters of Derby

and resolved deliberately to withhold his support, on the ground of his vote for the Maynooth grant. Mr. Strutt's opponent was a Lieutenant-Colonel, Sir Digby Mackworth, the exposition of whose political creed began and ended with his uncompromising hatred of Popery and his firm support of the church established by law.

Mr. Strutt, in addressing the electors, spiritedly and ably defended the Maynooth Bill on the ground of justice and charity to the much-wronged Irish Catholic. He admitted as a general principle the injustice of taxing one man for a religion of another, and expressed himself entirely adverse on this ground to any measure for taxing the people of England for the endowment of the Roman Catholic priesthood in Ireland. But, consistently with his previous conduct, he refused to fetter himself by giving any pledge to vote in a particular way on any subject whatever.

Such being the position of the two candidates, Mr. Strutt agreeing on all at one point with his Nonconformist constituents,—Sir Digby Mackworth differing from them on nearly every subject but Popery,—we blush to find that Protestant Nonconformity was gained in the good town of Derby by an election placard, of which the following is a copy:

"At a meeting of Protestant Nonconformists held this morning, in the school-room of St. Mary's-gate chapel, for the purpose of considering the duty of Nonconformists in reference to the coming election, the Rev. J. G. Pike, at the chair,—the following resolution was adopted:

"That this meeting pledges itself not to vote for any candidate who will vote for the extension of endowments to any religious denomination whatever."

"Brother Nonconformists, you have now an opportunity of asserting your principles and maintaining your consistency. Justice and Religion alike demand that if endowments from the public treasury be refused to the Roman Catholics, they should be refused to all other religious bodies. Stand firm; act together; and rather not vote at all, than become a party to a great national wrong, and the further secularizing of religion."

"Derby, August 31, 1846."

In another quarter of the constituency, viz., amongst the freemen, a very malignant and avowedly selfish opposition to Mr. Strutt arose. With some exaltation did the correspondent of the

Nonconformist report that Mr. Strutt would certainly be re-elected with difficulty, and perhaps might be rejected. Untaught by the recent defeat of Non-Popery bigotry at Edinburgh, and by his own previous and most humiliating defeat at Southwark, the Editor cheers on the Dissenters of Derby in their mischievous policy, which, if successful, would have issued in adding a member to the party represented in one House by Sir Robert Inglis, and in the other by the Duke of Newcastle,—men who would, had they the power, reenact all the disabilities and penalties under which Protestant Nonconformity lay a century ago. The result, however, proved that the strength of the party headed by the Rev. J. G. Pike was in exact proportion to their wisdom and patriotism. Mr. Strutt was triumphantly re-elected by a majority of 276 votes, being only 9 votes less than his majority at the general election of 1841, when there were three candidates, and Mr. Strutt would of course receive some split votes from the Tory party. We should unreservedly rejoice at the succession of disgraceful defeats enjoyed by this unreasonable class of Dissenters, did we not feel that such follies reflect some discredit upon Protestant Nonconformity in general. Since the Revolution of 1688, the political influence of Dissent has been deservedly great and progressive. It has been found in close alliance with all practical and sound reforms. Nothing can destroy it, and nothing but a succession of follies like that played at Derby by the Rev. J. G. Pike and his coadjutors can prevent its steady increase.

Parks, Baths and Wash-houses for the People.

The newspapers have recently reported the completion and the opening in the neighbourhood of Manchester of three spacious Parks, purchased as the property of the people for ever, at a cost of above £30,000. The characteristics of these Parks are, refreshment-rooms, a constant supply of pure water, walks and drives, gymnasia, archery-butts—skittle-grounds, swings, and other means of exercise and amusement. The splendid weather of the present autumn has been eminently favourable to the solution of the problem, about which even judicious and kindly-disposed persons have differed, whether the people would really use the means of fresh air and healthy exercise if afforded them. For more than seven

weeks, the Parks have been daily visited by crowds of people of all classes. Children have beset the gates before their opening in the morning, and the gymnasia and other play-places have had a succession of happy visitors from sunrise to sun-set. The police stationed in the several Parks make a most favourable report of the good conduct of the people. Little or no damage, certainly none that appears wilful, has been done to the shrubs and flower-beds, although on Saturday evenings there have not been fewer than ten thousand visitors at one time in the three Parks. We regard with great interest the progress and success of this philanthropic experiment. The good example set by the town of Manchester will, we trust, be followed by other towns; and especially we hope that it will be without delay followed by manufacturing towns rapidly increasing in population. There are in Lancashire not less than twenty towns of some importance, in which land may now be secured in central situations and at reasonable rates. Let ten years of brisk trade pass on, and the philanthropist of that day will have to lament that his predecessors neglected a golden opportunity of conferring a lasting benefit on the people of the district. Hitherto, we believe, the result of the opening of the Parks at Manchester has been the diminution of cases of drunkenness and disorderly conduct brought under the notice of the magistrates.

The three Parks have been named after the Queen, Sir Robert Peel, and Mr. Mark Philips. To the last-named gentleman, who, to our regret in common with the deep regret of nearly all classes of his constituents, has announced an intention of retiring from public life, this delicate but emphatic compliment on the part of his fellow-townsmen must be very touching. Mr. Philips's popularity is remarkable, and, together with many other signs of the times, shews the powerless condition of fanatics and bigots. During and subsequently to the session of 1844, in which Mr. Philips's exertions were known to be very instrumental in carrying the Chapels' Bill, there were heard in many quarters, from Independents, Methodists and Evangelical Churchmen, insolent threats of the future degradation of their too independent Member. We do not say Mr. Philips's present unexampled popularity is in spite of, for perhaps it is in part in consequence of, these foolish threats.

Another form of philanthropic effort for the comfort of the working classes is making progress. A large and most convenient and complete establishment has just been opened at Manchester for the use of the people, fitted up with baths and conveniences for washing clothes. The charge is at the lowest rate that it is calculated will cover the working expenses of the establishment. It has recently been stated by the Editor of a Liverpool newspaper, that the idea of establishments of this kind originated with the lady of the benevolent William Rathbone, Esq., who immediately procured the consent of the Liverpool Town Council to the experiment. So well has it answered there, that the Town Council is about to erect buildings for the purpose in each of the principal wards of the town. In other places, where there is no Town Council able and willing to provide these advantages for the poor, we trust immediate recourse will be had to the Act of Parliament passed at the close of the last session, authorizing the loan of parish money for the erection of baths and wash-houses. Habits of personal cleanliness in the people will promote not merely their health, but their moral purity.

Oldbury Lecture.—September 8, 1846, the anniversary of this long-established Lecture was celebrated, as usual, by a religious service, which the Rev. S. Bache introduced with reading a portion of the Scriptures and with prayer. Two sermons were then delivered: the former, by the Rev. J. J. Tayler, from John x. 10 ["I am come," &c.], upon "the elements of Christ's spiritual life, and its due influence on his disciples personally, and on Christian societies;" the other, by the Rev. J. Gordon, from 2 Cor. iv. 6, upon "our Lord Jesus considered as the Representative of God—and the signal wisdom of this appointment, as exemplifying the nature of Genuine Religion, and attesting the Gospel Revelation."

Edict from Rome against the Irish Government Colleges.

We learn with more regret than surprise that the new Irish Colleges have received a sentence from the Cardinals at Rome of unequivocal condemnation. The fact was announced in the columns of a recent No. of the *Tablet* in terms of coarse exultation, in which the phrases, "spurious and detestable liberality," "inspiration of the powers of

are applied to the promoters ages. The facts, which are of course, not of the week, nor of the year, but (speaking) of the century, and in fact extending beyond the glorious intelligence, from Rome, of the total and condemnation of the godless. It is even so. It could be no worse. The Cardinals, in consideration of the infidel referred, after due deliberation, have come to a unanimous decision against these vile and infamous going to say *establishments*; God! *established* they are, are accursed and condemned. The 13th of July, 1846, is by being the date of this decision. On that day they unanimously made a resolution to the Colleges, and on the following—that is, the 19th of the report was to receive the decision of the Pope, which it understood would not be

Irish Colleges.

Following document, relating to the Assembly of Irish Presbyterians, the College question, is a readable and offensive specimen of bigotry, and is a sample of the spirit of religious dissension in Ireland's great bane. We find in a recent No. of the *North-*

TEST OF DISSIDENTS.

"The 'reasons of protest,' signatures attached, handed at the meeting of Assembly, in connection with the decision of the matter—the question of Collegiate

assigned protest against that of the amendment which expects that the appointments may be made to Professorships in a College may be such as to require the attendance of the students at this Assembly upon their part, for the following, amongst reasons, viz.

1. Because the fundamental principle of the Queen's Colleges forbids the appointment of a Christian professor. Professors who may be appointed to Chairs, thereby excluding any security to the interests of godliness.

"2. Because, contrary to the declared principles of this Church, the amendment concedes, that a professing Christian Government may place truth and error, Christ and anti-Christ, under the same sentence of exclusion from the educational institutions of the country, or deal with a like indulgence by either.

"3. Because, to the great dishonour of God, the true worship of God, Father, Son and Holy Ghost, through the one divine Mediator, the Lord Jesus Christ—the superstitious worship of Popery, through many mediators; and the worship of Unitarians, recognizing no divine mediator—are all alike denominated, by the Act constituting the Queen's Colleges, 'divine worship,' and, upon all those varied and opposing forms of worship, the governing body of those Colleges is required to secure the attendance of the students, as parents and guardians may approve.

"4. Because to express such a desire for the successful management of institutions based upon principles so dishonouring to God, is to make this Church a partaker of the sin of the State in their establishment.

"5. Because we adhere to the already expressed conviction of duty by this Church, that it ought to possess a College providing a sound literary, as well as theological, education for the candidates for the Christian Ministry, entirely under its own control."

(Signed by) John Brown and 24 others.

Rome and Railways.

It seems at length quite certain that there are to be railways in the Roman territory. Steam is to be allowed henceforth to hiss and sputter, not merely in the port of Civita Vecchia, but under the very shadow of the Vatican, and perhaps within hearing of the tombs of the apostles. The Papal States, it is decided once for all, are not to constitute an impassable barrier between Northern and Southern Italy. Travellers who will one day have been darted through the Alps on roads of iron, and whirled through Tuscany, at the rate of 30 or 40 miles an hour, are not to be compelled slowly to *leak* through the Papal states before resuming those wings of fire that will before long precipitate them from Capua to Tarento. * * * Side by side with the old Apennine way will, no doubt, be carried the new trunk line to Naples. Blocks of lava will be superseded by rods of iron; the "navigator" will take the place of

the prisoner of war, and we shall probably hear of a railway terminus erected on the side of a Temple of Minerva. This great change is the object of many hopes and fears. Of those who hope, some expect that evil to the spiritual dominion of the Vatican will flow from these mechanical improvements. * * * They think that railroads will introduce new ideas; that new ideas will destroy old habits; that, with old habits, superstition will be undermined. * * * The fears of many are based on the same considerations. They think what the others think, but they fear instead of hoping. They dread the alliance that is being struck up between spiritual and mechanical activity. They look upon Rome as a museum, and the Pope as its keeper. They like venerable dust never rubbed off by contact with real life. They dote upon glass cases in which curiosities are shut up under lock and key safe from the impure touch of the profane. They would wrap the Holy City round with mummy bandages, and keep her far from the noise, the bustle and the activity of this mundane existence. They look upon her, one could almost imagine, as the head, not of the Church militant, but of the Church triumphant. They forget, apparently, that her streets are not cloisters for the recluse,—that she is not and cannot be shut out from the world. *Abridged from the Tablet.*

A new Catholic Order in England.

A new community has arisen amongst the Catholics, called Brothers of the Will of God, of St. Wilfrid's. This order was established in Birmingham by Mr. Faber, late Rector of Elton, in Huntingdonshire. For the present, their settlement is at Colton Hall, near Cheadle, offered them by the Earl of Shrewsbury. In addition to the vows of poverty, chastity and obedience, there is a fourth, by which the Brothers bind themselves to spread in every possible lawful way devotion to the "Mother of God." The *Tablet* adds, "What will probably strike our readers as a singular feature in this institute is, that it was projected and actually begun in the Protestant Establishment; that some of its present members lived together under the rule for a considerable time before their conversion."

National Education.—From the last of Dr. Vaughan's letters in reply to Mr. Baines, we extract the following sentences, on which we could wish that

Dissenters of all parties would seriously ponder:—"Should Government proffer its assistance in this good work, on equal and liberal principles, and should yourself and others succeed in raising an agitation against such a proposal, so as to frustrate it, then my fear is that the worst evil that the worst enemy of Nonconformity might have wished to befall it, will have come upon it. Then, as I expect, the educational deficiencies through the country, in respect both to quantity and quality, will remain much as they are; and then, also, that large and constantly-increasing portion of society who care little about our Churchism or our Dissent, but who are zealous for the elevation of the people, will point, ever and anon, to these perpetuated evils, and, in place of attributing this result to our large and enlightened views—as some of our brethren proudly imagine—they would see in it only another proof of the alleged tendency of religion to dwarf the man down to the narrow level of the sectarian, instead of expanding and ennobling all his natural capabilities."

Tablet to the Memory of Rev. Lawrence Holden.—The following is a copy of the inscription contained on a Marble Tablet erected to the memory of the Rev. L. Holden, in the Presbyterian chapel, Tenterden. It is placed on the left-hand side of the pulpit, immediately below one of the large windows. The open space in front of the pulpit has been enclosed by handsome oaken rails, within which Marriages are now solemnized and the Lord's Supper administered. The inscription is in Roman capitals. The slab bearing it is in the shape of a sarcophagus; the marble is beautifully white and pure, and the letters well formed and clearly cut.

This Tablet is erected by an affectionate Congregation,
To the Memory of their revered Pastor,
LAWRENCE HOLDEN,
Who for upwards of Seventy years, by counsel
of love and a holy life,
Instructed successive generations in the knowledge of the Gospel and practice of its precepts.
Faith in the One God, the Father, and in his Son,
Jesus Christ, the Messenger of his Mercy,
Made bright his path of life, rendered duty a
delight,
Caused earnestness for the Truth to blend with
Charity towards all men,
Sustained him in trial, and enabled him in the
closing scene,
With a peaceful, yet humble confidence,
To commend his spirit into the hands of his
Heavenly Father.
The poor blessed him, for he gave freely and with
good words.
The Rev. LAWRENCE HOLDEN was born Dec.
15, 1752, and died March 19, 1844.

MARRIAGES.

1846. Aug. 24, at Beccles, by Rev. Joseph Crompton, M.A., of Norwich, GEORGE DAWSON, Esq., M.A., of Birmingham, to SUSAN FANNY, youngest daughter of J. W. CROMPTON, Esq., of Edgbaston, Birmingham.

Aug. 26, at the Unitarian chapel, Warrington, by Rev. William Hincks, of London, the Rev. THOMAS HINCKS, of Exeter, to ELIZABETH, daughter of John ALLEN, Esq., of Warrington.

Aug. 26, at Chapel-Lane chapel, Bradford, Yorkshire, by Rev. J. H. Ryland, Mr. SAMUEL BIRD to Miss JANE DEIGHTON, both of Bradford.

Sept. 3, at the Collegiate church, Manchester, THOMAS GARFIT, Esq., of Boston, Lincolnshire, to ELIZABETH BOYD, daughter of Thomas BROADBENT, Esq., of Grove House, Ardwick.

Sept. 3, at Cross-Street chapel, Manchester, by Rev. William Gaskell, M.A., ROBERT HENRY, youngest son of Sam. KAY, Esq., of Manchester, to ELIZA, eldest daughter of Aldcroft PHILLIPS, Esq., of the Hall, Pendleton.

Sept. 12, at the chapel in the Coni-gree, Trowbridge, by Rev. S. Martin,

Mr. JAMES WATTS to Miss JANE HUMPHREYS, both of Trowbridge.

Sept. 15, at the Old chapel, St. Nicholas Street, Ipswich, by Rev. T. F. Thomas, Mr. R. CUTHBERT to MARY ANN BALDERSON.

Sept. 15, at the Unitarian Baptist chapel, Horsham, by Rev. Robt. Ashdown, Mr. HENRY AGATE, grocer, West Street, to Miss HENRIETTA EVERSHED, eldest daughter of Mr. Wm. Evershed, of Tower Hill.

Sept. 17, at Canterbury, H. W. MIALI, Esq., of Birkenhead, to LAURA, daughter of John BRENT, Esq., magistrate and alderman of that city.

Sept. 18, at Cross-Street chapel, Manchester, by Rev. J. G. Robberds, EDWARD HERFORD, Esq., solicitor, to HARRIET, daughter of Fenton Robinson ATKINSON, Esq., of Oak House, Pendleton.

Sept. 21, at the Unitarian church, St. Peter's Square, Stockport, THOMAS WILKINSON to MARY ROBERTS.

Sept. 21, at the Unitarian church, St. Peter's Square, Stockport, GEORGE HULLEY to HANNAH KNOTT.

OBITUARY.

1846. June 30, at Hinckley, Leicestershire, Mr. GEORGE SMITH, hosier, in the 66th year of his age. By the demise of this gentleman, the Unitarians have lost a sincere and devoted friend. To the cause of truth and freedom, he was firm and uncompromising; quick in discernment, yet satirical against that hypocritical cant which, alas! too much passes off for true religion.—A few days before his death, he said to a professional friend, "It is said a Unitarian cannot die happy. I deny it. I know my time is nigh at hand to meet my God, and I am happy in the thought." His end was peace.

July 12, at Congleton, aged 29, after a long illness, which he bore with Chris-

tian resignation, Mr. JAMES CHEAR, leaving a widow and infant daughter to lament their loss. Mr. Chear had been from a child in the habit of attending the Unitarian chapel in this place, and it was his happiness to close his earthly pilgrimage in communion with the friends of his youth. His profession of Unitarianism was not merely the result of early instruction in its doctrines, but of a personal conviction of its truth. After listening with attention to all that could be advanced in favour of reputed orthodoxy, he was fully satisfied in his own mind that what he professed was truly the doctrine of the gospel. He had through life given attention to reading, and his library was furnished with the ablest

productions of Unitarian writers. Channing's works he held in the highest esteem, and frequently recommended their perusal to those who raised objections to Unitarianism. The cause of rational religion in this place has lost by his death an able and consistent advocate. He diligently attended the services at the chapel, which were to him "times of refreshing from the presence of the Lord." He was always ready to afford his support to any plan which held out the promise of good to his fellow-creatures. He filled, with great satisfaction to the society, the office of Secretary to the *Current Expenses Fund*; and by the correct judgment he formed of the subjects which came under his consideration, and the mildness of his manners, he aided very much in promoting the prosperity of the Fund. It has often been objected to Unitarianism, that however well it may serve men in their health, it will leave them without support in affliction and death. This charge has received a complete refutation in the case of our departed friend. In his affliction, and when he was conscious of the near approach of death, instead of the alarms and despondency predicted by our opponents, his peace and confidence and joy abounded. Under the pressure of affliction he discovered no weak part in his creed—he felt no misgiving as to the choice he had made in the season of health and strength. On the day of his death he gathered around him his relations and friends, some of whom entertained strong prejudices against his religious opinions, and with humility, yet firmness, he assured them of the efficacy of his faith, and the power of the principles he had embraced to support and cheer him in his last conflict. To his assembled friends, "the very place seemed sacred where he met his fate;" and when his happy spirit had returned to its God, they stood in silent astonishment at what they had seen and heard.

August 2, at Croydon, Surrey, aged 71, GEORGE EAGLES MARSDEN, Esq.; for many years an inhabitant of Lewisham, in Kent, where he carried on successfully a brewery in which he was the active partner, and into the conduct of which he brought constantly those high, benevolent and just principles which distinguished him through life, and which he recommended by his constancy, and by the suavity and courtesy of his demeanour.

He began his career of manly and honourable exertion at an early age, providing for three generations of those dear to him, and leaving behind him a moderate provision for his family.

He was the careful instructor of many young men in his art, whom, as he told the writer of this notice, he never let go from his guidance until he had fixed them comfortably in some position of usefulness. Several of them remained his attached and grateful friends through the rest of his life, look with affectionate regret to the time when they enjoyed intercourse with him, and cherish his memory with deep respect and regard. The men employed in the business always looked up to him as a kind and considerate master, and the tenants of the firm regarded him as a friend whom they could consult in all their difficulties.

Wherever he moved he attracted all persons towards himself, and drew forth the best part of their nature. The confidence which he inspired by his character and his talents for business made him much sought as a guardian, executor and trustee; and the manner in which he fulfilled such duties of this kind as he undertook, has rendered many persons his lasting debtors.

By temperament and strong conviction of its necessity, he heartily embraced religion, making it the sure guide of his ways. It mingled with and influenced his whole life; caused him to attend with constancy, regularity and devoutness in the house of prayer; and gave him a warm interest in his own convictions of religious truth, which were Unitarian, formed, after much reading and reflection, in the early maturity of his understanding. Yet, however zealous he was for what he deemed the truth, he was full of that charity which "vaunteth not itself, is not puffed up, doth not behave itself unseemly." He could make allowance for the causes which make men to differ, and reserved his indignation, not for error, but for bigotry, intolerance and cruelty, under whatever shelter they covered themselves. Strict and pure in his own heart, mind and life, he would not judge harshly those who yielded to temptations which he put aside with a firm hand, and with a determination not to transgress, but would rather seek to lead them back into the right paths, saying with the Divine Saviour, "Go, and sin no more." Though for many years he felt that a heavy burden lay on his unassisted shoulders, yet he was

ably to assist a good cause
contributions, and to help it
many cases, by his personal

form his own political as well
opinions, the French Revolu-
his mind a strong impulse,
ame and remained a firm and
reformer, lived to see many
res accomplished, and in the
received by the writer, a few
his death, he expressed his
ication at the passing of the
Tariff Bills, and the most
dissolution of the Anti-
League.

all through his active and
life, earnestly desired to be
gering bed of sickness; and,
suffered, for many years,
as complaints, his ardent but
wish was granted him. He
last evening of his vigorous
dressing-room most cheer-
his daughter, and talked of
n into the garden the next
en my boys come to help
were accustomed to assem-
on Sundays; but about
k on the following morning
ck on his pillow, and was
y in a moment.

in instance of those many sin-
nontentations religious men,
good their profession, not by
ig deeds, or by any elaborate
their faith or their feelings,
ting the mild radiance and
mth of the gospel shine in
y and do. He was a Chris-

E. C.

at his residence, Upper Bed-
London, JOHN BOSTOCK, Esq.,
his 74th year.

, at Leam, near Warwick, in
rear, ROSE, daughter of the
DUNFORD, Esq., of Bristol.

, aged 14, at Upper Clapton,
INA, second daughter of Offley
q.

, at the Chase, near Kenil-
her 76th year, MARY, relict
Mr. JOHN BURBERRY.

ry difficult to do justice to
racter as that of the deceased,
xciting a suspicion, in those
ot know her, that the praise
bestowed is the exaggerated
friendship or affection. Yet
affirmed of her with perfect

truth, that earth could not boast a
purer spirit or a more consistent Chris-
tian. There was no pretence of reli-
gion, no parade of principle; yet the
faith which she held exerted its own
proper and salutary influence on the
whole tenor of her life, and never did
any one acquit herself in a more ex-
emplary manner in the several relations
which she was called upon to sustain.
As a wife, a mother, a sister and a
friend, she was all that could be wished,
—awake to every call of duty, and sin-
cerely desirous of promoting the hap-
piness of all around her. Who that
ever entered her hospitable dwelling,
can forget the cordial welcome with
which he was greeted, or the warm
interest which she manifested in his
welfare? Who that ever enjoyed her
society, could fail to be sensible, that
in a pure and loving heart, and in the
sweet influences that flow from it, there
is a charm which the most finished
education does not always bestow?
Who that ever uttered an unkind word
in her presence, but must have felt re-
buked by that charity, which ever knew
how to put in the plea of candour for
those who had incurred the censure of
the world?

So long as health and strength were
spared to her, she persevered in the
discharge of all her allotted duties, and
when sickness and age overtook her,
and she was fully aware that there
could be but one termination to her
illness, not the slightest murmur es-
caped her lips, but she exhibited to the
last that perfect calmness, serenity and
resignation, which could only spring
from a well-grounded faith in the great
truths of religion, and from the consci-
ousness of a well-spent life. The state
of extreme weakness to which she was
reduced during the last few weeks of
her life, rendered her dependant on the
affectionate attentions of those about
her, and nothing could exceed the gra-
titude which she manifested for every
little act of kindness. She was buried
in Wroxall churchyard, beside some
whom she had tenderly loved while on
earth, and who had gone before her to
the tomb, only that they may be again
united to her in the bonds of an indis-
soluble union, when the grave shall be
called upon to "give up its dead," and
"this mortal shall put on immortality."

Of one of those honoured relatives,
Mr. John Jackson, her eldest brother,
a biographical notice was inserted in
the Christian Reformer for March 1846,
p. 196.

Aug. 20, at St. George's Square, Worcester, ANN, eldest daughter of the late George CAPPEL, Esq., of Nantwich, Cheshire.

Aug. 26, at Manchester, SARAH ANN, third daughter of Mr. H. P. THATCHER, aged 22 years.

Aug. 31, at Bristol, aged 65, MR. SAMUEL LAWRENCE, a lineal descendant of the Rev. Philip Henry, and for many years a regular attendant at the services of Lewin's-Mead chapel. Retiring in his manners, unassuming in his address, cut off very much during late years from society, his circle of acquaintance was comparatively small; but he was a man of warm affections, of kindly feelings, and of strict integrity and sound principles. He passed through life—and a life, too, of no ordinary trial and disappointment—with an honourable name; he bore the sad reverses of fortune to which he was exposed, and the injustice and unkindness of those from whom better things might have been expected, with manly fortitude; and when compelled, after the loss of a hardly-earned and liberal competency, to work for his daily bread, he did it as a good man should do, and sustained his altered position with a Christian spirit. And now he is gone from our sight—gone from all the vicissitudes of this chequered and changing scene—gone where no tears are shed, where no unkindness is known, no cares are experienced—gone, we trust, to be “for ever with the Lord!”

September 9, Mr. RICHARD MARTIN, draper, of Coningsby, Lincolnshire, aged 54, after a painful illness, which he bore with almost unexampled patience and resignation. He was a Unitarian Baptist, and had been through life a consistent Christian. His death was a scene of the most perfect serenity and reliance on the mercy of God. The religion he had professed through life was indeed his support and comfort in that trying hour.

Sept. 10, aged 79, ANN, wife of Wm. JEVONS, Esq., of Park-Mill Road, Liverpool.

September 15, at the Maison Dieu, Dover, after a long illness, borne with Christian resignation, PHILADELPHIA, relict of Michael KINGSFORD, Esq., aged 79. She was a most affectionate parent,

a warm and constant friend to a large circle of acquaintance, and a kind benefactress to the poor around her. May her example long dwell in the memory and actuate the lives of those who had the pleasure to witness its unostentatious and consistent goodness!

Sept. 18, at Hackney, SARAH, wife of the Rev. F. A. COX, D.D., LL.D.

In our last No. we briefly reported the lamented death of HENRY MALKIN, Esq., of Chesterfield. We asked for some record of his character, which we knew to be marked by sterling worth and the purest philanthropy. We have in reply received a copy of two most appropriate and beautiful sermons, preached on the occasion of his death in the Elder-Yard chapel—that in the morning of Sunday, August 16, by Rev. Robert Wallace, F. G. S., formerly minister of the above chapel; that in the afternoon, by Rev. A. T. Blythe, the present minister. From the concluding portions of the first of these sermons, we extract, not always in the words of the originals, the following statements. “He was one of the excellent of the earth, and will be greatly missed, not only by an aged father and a beloved sister (the only surviving members of his family), but by the small and select circle of private friends among whom he moved; by those of his fellow-townsmen with whom he was associated in the management of local institutions; and more particularly by the members of the Unitarian congregation of Chesterfield, in the welfare of which he always felt a warm and deep interest. By his death the poor have lost a kind friend and liberal benefactor. He was one of that class who

‘Do good by stealth, and blush to find it fame.’

His tastes were of the simplest and purest kind, and no one had a keener relish for the beauties of nature, or a more correct appreciation of the higher and nobler works of art. In him the attainments of the scholar and the manners of the gentleman were found combined with a playfulness and simplicity resembling those of a child. In the relations of domestic life, his conduct was most exemplary; and his filial piety, particularly as evinced in his watchful attention to the increasing infirmities of his aged father, was above all praise.”

THE CHRISTIAN REFORMER.

XXIII.]

NOVEMBER, 1846.

[VOL. II.

ON THE AGE OF THE PHILOPATRIS OF LUCIAN.

AMONG the works of the satirist of Samosata, there is a Dialogue under the above title, which is so entirely different in style and spirit from the rest, that it has long passed for spurious. Its diction bears the marks of a much later age, and in the conduct of the Dialogue there is the smallest trace of the liveliness, wit and Attic delicacy which characterize the other writings of this Voltaire of Grecian literature. Zealous theologians, such as Bishop Bull (Def. Fid. Sect. ii. 4) have defended its genuineness, through their anxiety to preserve what they thought a very early testimony to the reception of the doctrine of the Trinity among the Christians; while Dr. Priestley (Early Opinions, II. 444) quotes it as a proof that in the age of Lucian the heathens ridiculed the Christians for holding that *one was three, and one*. But critics in general have pronounced it spurious,* differing, however, most widely as to the age in which it was actually written.† One writer even refers it to an age earlier than that of Lucian, the reign of Nero or Claudius; Moyle, to the time of Dioclesian; another himself, to that of Julian, after the middle of the fourth century, and Solanus, to the twelfth century. Since the publication of Lardner's elaborate Dissertation, his opinion has been most generally adopted. It appears, however, at last to have been fixed, by decisive evidence, to the reign of the emperor Nicephorus Phocas, and the middle or rather later than the middle, of the tenth century (965—967).

The scene of the Dialogue is evidently laid at Byzantium (Sect. iii.), in a capital; and this alone might be sufficient to shew that it was written after the age of Constantine. The two principal interlocutors are Critias and Triphon; the former a Heathen, the latter a Christian. Critias is introduced as violently agitated by a discourse which he had heard from the Sophists, and swearing by Jupiter. Triphon excepts at the oath, from the unworthy character of the god; and Critias attempts to substitute any of the other gods, who might please him better. Triphon finds something to object to all of them, till at last Critias says—“Whom, then, shall I swear by?” Triphon replies,

Ὑψιμέδοντα θεόν, μέγαν, ἀμβροτον, οὐρανίωνα,
Υἷον πατρὸς, πνεῦμα ἐκ πατρὸς ἐκπορευόμενον,
Ἐν ἐκ τριῶν καὶ ἑξ ἑνὸς τρία,
Ταῦτα νόμιζε Ζῆνα, τόνδ' ἡγῶν Θεόν.

says Critias, is an arithmetical oath; I do not know what you

* Lardner, Heathen Testimonies, A. D. 176.

† Gesner, de Ætate et Auctore Philopatridis Dissertatio, in the ed. Bi. Vol. IX. p. 561.

mean—one three, three one. Triephton tells him that he had been, till lately, in a state of as great ignorance as himself; but “when the Galilean, half-bald, long-nosed, who travelled through the air to the third heaven, came to me, he renewed us by water, he introduced us into the regions of the blessed, and redeemed us from the regions of the wicked.” In a similar half sarcastic strain, he proceeds to enumerate the doctrines of the Christians respecting creation, judgment, &c.; ridiculing, at the same time, the statements of the Heathen poets respecting their gods. Critias then relates to Triephton the particulars of the discourse which had filled him with the horror which he had manifested at the commencement of their dialogue. His horror, it seems, had been caused by having fallen in with a company of persons who practised fasting, spent whole nights in singing hymns, and dreamed dreams which were ominous of public calamities, such as the defeat of the national armies and invasion by foreigners. It is in contrast, apparently, with these unpatriotic anticipations and wishes, that the title of *Philopatriis*, or *the Patriot*, has been given to this Dialogue. After Triephton has expressed his horror of their proceedings, a third interlocutor, Cleolaus, makes his appearance in eager haste, who, being asked what news he brings, replies—

The brow of the Persians, famed of old, has fallen,
And Susa, the illustrious city.
And the whole land of Arabia shall yet fall.

Critias and Triephton congratulate themselves and their children on the happy days which are thus dawning, Triephton anticipating still greater successes—that Babylon should be destroyed, that Egypt should be reduced to servitude, and the incursions of the Scythians repressed and stopped. There is one other remarkable allusion in the Dialogue. The mention of Minerva in the enumeration of the deities by whom Critias proposes to swear, leads to the story of the Gorgon; and Triephton says, in ridicule of the idea that an amputated head could change beholders into stone, that he had known ten thousand virgins cut to pieces in the island of Crete, each of whom might thus have become a Gorgon.

These are the marks of time which led Hase, the learned editor of Leo Diaconus, reprinted in the series of Byzantine Historians publishing at Bonn,* to refer this Dialogue to a mediæval Byzantine, and Dindorf and Niebuhr to fix it more precisely to the age of Nicephorus Phocas and John Zimisceus. And it is curious to observe how, when this clue is once obtained, every thing which had seemed obscure before finds a ready and satisfactory explanation. The Greeks of Constantinople, who had been obliged to yield to the first fury of the Saracens, and had thought themselves happy that they could preserve the capital from their assaults, had regained courage and activity as the power of the Caliphs began to decline, the provinces to revolt, and a multitude of petty dynasties to form themselves. The period of this revival of the military spirit and enterprizes of the Byzantine emperors begins with the year 960.† One of the first exploits of Nicephorus Phocas, who then held the office of *Great Domestic*, was the recovery

* Corp. Hist. Byzant., p. 11.

† Gibbon, Decline and Fall, Vol. X. Ch. lii.

of Crete, which had been seized by the Saracens A.D. 823, and had since that time been a nest of pirates, which the emperors had vainly endeavoured to exterminate. The resistance was obstinate; the siege of Candia lasted seven months; and when the city was at length taken, the women were all put to the sword. Here we find an explanation of some of the most remarkable historical allusions of the Philopatriis, the putting to pieces of the ten thousand virgins in Crete. Such an event could happen only in the capture of a city by storm; but neither in the age of the real Lucian, nor in the reign of Dioclesian, nor of Julian, were the relations between Crete and the empire such as to give rise to a massacre of its female inhabitants. Gesner, who maintained that the Philopatriis was written in the age of Julian, was obliged to have recourse to a very improbable explanation.* Gaza in Palestine was called *Minoa*, and therefore may have been peopled by a Cretan colony. Now, the Martyrologies relate, that, in the disturbances against the Christians in the reign of Julian, some pious virgins were murdered at Gaza; Gaza, therefore, is meant, says Gesner, though Crete is named. The circumstances of the capture of Crete by Nicephorus are very fully described in a contemporary poem, the *Ἀλώσις Κρήτης* of Theodotius, who particularly praises the army for abstaining from the usual licence towards female captives and putting them to death,

μήπως τὸ σεμνὸν εἰς ἀβαπτίστους κόρας
βάπτισμα χρανθῇ καὶ μολυνθῇ σου στόλος.—Acr. v. 107.

No later period than this will suit the allusion; for Crete remained under the dominion of the Byzantine emperors till the fourth Crusade, at the beginning of the 13th century, and then passed quietly into the hands of the Venetians. Nicephorus soon after ascended the imperial throne, and his reign and that of his successor, John Zimisces, were distinguished by successful operations against the Saracens in Asia. After the capture of Mopsuestia and Tarsus, Nicephorus subdued Antioch and Aleppo. It is probable that the Philopatriis was written after the former of these events. The Byzantine writers affect to call the Saracens, Persians, as the most formidable enemies of the Greeks of old, to whom they fondly regarded themselves as being successors, and hence it was natural that Antioch, which, though not absolutely the capital of the Caliphs, was equally important by its wealth and position, should be called *Susa* in the poetical annunciation of Cleolaus. These victories excited hopes of yet further success; Zimisces, who succeeded to the throne on the murder of Nicephorus in 969,† actually besieged Bagdad, and though he did not succeed in taking it, returned in triumph to Constantinople laden with the spoils of the East. In these circumstances, if we suppose the Philopatriis to have been written towards the end of the reign of Nicephorus, it was quite natural that the patriots of Constantinople, who had retained all the vain glory of their ancestors, whatever other qualities they had lost, should anticipate the speedy fall of Babylon (Bagdad), the subjugation of Egypt, and the repression of the incursions of the Scythians. By these are meant the Russians, who during a period of a hundred and ninety years made four different attempts to take Constantinople, by fleets equipped at the ports of the Black Sea. They actually suffered a great defeat

* Annot. ad Philop., p. 247.

† Gibbon, Vol. IX. Ch. xlviii.

from Zimisces, who drove them from Thrace to the Danube, and compelled their king, Swatoslaus, to surrender with all his troops. Niebuhr justly argues that as their defeat is *prophesied*, not *related*, it had not taken place, and that the Philopatris was written at the end of the reign of Nicephorus, rather than in the commencement of that of Zimisces, one of whose first exploits was a campaign against the Russians. Another circumstance marks the end of the reign of Nicephorus; notwithstanding his victories, he was unpopular for his avarice and hypocrisy, and he perished by treason: this state of things is indicated by what is said in the Dialogue of the secret assemblies which were held in the city, their dark omens of public calamities, and their practice of astrology and *oneiromantic* in order to obtain prognostics of the future. This would not be applicable to the reign of Zimisces, who was as much beloved as his predecessor had been disliked.*

The age of the Philopatris being thus fixed to the tenth century, and the place of its composition to Constantinople, we can understand the passage before quoted, in which Triphon exhorts Critias to believe in God "the Son proceeding from the Father, the Spirit from the Father, three from one, and one from three." The orthodoxy of this confession made Bishop Bull and others so desirous to claim the Philopatris for Lucian, and consequently for the Ante-nicene period; Niebuhr does not hesitate to say that he and other theologians have been wilfully blind to the evidence of its later origin. It is certain that the divines of Germany were so jealous of any attack on its genuineness, lest the doctrine of the Trinity should be deprived of this early testimony, that Gesner, when he first published the opinion that it was written in the reign of Julian, was obliged to deprecate any suspicion of his own orthodoxy.† The censure of Niebuhr, however, is unnecessarily harsh; the evidence is of a much less palpable kind than that of the spuriousness of 1 John v. 7; and yet we should be sorry to charge Archdeacon Travis or Bishop Burgess with wilful blindness. We can now see that Triphon's confession is so framed as purposely to exclude the *double procession*, as it is called, of the Holy Ghost, from the Father and the Son. In the tenth century, the Eastern and Western Churches were in a state of schism and bitter hostility upon this very point; but in the age of Lucian or of Julian there was no controversy about it, the Latin Church not having yet interpolated *Filioque* into the Creed, and consequently there was no motive for the forced and awkward introduction of it into a statement of the Christian belief. But till other reasons had been alleged for referring the Philopatris to the tenth century and to Constantinople, this was not likely to strike a critic. It did not strike Whiston or Lardner or Priestley, none of whom had the same theological bias as Bishop Bull.

I am compelled to differ also from Niebuhr‡ in his opinion, that the Heathen sentiments attributed to Critias prove that the old religion

* Gibbon, Vol. IX. Ch. xlviii.

† His Dissertation was originally a Disputation at Jena in 1714; enlarged and published at Leipzig in 1730; and again, with corrections, at Göttingen in 1741.

‡ His Dissertation was read before the Academy of Sciences at Berlin and published in his *Kleine Historische und Philologische Schriften, Zweite Sammlung*, p. 73.

had still many secret adherents at Constantinople in the tenth century after Christ. The author of the Dialogue no doubt purposely gave it the air of being a work of Lucian, if he did not endeavour to pass it under his name. Though he perpetually betrays himself by Byzantine barbarisms, the attempt to imitate Lucian is every where obvious, in the introduction of his phraseology and quotations. The whole Dialogue appears to have been framed upon the model of a genuine work of Lucian, the *Nigrinus*.* In that, as in the *Philopatris*, two friends meeting accidentally in the street, one asks the other what it is that has made such a sudden change in his whole air and manner; which question leads in the *Nigrinus* to an account of a discourse on the Platonic philosophy, which has wrought the metamorphosis—in the *Philopatris*, of the secret assembly which had nearly petrified Critias with horror. Now Lucian, it is well known, ridicules alike the Pagan superstitions and the doctrines and rites of the Christians. Triphon's objections to all the gods, by whom Critias successively offers to swear, are not therefore to be considered as a serious argument against Heathenism, as a religion which had still adherents, but merely as an attempt to sustain the character of Lucian. Triphon, on the other hand, professes himself a Christian, but at the same time ridicules the teacher who converted him as "a half-bald, long-nosed Galilean, who travelled to the third heaven," states the doctrine of the Trinity in such a manner as to seem an arithmetical puzzle, and in his whole account of the Christian belief puts things in such a way as to give Critias occasion for some clumsy jest. This attempt to personate a writer who had lived so many centuries before, does not fit very happily with allusions to the victories of Nicephorus and prophecies of those of *Zimisces*; but the incongruities thus produced might not revolt either the author or his readers.

I have thus drawn attention to the success of the German critics in settling the much-disputed question of the age of the *Philopatris*, both because it has some interest to the theological inquirer, and because it is a remarkable example of the force which internal arguments of authenticity or spuriousness may attain. It was only in the infancy of criticism that it could pass for a work of Lucian's; to fix affirmatively its real age was a much more difficult task; nor could it have been accomplished till the Byzantine writers had been critically studied and the traces of Byzantine idiom and the allusions to Byzantine history brought into view. This done, all doubt vanishes. In itself, the piece is of no value whatever; but it may be worth once reading, as confirming the judgment of Gibbon concerning the Byzantine orators. 'In every page our taste and reason are wounded by the choice of gigantic and obsolete words, a stiff and intricate phraseology, the discord of images, the childish play of false or unseasonable ornament, and the painful attempt to elevate themselves, to astonish the reader, and to involve a trivial meaning in the smoke of obscurity and exaggeration.' †

K.

* Vol I. p. 28, ed. Bip. Gesner, Diss. § 43.

† Decline and Fall, Ch. liii.

AMERICAN SLAVERY.*

THE "Brief Notice" may be considered as taking up the question where the tract of Messrs. Chambers leaves it off, and it is to the subsequent portion of the pamphlet now under consideration that we wish to direct particular attention. This part is comprised under the following Sections: *The Abolition Movement; Purposes and Proceedings of the Abolitionists; their Difficulties; Prospects and Success; General Remarks; and Claim of the Abolitionists to British Sympathy and Aid.*

It may be well to give in the author's words the aims of the Abolitionists:

"The great object of the American Abolitionists may be simply stated as that of *awakening the national conscience to the guilt of Slavery.*

"They maintain that man has no right to hold his fellow-being in bondage, to trade in his person, to rob him of the fruits of his bodily labour, at the same time enveloping his soul in moral darkness; and they demand of the Government for their wronged fellow-subjects an immediate restoration of their natural rights.

"The bond of union of the 'American Anti-Slavery Society' is, that 'Slaveholding is a sin against God under all circumstances, and ought to be immediately abandoned.' They do not deal with minutiae, advocating this scheme of emancipation or that;—they point to the American 'Declaration of Independence,' which asserts that '*All men are born free and equal, and all are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness,*' and they ask how the existence of three millions of human beings in abject, cruel servitude, is consistent with such a high-toned profession?

"The measures adopted for spreading the requisite knowledge of the vast extent and wickedness of Slavery, and for rousing the nation to a sense, not only of the sin of a system so opposed to the laws of God and man, but of its danger to the safety and best interest of their country, are—the extensive diffusion of publications, the employment of lecturers in the Free States, and the promotion in various ways of public meetings, where resolutions opposed to Slavery are passed and protests signed. For efficiently carrying out these purposes considerable funds are needed, and noble, indeed, is the liberality of the Abolitionists towards this object. But their cause is yet so unpopular and unfashionable, that the number of the wealthier classes, or of the more prominent professors in the various religious bodies who join in the movement, is comparatively small. Annual fairs (or bazaars) are resorted to as one method of procuring funds, and the last, held at Boston in December, 1845, produced 3,700 dollars, nearly £750, leaving a very large number of valuable articles for sale during the summer months.

"Whatever be the mode of action pursued by the various Anti-Slavery Societies, *all agree in the necessity of effecting the contemplated change in a peaceful manner, violence of every kind being universally deprecated.*"

We have long been aware that considerable dissensions have existed among the American Abolition Societies, and it seems a subject for regret that any thing should occur to interrupt harmony, and retard a course of united action in the efforts made for the emancipation of the Slave. But however much we may deplore what is considered the violence of the Abolition Societies in the United States, a more intimate knowledge of the causes of disagreement than we find it easy to acquire, is necessary to warrant an unqualified censure of their conduct. The author of the "Brief Notice" evidently regards it as of more im-

* Continued from p. 599.

portance to bring the cause of the Slave before the British public, than the peculiarities of the American Anti-Slavery Societies. He thus expresses himself on this point :

" It is no part of the object of this notice to enter upon the differing views of American Anti-Slavery Societies, as to the fittest mode of carrying on the mighty contest in which they are engaged. To expect unanimity among the individuals who form them, would be to hope for what is contrary to the character of the human mind. In the ranks of those who unite in this enterprise, some are ardent and unhesitating, others timid and cautious; some self-sacrificing, others more considerate of their personal interests; some boldly follow the call of truth and duty whithersoever it may lead, others deliberate on the worldly policy and expediency of their measures; regardless of the opinions of those around them, some pursue their straightforward path, while the fear of ridicule and censure, or loss of caste in the circles in which they move, confine within very moderate bounds the Anti-Slavery efforts of others. Some are deterred from active and open exertion by the opinions of those clergymen to whom they have been accustomed to look up for guidance in their temporal and spiritual affairs; others, feeling themselves constrained to pursue the line of duty which they think the Bible points out to them, will not allow the dictation of a course of conduct that is, in their view, opposed to the precepts of the Gospel. Some advocate immediate emancipation, others more gradual measures; some endeavour to influence the Legislature by political action, voting only for such representatives in Congress as will oppose the Slave-holding interest; others consider this mode of proceeding as utterly futile, and feeling that the present American Constitution requires of them an acquiescence in laws favouring Slavery entirely at variance with their ideas of duty to God, refuse from conscientious motives to exercise their political rights, maintaining that they are called upon to aim at a dissolution of the Union, instead of affording any support to the present Constitution.

" In these, and in innumerable other instances, will the opinions of Abolitionists be found to differ, and societies will naturally be formed of those who take similar views, or are influenced by similar feelings. And if difference of sentiment occasionally excite want of candour and forbearance among organizations of men, having the same great purpose in contemplation, though disagreeing in the means of accomplishing it, we must not expect from American Abolitionists that freedom from human infirmity which is found neither amongst religious professors, nor in any class of philanthropists. This very want of unanimity may, in the hands of Providence, be instrumental in bringing about the important end contemplated by all the labourers in the Anti-Slavery vineyard. The work thus divided, some toiling in one direction, some in another, may be the more speedily and more perfectly completed."

The first scheme professing the object of putting an end to Slavery sprang up about thirty years ago under the name of the Colonization Society, and large funds were contributed to it by American philanthropists. It appeared, however, after a time, perfectly inefficient, as it exported to Liberia in sixteen years no more Blacks than were born in the United States in one fortnight! Indeed, it was subsequently suspected that the intention of this Society was merely to get rid of the free coloured inhabitants, who have always been disliked and dreaded by the planters as liable to render the Slave discontented.

With regard to the origin of the present Societies, and the obstacles to their formation, the author observes,

" More decided efforts against Slavery, which was every year increasing, sprang up in 1830 and following years, in the form of Abolition Societies. The first Anti-Slavery Society, on the principle of the religious duty of imme-

diately abolishing Slavery, was established in Boston, in 1832. The first Anti-Slavery Convention was held in Philadelphia, in December, 1833, and was attended by delegates from ten States out of the twenty-four (from the six which compose New England, from New York, New Jersey, Pennsylvania and Ohio). At the end of 1834, the Auxiliary Anti-Slavery Societies amounted to 200.

"Even in this short notice, it would be injustice to omit the mention of Mr. Wm. Lloyd Garrison, as the earliest promoter, the founder, indeed, of these institutions. Associated with him have been many men and women who are alike an honour to their nation and their race.

"No object of public benevolence in our country, however zealously promoted, can convey any idea of the labours, the trials, the dangers of the American Abolitionists; and the history of philanthropic enterprise records no more disinterested and devoted labourers in the cause of humanity than have graced the ranks of this noble band. Unappalled by the murder of some of their number, by the imprisonment of others, by threatenings of death, by various acts of personal violence, by the hostility of the public generally, in the Free, almost as much as in the Slave States,—unsundered by the coldness and reproaches of their friends and connections, by the indifference, and too often by the censures, of the ministers of that religion, the precepts of which had called them to their work,—they have proceeded steadily in the consecration of their time, their talents and their property, to the interests of the oppressed and friendless Slave."

Though the writer of the "Brief Notice" avoids entering upon a description of the peculiarities existing among the Anti-Slavery organizations of America, his opinion is most favourable to that of which Mr. Garrison is the President. He says,

"In affording to the American Abolitionist that sympathy and assistance which he solicits and deserves from the land of his forefathers, it is not necessary for us to enter into the peculiarities that distinguish various societies. To all sincerely interested in freeing their country from the crime, the consequences and the odium of Slave-holding, we may unhesitatingly bid God-speed. But from a conviction that, *upon the whole*, the mode of action of the AMERICAN ANTI-SLAVERY SOCIETY is best suited to the magnitude of the evil to be struggled against, the writer of these remarks will hold principally in view this Association and its various auxiliaries, amongst which are the 'Massachusetts Anti-Slavery Society' (the original one that was formed in 1832), and the 'Boston Female Anti-Slavery Society,' established in the autumn of 1835, and remarkable for the distinguished ladies to whom it is indebted for its eminence and efficiency."

The Section upon the *Difficulties of the Abolitionists* may be considered as one of the most important in this tract—certainly that in which we feel the greatest interest. We have found it very difficult to understand, with such conflicting statements as are from time to time brought before us, both in American publications and by visitors from the United States, the precise position of the American churches, especially of those in the Free States, in reference to the Slavery question. Some of these points are clearly brought forward in the "Brief Notice," and with a fairness which leads one to regard the writer as an observer, and not as a partizan. We doubt, indeed, if what are called *thorough-going* Abolitionists will not think him too lenient towards those who differ from them. The subsequent extracts will be sufficient to give our readers a general view of what the Abolitionists consider the great obstacles in the way of the reform at which they aim.

"The Abolitionists declare, that if the clergy saw it to be their duty to

denounce, as they would any other sin, that of robbing human beings of their natural rights and treating them as chattel property, Slavery could not exist another year in that country. And, in addition to this apathy on the part of the clergy, they describe the ramifications of the Slave-holding system—through the medium of commercial pursuits, family and social connections, political predilections and church associations—to be so interwoven with the feelings, habits and interests of the inhabitants of the Free States, as to blind their moral sense to the magnitude of the evil which is undermining the national character and portending incalculable calamity to their future welfare.

“Most painful are those parts of the statements of the American Abolitionists, in their public meetings and in their printed annual reports, which refer to the conduct of their clergy in relation to Slavery. It is almost impossible, in perusing them, not to sympathize in the deep feeling of regret and disappointment which these statements express. On the other hand, we are bound not to be led away by a contemplation of the wrongs of the Slave, from putting a charitable construction upon the motives and conduct of others. And while making allowance for the absorbing interest in their enterprize felt by the Abolitionists, and for the difficulty they may find in comprehending the reasonings of those who have ever been accustomed to regard the subject in an entirely opposite point of view, we have no right to consider every Slaveholder as rapacious, inhuman and irreligious; nor every Christian minister as faithless to his high calling, who does not denounce Slavery as the Abolitionists wish him to do. If we are inclined to regret that the minds of the clergy are not more enlightened and their consciences more awakened, still we are not justified in concluding that they do not act agreeably to the dictates of judgment and their convictions of duty.

“This subject is not only a painful, but a very difficult one for us to investigate, so as to arrive at satisfactory conclusions. The American ministers maintain that we in this country cannot possibly be aware of the various circumstances of their position which prevent them from taking an open and decided part in opposition to Slavery, and entreat us to give them credit for acting as wisdom and conscience dictate, though they may not adopt the course we think they ought to pursue. We readily accord to them this claim, yet we venture to ask if, removed as we are from the influences which may tend to mislead their judgment and embarrass their action, we may not have the power of seeing more clearly than they can the pointings of their duty? And when we consider the vast extent of the efforts of the Anti-Slavery Associations during the last fifteen years, the immense number of their publications, the defence of their principles and conduct against an almost unprecedented amount of opposition, obloquy and persecution;—when we see these societies not only surmounting all attempts to put them down, but daily increasing in number, and the promoters of them free from all suspicion of selfish objects, defying the Slave-holders of the South and the Slave-supporters of the North to impeach their motives, to refute their arguments or defame their characters,—justice to the Abolitionists demands of us the admission that they have at least put us in possession of some important elements for forming a judgment on the merits of their case.

“One fact, at any rate, is within the scope of our observation. In the heart of a civilized, Christian nation—one exulting in the freedom of its laws and government—is an institution outraging the laws of God and man, by allowing three millions of human beings to be robbed of their birthright, sold as cattle and treated with severe cruelty, against which comparatively few of their clergy raise an audible voice.”

The direct mode in which the churches in the Southern States uphold Slavery, and the way in which the ministers of the Free States countenance the system by declining to denounce it, may be learned from the following quotations:

"The churches of the South,' they tell us, 'hold Slaves, both in their church capacity and through their individual members, and are sustained as Christians and as Christian churches in so doing, by the churches and Christians at the North.' The lawfulness of Slavery is maintained by some ministers by appeals to the Bible. A Slave has been sold for the purchase of communion plate. The theological Synod of South Carolina and Georgia recently sold eight human beings to procure money for educating Presbyterian ministers. The clergy at the North generally condemn the Abolitionists as a body of fanatics. Few would venture publicly to pray for the freedom of the Slave; while giving notice of an Anti-Slavery meeting would frequently subject ministers to the severest censures of members of their churches. There exists among them a conventional agreement to speak of Slavery '*in the abstract*' as a great evil, but they take no measures for its removal. The Abolitionists say to the ministers of the Free States,—*'If you disapprove of our measures, if you think us too violent and injudicious in our course, let us see that you are sincere in your professed horror of Slavery by your adopting other measures for its removal.* Do not foster the prejudice against colour by treating free men residing in your own cities with contumely and scorn, because they happen to be less white than yourselves; do not exclude them from mixing with white children in charity schools; do not in your churches separate them from the rest of the congregation, and compel them to occupy 'Negro pews'; do not insult them even in death, by insisting that they shall be buried at a distance from their white brethren. With such a sphere of influence as you enjoy, do not dare to incur the awful responsibility of maintaining that 'silence is your duty on this question.' Petition for the abolition of the Slave-market in the free city of Washington, where the Congress holds its sittings. Demand the abrogation of the laws compelling Free States to surrender fugitive Slaves to their masters. Insist that a State cannot be called free if the Slave have not the same liberty there that he would find in going a little farther north, to the British possessions in Canada. In your public ministrations, preach in behalf of the Slave; pray for his liberty. *We do not ask you to join our societies or adopt our plans, but we call upon you to DO SOMETHING for the Slave*; we ask you to prove, by your open conduct in contending against the sin of Slave-holding, the sincerity of your professions as men and as Christians. We call upon you, as persons who will have hereafter to give an account of your stewardship, to exert the power you possess over the great mass of American society, to arouse their attention to the deep sin with which the nation is stained, and to exertion for its removal.'"

Upon a calm consideration of the preceding statements, which do not bear any stamp of unfair prejudice, we certainly think there is cause for regret that the American clergy do not evince more earnestness in the attempt to put an end to the institution of Slavery; and we find it difficult to satisfy our minds that their social position does not demand of them a greater use of the moral influence they possess in awakening the consciences of the people to the sin of Slave-holding, than they appear to exert. We do not forget that they have many difficulties to encounter; yet, keeping all the circumstances of their situation in view, we cannot deny that our sympathies and approbation accord more with those who have seen it to be their duty to speak out on the subject, as Channing has spoken, than with such as do not feel themselves called upon to express more than a conventional disapproval of Slavery.

The leading members of the Abolition Societies may be violent and coarse in their language, uncompromising, overbearing, intolerant; they may be people whom many would find it difficult and disagreeable to

act with; but we cannot doubt that any American minister, who is sincerely desirous of exerting his influence against Slavery, may do so himself, and induce others to follow his example, without uniting with any of the existing Anti-Slavery parties.

We have already alluded to the agitation that has been produced among the members of the Free Church of Scotland, threatening a serious division in that body. In Dublin, Belfast and Cork, in London, Bristol, Exeter, Birmingham, Bridgewater, Taunton, thousands upon thousands have been listening to the eloquent harangues of Frederick Douglass, who is now visiting various places in England for the purpose of exciting attention to American Slavery. It would be idle to affect any doubt of the powerful influence this remarkable man will have upon the thinking population of this kingdom. He has been joined by William Lloyd Garrison, the great leader of the Boston Abolitionists, whose object is said to be to explain to the friends of the Slave in this country the manner in which the cause of human freedom can be best promoted, and to vindicate the American Abolitionists from the charges so often brought against themselves and the measures they advocate.

In accordance with the belief that if the churches of America would oppose Slavery, it would soon cease to exist, it appears an important object with the Abolitionists now in England to induce the religious bodies of this country to exhort their brethren in America to adopt some decided measures in behalf of the Slave; and they strongly recommend that no church-fellowship or friendly intercourse should be held with such societies in the United States as do not obey this call. As the most numerous class of religious professors in America is the Wesleyan Methodists, as they own some hundred thousands of Slaves, and as their Conference has decided upon offering no opposition to Slavery, the Abolitionists earnestly invoke the Wesleyan body in Britain to refuse admission to their pulpits to those Methodist ministers from the United States who have not seceded from their pro-Slavery body. They trust the same course will be adopted by all our religious communities that hold church-fellowship with similar societies in America. The Abolitionists insist that there is little hope for the Slave while Slave-holding is made respectable; that it is an affectation of philanthropy to denounce the *sin* of Slave-holding, and shield the *sinner* from condemnation. With regard to the propriety of the course of the Abolitionists upon these points, as well as upon others that may be considered to constitute a system of *personal* attack upon all in the United States who do not raise their voices against the Slave-system, we do not feel equal to give a decided opinion. We cannot but fear that the virulence of invective and want of Christian charity which have been manifested in some recent Anti-Slavery speeches, resolutions and correspondence, will repel from the ranks of the Abolitionists many whom a gentler tone might have allured to them. We can make all due allowance for the harassing opposition against which the American Abolitionists have to struggle: we will not contend (though, perhaps, we might with truth) that the unmeasured language they use may not be necessary to rouse their own nation to Anti-Slavery action; but we hesitate not to assure them that this mode of proceeding is utterly repugnant to the taste, the feelings and principles of the English nation, and that unless they more apply themselves to observe the

"suaviter in modo" with "fortiter in re," they will assuredly lose the opportunity of gaining many coadjutors who would do both service and honour to their cause.

We have extended this notice to an unusual and unexpected length, and will conclude with only one more remark.

We do not accord with those who take the ground that this country ought not to interfere with the United States in regard to their Slave-system, and that all such proceeding on our part must be necessarily offensive, and may retard the progress of emancipation.

That objectionable and improper modes of interference may be adopted, we do not deny, and most anxious are we that discretion and kindness should temper the Anti-Slavery efforts of British Abolitionists. And, were the subject of controversy an affair of tariffs, of glory, of national honour or etiquette, we might think it well to leave it to be settled by our Governments. But we cannot have so little faith in the soundness and efficiency of Christian principles, as to believe that a gentle, earnest, affectionate entreaty to our enlightened brethren in America to unite with us in the accomplishment of an object from which we can derive no personal advantage, but which will promote their best interests and the welfare of the human race, could either excite permanent disapprobation, or prove injurious to the high purpose contemplated. We are, however, unable to express our views upon this point more strongly than in the words of Dr. Channing, with which the author of the "Brief Notice" concludes his tract:

"The position is false that nation has no right to interfere morally with nation. Every community is responsible to other communities for its laws, habits, character: not responsible in the sense of being liable to physical punishment and force, but in the sense of just exposure to reprobation and scorn. And this moral control communities are bound to exercise over each other, and exercise it more and more in proportion to the spread of intelligence and civilization. The world is governed much more by opinion than laws. With the progress of society, this power of opinion is taking the place of arms. In this state of the world, all attempts of the Slave-holders to put to silence the condemning voice of men, whether far or near, is vain. I utterly deny that a people can screen themselves behind their nationality from the moral reprobation of the world."

JEAN PAUL.—VIII. ON SEEING AN INFANT'S COFFIN.

IT is a touching sight, that of a diminutive human creature thus hidden, as it were; one who has passed at once from the slumber before life to the sleep of death; whose eyes were shut to this glorious world without once beholding even the parents who with moist eyes look down on it; whose little tongue withers away without having uttered a sound, as its face does without once smiling on the absurdities of life. These buds of the earth, thus broken off, may one day light on a branch on which mighty fate may engraft them. These flowers, like others which shut up in sleep at early morning, may one day be opened again by a rising sun.

LIFE AND CORRESPONDENCE OF JOHN FOSTER.*

We always welcome a good book of biography. And having been early made acquainted with the writings of John Foster, and been taught in our youth to regard him as "a burning and a shining light," we have looked with considerable interest to the long-promised publication of his "Life and Correspondence." We do not know that we have, upon the whole, been disappointed in the perusal of the volumes before us. It was not to be expected that there would be much of incident or adventure in the history of a man, the greater part of whose time was passed in his study, who was emphatically a *thinker*, and who had but little to do, as far as action was concerned, with the stirring questions which so deeply moved the religious and political world during the period in which his lot was cast. He mingled very seldom in society, and admitted comparatively few to his friendship. And we find no great events transpiring in his life to disturb or vary the literary occupations to which, for a long course of years, he was devoted. The volumes consist, in great part, of letters written by Mr. Foster from the time when he commenced his studies for the ministry, to within a fortnight of his death. They relate to a variety of subjects, and many of them are extremely interesting and beautiful. But we must question the wisdom of "constructing" two large and expensive volumes "out of an assemblage of letters," many of which contain nothing of importance, and which we can hardly suppose a man of Mr. Foster's reserved and sensitive mind, and great fastidiousness in regard to his compositions, could he have been consulted, would have allowed to be made public. We have been strongly reminded, in perusing these volumes, of the caustic article which he himself wrote in *Forbes's Life of Dr. Beattie*, in the *Eclectic Review*, and in which he complains of this "swelling, fungous kind of biography." Mr. Ryland refers to this article, and we are rather surprised that he did not feel he was laying himself open to a similar charge of making an unnecessarily copious and costly book. If it had been less voluminous, we are of opinion that it would have been more interesting, as it would have been more generally useful.

John Foster was the son of a small farmer in Yorkshire, who, in addition to his agricultural toils, employed a portion of his time in weaving. He is said to have been a man of considerable strength of mind, and much devoted to religious reading and meditation. He was connected with a Baptist church at Wainsgate, near Halifax, took a leading part in its concerns, and was accustomed, on the decease of the pastor, to read Gurnal's *Christian Armour*, every alternate Sunday, at the meeting. When any passage appeared to him to be peculiarly excellent, he would pause, and express his approbation by exclaiming, "Author, I am of thy opinion!" "That's sound divinity."† Mrs. Foster's tastes

* The Life and Correspondence of John Foster. Edited by J. E. Ryland. With Notices of Mr. Foster as a Preacher and a Companion, by John Sheppard. In Two Volumes. London—Jackson and Walford. 1846.

† "The following characteristic inscription was placed on Mr. Foster's tombstone by his own desire: 'John Foster exchanged this life for a better, March 21, 1814, in the eighty-eighth year of his age, and the sixty-third after God had fully assured him that he was one of his sons.'"

were congenial with those of her husband, and she is represented as his "counterpart in soundness of understanding, integrity and piety." Both lived to a very advanced age, and Mrs. Foster survived her husband nearly three years.

Their eldest son, John, was born September 17, 1770, and from a child he was marked by great singularity of manner. A painful sense of an awkward but entire individuality, he tells us, haunted him before he was twelve years old.

"His observations on character and events resembled those of a person arrived at maturity, and obtained for him from the neighbours the appellation of 'old-fashioned.' Thoughtful and silent, he shunned the companionship of boys whose vivacity was merely physical and uninspired by sentiment. His natural tendency to reserve was increased by the want of juvenile associates at home; for his only brother, Thomas, was four years younger than himself, and they had no sisters. His parents, partly from the lateness of their marriage,* had acquired habits of too fixed a gravity to admit of that confiding intercourse which is adapted to promote the healthy exercise of the affections. Had a freer interchange of feeling existed, it might have rendered less intense (though it would not have removed) that constitutional pensiveness of Foster's mind, which at times induced 'a recoil from human beings into a cold interior retirement,' where he felt as if 'dissociated from the whole creation.'" Vol. I. p. 3.

We have no doubt that the peculiar habits of his parents, grave and precise as they were, exercised an injurious and lasting influence upon his sensitive and timid nature. His early home, like the abodes of too many of those who are called pious people, had but little in it to call forth the affections or to suit the temper of childhood. It was cold and cheerless. And though he always appears to have acted towards his parents as a dutiful son should do, and manifested his filial regard by contributing largely, in proportion to his means, to the support and comfort of their declining years, yet when a child, he says, he had the feelings of a foreigner in the place of his birth, and some of the earliest musings that kindled his passions were on plans for abandoning it. As a child, he lived in a world of his own. Imagination in him soon began to be active, and his associations are described as being intensely vivid.

"He had an insuperable dislike to a book during the reading of which he had done any thing that excited self-reproach, or to whatever was connected with feelings of disgust and horror. For a number of years he would not sit on a stool which had belonged to a man who died in a sudden and strange way, and whose ghost was said to have appeared in a barn near his house. In short, his imagination was imperious and tyrannical, and would often haunt him with a scene of Indian tortures, or the idea of a skeleton meeting him each night in a room he had to pass through to bed. He was excited to strong emotion by reading passages in favourite authors, such as 'Young's Night Thoughts.' * * * * His sensibility, though checked in its social operation, was kindled into intense activity by the contemplation of natural scenery, which in the neighbourhood was highly picturesque. The very words *woods* and *forests* would produce the most powerful emotion. In matters of taste, the *great* interested him more than the *beautiful*; great rocks, vast trees and forests, dreary caverns, volcanoes, cataracts and tempests, were the objects of his highest enthusiasm: and in the same way, among the varieties of human character, the great and the heroic excited the deepest interest."—I. 4, 5.

* His father did not marry till he was more than forty.

early age he was accustomed to assist his parents in weaving, and at spinning wool to a thread by the hand-wheel, till his th year. But he had no taste for this calling; "and his weaving often performed so very indifferently, that the master man by whom he was employed was continually resolving that he like no more of it." During this time he was fond of study, could often shut himself up in the barn for a considerable time, to come out and weave for two or three hours." His father had the impression that his son was destined to something higher than his own manual operations;* and though he could not probably dispense with his industry at the loom, he yet appears to have him every facility in his power for mental culture. The moral influences amidst which Foster was brought up, induced seriousness of mind at an early age.

days after the completion of his seventeenth year, he became a member of the Baptist church at Hebden Bridge. His venerable pastor, Dr. [unclear] and other friends who had watched with deep interest his early piety and piety, urged him to dedicate his talents to the Christian

Whether he had himself formed such a design, is not known: the their wishes soon became his deliberate choice, and, after giving every proof of his abilities, he was 'set apart' for the ministerial office of religious service. For the purpose of receiving classical instruction and general mental improvement, he became shortly after an inmate at [unclear] Hall, where Dr. Fawcett, in connection with his labours as an instructor of youth, directed, at that time, the studies of a few theological candidates. Part of each day was still spent in assisting his parents at their usual avocations. During the rest of the time, his application to study was so incessant as to excite apprehensions for his health. Frequently, whole nights were passed in reading and meditation; and on these occasions, his favourite resort was in Dr. Fawcett's garden. His scholastic exercises were marked by industry, and accomplished very slowly. Many of his inferiors in mental capacity surpassed him in the readiness with which they performed the prelections. One method which he adopted for improving himself in composition, was that of taking paragraphs from different writers, and trying to paraphrase them, sentence by sentence, into as many forms of expression as he could. His posture on these occasions was to sit with a hand on his forehead, and, moving his body to and fro, he would remain silent for a considerable time, till his invention in shaping his materials had exhausted itself. He used to call *pumping*. He had a great aversion to certain forms of religious mission which were much in vogue among some religious people, and that, if possible, he would expunge them from every book by Act of Parliament; and often said, 'We want to put a new face upon things.'"[†]

When the lad was only four years old, he would lay his hand upon him and say, "This head will one day learn Greek."

In his sermons, not less than in his conversation, he constantly aimed at freshness to ordinary topics, and generally succeeded. Yet it happened so frequently that his hearers were more startled and perplexed than when he once preached at Thornton, near Bradford, from the words, 'I am the truth and the life.' His object was to shew the awful condition of the human race, had not a way of access been appointed by God; but his novel treatment of the subject led an old man (the oracle of his little circle) to say, 'I don't know what he has been driving at all this afternoon, unless he is.' 'He is going to take us to the stars again,' was a frequent observation of his hearers."

Foster spent about three years with Dr. Fawcett, and they were years upon which he always looked back with pleasure. He had the advantage of a large and miscellaneous library, and the situation and scenery of his abode harmonized with the pensiveness of his natural temperament. His rambles in the surrounding woodlands are said to have formed his only recreation. And "on one occasion, he persuaded a young companion to walk with him by the river's side from evening to dawn, just, as he said, that they might see how the light in its first approach affected the surrounding scenery." He devoted himself very much, too, at this period of his life, to the interesting and important work of visiting and instructing the poor, and particularly the sick and aged, with whom he would converse and pray, and generally read the 145th Psalm.

From Brearley, Foster went to the Baptist College in the city of Bristol. He was now in his twenty-first year, and full of plans and hopes for the future. The classical tutor of the College at this time was Joseph Hughes, afterwards so well known as the Founder and Secretary of the British and Foreign Bible Society. With him Foster formed a warm and confiding friendship, which continued through life. Some of the most lively and interesting of the many letters in the volumes before us were addressed to Mr. Hughes, who in various ways manifested his high appreciation of Foster's talents, and his desire and willingness to serve him. The preceptor was only one year and eight months older than the pupil, and they spent several hours every day together in reading, conversation, or walking. In a letter written to the Rev. Dr. Fawcett about a month after he reached Bristol, Foster acknowledges the many advantages he had enjoyed under his care, and refers with pleasure to the extremely agreeable circumstances under which he found himself at the College.

"The cause which most contributes to render it so is friendship. I have no intimacy, indeed, with any of the young men here. I treat them all, and am treated by them, with the most friendly kind of civility, but I feel not the least inclination to any particular attachments. It has always been my ambition to associate with those who are superior to myself.* This ambition was often gratified at Brearley Hall; and here, I am become very intimate with Mr. Hughes—a circumstance favourable to my satisfaction and improvement. . . . He is free, sprightly and communicative. He possesses great energy of mind—a variety and originality of thought. His imagination is vivid, and, without any great effort, supplies an endless train of ideas and images; and, which is the most important quality, he seems to have a deep experimental acquaintance with religion."

Soon after his admission to the Baptist College, Foster formed a plan for the distribution of his time and studies, which looked well upon paper, and from which, for a season, he states in writing to a young

* There appears to have been always a great fastidiousness about Foster with regard to his associates. "I know scarcely *any man*," he remarks in his journal, "by whose taking my arm in walking along I should be cordially gratified, and not *very many women*." A writer in Fraser's Magazine thinks this confession affords a sad proof of the uncultivated character of the persons among whom he was thrown. May it not rather have proceeded from feelings of ambition, which were evidently very strong in his mind, and from that melancholy, morbid temperament which so often accompanies genius, and which was so conspicuous an element in Foster's nature?

friend, he derived advantage. But if we may rely upon his own confession, he was a very desultory student. Throughout life, indeed, he had to deplore the habit of indolent procrastination in regard to literary work. And he never seems to have penned a line for printing, nor even a letter to those whom he loved best, without an effort which he felt it difficult to make.

Foster continued a year in Bristol, and the first place in which he regularly exercised his ministry was Newcastle-on-Tyne. His congregation was very small. The "ancient room," formerly used as the Mayor's Chapel, in which he preached, was not capable of accommodating more than a hundred persons, and the average attendance was much below this number. Among them, however, there were a few who took a deep interest in his discourses. He observes to his friend Mr. Horsfall, with whom he had been associated at Dr. Fawcett's, in reference to his public services at this time,—

"I have involuntarily caught a habit of looking too much on the right-hand side of the meeting. 'Tis on account of about half-a-dozen sensible fellows who sit together there. I cannot keep myself from looking at them. I sometimes almost forget that I have any other auditors. They have so many significant looks, pay such a particular and minute attention, and so instantaneously catch any thing curious, that they become a kind of mirror in which the preacher may see himself. Sometimes, whether you will believe it or not, I say humorous things. Some of these men instantly perceive it, and smile; I observing, am almost betrayed into a smile myself."—I. 33.

During Foster's residence at Newcastle, which was only about three months, he lived much alone, rarely entered the town but on the Sunday, often walked in the fields, read when he felt inclined, or gave way to dreamy musings as to where his next undertaking might be, and what might be the employment of his future life. From Newcastle he returned to his friends in Yorkshire, and, after a short residence with them, he accepted an invitation to preach to a Baptist society meeting in Swift's Alley, Dublin; his connection with which, however, was but of short duration.

"Nothing," he says in a letter to Mr. Hughes, "can be imagined less interesting than the Baptist society in Dublin. The congregation was very small when I commenced, and almost nothing when I voluntarily closed. A dull case it was, in which I preached with little interest, and they heard with less. The church, of which, with a very few regular or casual hearers besides, the whole congregation consisted, was composed of a rich family or two, quite people of the world—of three or four families in business, emulating the show and consequence of the others—of half-a-dozen poor individuals, little connected with their Christian *superiors*,—and an independent character or two, tired and ashamed of such a society. With such an assemblage the soul of Foster was not formed to coalesce, and my connections were fewer than could be supposed possible to a public person."—I. 37.

When he had ceased to be a preacher in Swift's Alley, he endeavoured, after an interval of several months spent in Yorkshire, to revive a decaying Classical and Mathematical school in Dublin, but without being successful. And during this latter residence in that city, he became a member of a political society, which, he informs Mr. Hughes, exposed him to the imminent *danger* at one period, or at least to the *expectation*, of chains and a dungeon. He also formed a project, or

his return to England, for a course of lectures, at Leeds, on moral and literary subjects, but it was not carried into execution. He likewise conceived a plan of delivering a series of discourses to young persons on Sunday evenings, "different from sermons only in being without texts," at the meeting-house where he attended.

"I intended my utmost efforts to simplify, illustrate and persuade, by every expedient in the power of a mind possessed of a measure both of amplitude and originality. But Mr. —, a very good and sensible, but a timid man, tenacious of modes and notions which the Church and time have sanctioned, and dreading the profane and ill-omened flight of philosophy and fancy athwart *the good old way*, as peasants turn back in dismay at the sight of three magpies crossing their road, durst not admit such a measure, 'for it would not be preaching the Gospel.'"—I. 39, 40.

The fact is, that at this time Foster occasioned some anxiety to his friends by his contempt of what he calls "ecclesiastical formalities." He had cast aside the clerical habit for coloured clothes, went with his hair tied, and wore a red waistcoat. And he doubtless greatly lessened his influence by a violation of the customs which the general sentiments of those amongst whom he lived esteemed appropriate to the office and character of a Christian minister. He was also dissatisfied with the mode of church-fellowship adopted among what are called orthodox Dissenting churches, and thought it useless and mischievous, —an opinion which he continued to hold to the end of his life.

"The general tenor of his language implied a disapproval of any organized religious community. He believed that there was more of appearance than of reality in the union of church-membership; and that, at all events, its benefits were greatly overrated. With the exception of public worship and the Lord's Supper, he was averse to every thing institutional in religion. He never administered, nor even witnessed in mature life, (it is believed,) the ordinance of baptism, and was known to entertain doubts respecting its perpetuity. In writing to a friend (Sept. 10, 1828), he says, 'I have long felt an utter loathing of what bears the general denomination of the *Church*, with all its parties, contests, disgraces or honours. My wish would be little less than the dissolution of all church institutions, of all orders and shapes; that *religion* might be set free, as a grand spiritual and moral element, no longer clogged, perverted and prostituted by corporation forms and principles.'"—Pp. 61, 62.

This, we take it, is a growing desire with free and enlightened and devout minds. And in this respect we have reason to rejoice in the liberal and comprehensive principles on which our own congregations are established. But at the period of which we have been writing, Foster's views would seem to have been in an unsettled state also in regard to many of the *doctrines* in the belief of which he had been educated.

"That denomination of people in which I have been conversant, have stronger causes of exception than the colour of a waistcoat;—my *opinions* have suffered some alteration. I have discarded, for instance, the doctrine of eternal punishments; I can avow no opinion on the peculiar points of Calvinism, for I have none, nor see the possibility of forming a satisfactory one. I am no Socinian; but I am in doubt between the orthodox and Arian doctrines, not without some inclination to the latter. It is a subject for deliberate, perhaps long investigation; and I feel a sincerity which assures me that the issue, whatever it may be, must be *safe*. In this state of thought and

things, I have just written to Mr. David, of Frome, requesting to be informed whether there be, within his sphere of acquaintance, an Arian congregation in want of a preacher, expressing to him, however, that my preference such a congregation does not arise from a conclusive coincidence of opinion, it from a conviction that there only can I find the candour and scope which I desire.'—I. 40, 41.

Early in the year 1797, Foster became the minister of a General Baptist congregation at Chichester. He continued in this place about 10 years and a half, and devoted himself with great earnestness and al to his sacred duties. But though much regarded by his people, he saw little or no fruit of his labours. The society, small when he came its pastor, and benumbed by religious indifference, became still so by frequent deaths and removals, and soon after his departure ceased to exist.

"Of Foster's hearers but few now survive who were then of an age to retain recollection of his person and habits. A walk in the vicinity of the town is well known by his name; but his most favourite resort for meditation was the chapel, where the well-worn bricks of the aisles still exhibit the vestiges of solitary paces to and fro by moonlight."—P. 67.

During his residence at Chichester, he held a correspondence with a friend Hughes on the subject of his religious opinions, and appears to have acquired more settled views. He tells him that he holds accurately, he believes, the leading points of the Calvinistic faith, and presses a desire to be recommended to a society in the Evangelical (Baptist) connection. It is impossible to read the letters which he wrote at this period without being forcibly struck with the spirituality of his mind, and his ardent aspirations for the attainment of that divine discipleship which would make him zealous and useful and happy." On leaving Chichester, he resided for some time at Battersea, in the neighbourhood of London, with Mr. Hughes. Until now, his intercourse with persons of refinement and mental culture had been very limited. But here he was introduced to men of education and intelligence, and found scope for his conversational powers. In 1800, he became preacher at a small chapel at Downend, about five miles from Bristol, where he continued until 1804, when, chiefly through the strong recommendation of Robert Hall, he was invited to become pastor of a Baptist congregation in Frome, which he describes as "a large and surpassingly ugly town in Somersetshire, where the greatest number of the people are employed about making woollen cloth." The meeting-house in which he preached was that in which Job David long exercised his ministry. The society was in a very low state, and consisted of persons of different religious opinions. Some were "Trinitarians, in the common and simple sense, and some were a kind of Sabellians." Some were Baxterian, and others Calvinistic; and a few there were whose views were in accordance with those of their late pastor, which Mr. Foster describes as *Socinian*, but which, we suppose, would more truly designated *Unitarian*. It was soon after his settlement in Frome that he published his celebrated *Essays*, which Robert Hall frequently praised, which Sir James Mackintosh tells Hall he read with the greatest admiration, and which gave Foster a place with the most remarkable writers of his times. These *Essays* are thought to have originated in his conversations with the lady who afterwards

became his wife. On their publication, Mr. Hughes, by his own personal exertions, circulated nearly one-fifth of the whole edition.

"He presented copies to Mr. Wilberforce, Lord Teignmouth and other persons of note and influence. 'Horne Tooke has your volumes,' he tells Mr. Foster. 'I went over to make him a helper. He is considerably an approver. He says, 'Let him simplify; there is a basis of good sense. If he is a young writer, he will do.' I requested him to mention the publication: he will.' In about four months a second edition was called for. 'The degree of success,' Foster remarks, 'is indeed very unusual. I trust it is a direct favour and interposition of Providence, both for public utility and personal happiness. It will have been preceded and accompanied by numberless supplications of great sincerity and earnestness; a very principal part of which have been employed to ask for more of the spirit that would devoutly and benevolently *wish* to do good. I feel and lament a great deficiency in this point; but I am not content to do no more than feel and lament it.'"—L 274.

Foster's connection with his Frome congregation was brought to an early termination in consequence of a complaint in the throat. He resigned his charge in 1806, and undertook a literary engagement with the *Eclectic Review*, which was long his chief occupation and dependence. In 1808 he married, after an acquaintance of seven years. His own age was thirty-seven, that of the lady thirty-one; and they took up their abode at Bourton-on-the-Water, a village in the upper part of Gloucestershire, where his wife had previously resided. Here he pursued the studious and sequestered course which was so congenial with his feelings. His domestic life was full of satisfaction, and was a cause to him of the most lively gratitude. His health, too, enabled him, soon after his marriage, to engage in village preaching; and with this exercise on the Sunday, reading and reviewing in the week, and an occasional excursion for the benefit of his mental and physical health, his days and years passed. In a letter to his mother he observes—

"I am sitting alone in my long garret, in which I spend a considerable part of every day, excepting the days on which I go out to preach. Here I have a little fire, and excepting along the middle of the floor, the room is crowded and loaded with papers and books, intermingled with dust that is never swept away. Along this middle space of the floor I walk backwards and forwards as much as several hours every day; for I cannot make much of thinking and composing without walking about, a habit that I learnt early in my musing life. Formerly I used to walk about the fields for hours together, indulging imaginations and reflections, thinking of myself and innumerable other objects; reviewing past life, and forming plans or vows for the future. Since I came to this village, I have walked in the fields in this way comparatively but little; this garret has served me instead. I have been more in habits of such kind of study as required to have books and pens at hand. But, nevertheless, I probably walk not much less than I did when it was in the open air. It would be a marvellous number of miles if it could be computed how far I have walked on this floor. It would be a length that would reach to the other side of the globe."—L 389.

In the year 1815, Robert Hall was visiting at Bristol, and Foster embraced the opportunity of again hearing this great preacher.

"The last sermon I heard him preach," he says, "which dwelt much on the topic of *living in rain*, made a more powerful impression on my mind than, I think, any one I ever heard. And this was not simply from its being the most eloquent sermon, unquestionably, that I ever heard, or probably ever

shall bear, but from the solemn and alarming truth which it urged and pressed upon the conscience with the force of a tempest. * * * I suppose every intelligent person has the impression, in hearing him, that he surpasses every other preacher probably in the whole world. In the largest congregation there is an inconceivable stillness and silence while he is preaching, partly, indeed, owing to his having a weak, low voice, though he is a strong, large-built man; but very much owing to that commanding power of his mind, which holds all other minds in captivity while within reach of his voice. He has no tricks of art and oratory, no studied gesticulations, no ranting, no pompous declamation. His eloquence is the mighty power of spirit, throwing out a rapid series of thoughts,—explanatory, argumentative, brilliant, pathetic or sublime,—sometimes all these together. And the whole manner is simple, natural, grave, sometimes cool, often impetuous and ardent. He seems always to have a complete dominion over the subject on which he is dwelling, and over the subject, on every side, to which he adverts for illustration. He has the same pre-eminent power in his ordinary conversation as in his preaching. What is best in the account, the power of religion is predominant over every other power in his mind. A devotional spirit is very conspicuous in his religious exercises, and it is said by those who know him best, to be the habitual character of his mind.”—I. 384.

During his residence at Bourton, Foster lost his parents, and his own family was increased by the birth of five children. Of these, two died in infancy; his son, a promising youth, was taken from him when he was about fifteen; and two daughters, we believe, survive. Foster deeply felt his son's removal. Five days after his decease he wrote—

“John has left us now (all but his wan, insensible form), no more to return. * * * The last complete sentence he uttered was, ‘I know that my Redeemer liveth.’ This was near the close; he retained his faculties till within the last hour; then, about midnight, seemed to sleep; and expired, I believe, without the sense of suffering. * * * My interest in the accumulation of valuable books in this room will be sensibly lessened by the extinction of the anticipation of their being hereafter a source of instruction and gratification to him. He needs now no such means of knowledge. And how many things by this time he knows which no books can tell! Late in his illness he mentioned it as one pleasing circumstance in the idea of the superior world, that knowledge will beam into the soul without the slow labour of difficult acquisition.”—II. 24.

In 1817, Mr. Foster's health was so much improved, that he thought he might be again capable of stated pulpit labour, and he resumed his charge at Downend. A few months' trial, however, convinced him that, though physically capable of conducting the services, he had not the power of permanently interesting those whom he was called to address; and, disappointed at his failure, he relinquished the situation. It was about this time that he was asked to take a part in the anniversary of a Bible Society; and in a letter to the Rev. Michael Maurice, then minister of the Unitarian chapel, Frenchay, he remarks with reference to such meetings—

“My own opinion or taste in the matter may perhaps partake of perversity or whim, but I will acknowledge I utterly loathe and abominate the prevailing spirit and manner of these meetings. From all I have seen of them, they appear to me to be, in a greater degree than they are any thing else, exhibitions of vanity, cajolery and ostentation. The ludicrous aping of the forms and ceremonial of the chief legislative assemblies—the rattling and clapping—the sort of prize-speech making, in which it is often so palpably evident that

the speaker's object is just to *shine*,—the fulsome dealing round of extravagant compliment,—all these give, to say the least, a farcical and operative cast to the whole concern (in many instances, at least, I have felt this the irresistible impression), and form, in my apprehension, a flagrant abandonment of dignity, sense and honest truth. That money is obtained and the popularity of the good cause promoted, every good man must rejoice; but he must lament the necessity, if it be such, that so much of the agency for doing this good should consist in men's helping to inflate one another's vanity, and turning important matters into parading show and exhibition."—II. 4.

These observations appear to us as just as they are striking. We trust they may have a good effect in those quarters where they are most needed. In 1818, Foster delivered his discourse on Missions; and in the same year, he preached a sermon on behalf of the British and Foreign School Society, which he enlarged into his famous *Essay on the Evils of Popular Ignorance*, which was very favourably received, and has had an extensive circulation. In the autumn of 1821, he removed from Downend to Stapleton, a quiet and beautiful village about three miles from Bristol, his last place of abode. In the following year, he was requested to deliver a lecture once a fortnight at Broadmead chapel. With this request he complied, and a part of the series of these lectures has been published in one volume since his death. His audience was not numerous, but "contained, probably, a greater porportion of intelligent and educated persons than most single congregations could have furnished. The preacher was aware that he was addressing friends, or persons who, from their knowledge of him as an author, felt no ordinary interest in listening to his instructions." Mr. Sheppard, who has contributed some interesting notices to the volumes before us, of Foster as a preacher and a companion, says that his

"Sermons were of a cast quite distinct from what is commonly called oratory, and indeed from what many seem to account the highest style of eloquence, namely, a flow of facile thought through the smooth channels of uniformly elevated polished diction, graced by the utmost appliances of voice and gesture. But they possessed for me, and for not a few hearers, qualities and attractions much preferable to these. The basis of important thought was as much original or underived from other minds, as, perhaps, that of any reading man's reflections in our age of books could be; still more so the mode and aspect in which they were presented. That unambitious and homely sort of loftiness which displayed neither phrase nor speaker, but things,—while the brief word and simple tone brought out the sublime conception 'in its clearness'; that fund of varied associations and images by which he readily illustrated, not painted or gilded, his truths; the graphic master-strokes, the frequent hints of profound suggestion for after-meditation, the cogent, though calm, expostulations and appeals, the shrewd turn of half-latent irony against irreligion and folly, in which, without any descent from seriousness and even solemnity, the speaker moved a smile by his unconscious approaches to the edge of wit, yet effectually quelled it by the unbroken gravity of his tone and purpose,—all these characteristics had for me an attractive power and value, both by novelty and instructiveness, far above the quality of an oratory or eloquence more fashioned on received rules and models. I should scarcely be ready to except in this comparison, as it regarded my personal admiration and improvement, even the rapid and fervid, yet finished elocution of Hall; though this, as being more popular, while also more critically perfect, was, I suppose, more generally effective."—II. 487, 488.

However much Mr. Sheppard and a few kindred minds might be

interested in Foster's services, it is quite clear, we think, that Nature never designed him for a preacher; and he seems to have been altogether wanting in that "charm of manner" which imparts life and interest and power to the discourse from the pulpit. A very great accession was made to his "resources of social enjoyment by the settlement of the Rev. W. Anderson in Bristol, as classical and mathematical tutor of the Baptist College, in 1825; and soon after, by the return of Mr. Hall to spend his last years in the scene of his early ministry." In 1829, he was invited to take part in the ordination of a minister over the congregation meeting in Swift's Alley, Dublin, with which, when a young man, he had been connected. But so rooted was his antipathy to the formal and ceremonial in religion, that he at once declined the proposed service, which, he says,

"I have always intensely hated, as a poor aping among us who have no ecclesiastical institution, of a ceremony which has all manner of propriety (as consistent with the pretensions) in an established ecclesiastical order. It carries an appearance, and (though this be somewhat reservedly avowed) it makes, and is understood to make, a sort of pretension of conferring some kind of speciality of fitness, qualification and authorization to perform the duties of a Christian minister. There is a notion that the ceremony creates something more effective and sacred, in the relation between him and the people, than could be contained in a serious and deliberate engagement between them to accept each other in that relation. Now my wish would be, that every notion and practice of this kind, in short *every thing sacerdotal and ceremonial*, were cleared out of our religious economy."—II. 109, 110.

In the year 1832, Mrs. Foster died, having been for some time in a very precarious state of health. She was a woman of strong intellect; "and for a refined perception and depth of reflective feeling, her husband declared that he had never known her equal." He deeply felt her loss. In a letter to a friend we find him saying,

"Left quite alone for some hours in the house. I have been walking about the different rooms, and looking at the various objects, the fire-places, the books, the furniture, the prints suspended round the walls, with the pensive and mournful consideration,—'She will see these apartments, will be seen in them, no more.' There is a strange sinking of the heart at the thought."

And again, to the same friend, after the funeral—

"I have returned *hither*, but have an utter repugnance to say, returned *home*—that name is applicable no longer. * * * There is something that seems to say, *Can* it be that I shall see her no more; that I shall still, one day after another, find she is not here; that her affectionate voice and look will never accost me; the kind grasp of her hand never more be felt; that when I would be glad to consult her, make an observation to her, address to her some expression of love, call her 'my dear wife,' as I have done so many thousand times, it will be in vain—she is not here? Several times—a considerable number—even since I followed her to the tomb, a momentary suggestion of thought has been, as one and another circumstance has occurred, 'I will tell Maria of this.' * * * I have not suffered, nor do I expect to feel any overwhelming emotions, any violent excesses of grief; what I expect to feel is, a long repetition of pensive monitions of my irreparable loss. * * * The things which belonged to her with a personal appropriation; things which she used or particularly valued; things which she had given me, or I had given her; her letters or my own to her; the corner of the chamber where I know she used to pray; her absence—unalterable absence—at the hour of family worship, of social reading, of the domestic table; her no more

being in her place to receive me on my return home from occasional absence; the thought of what she would have said, or how she would have acted, on subjects or occasions that come in question; the remembrance how she did speak or act in similar instances;—all such things as these will renew the pensive emotions, and tell me still again what I have lost,—what that was, and how great its value, which the Sovereign Disposer has in his unerring wisdom taken away.”—II. 203, 209, 210.

In the year 1833, the Rajah Rammohun Roy visited Bristol, and was the guest of Miss Castle, whose mansion was very near Foster's house. From some cause he had entertained a strong prepossession against this remarkable man, and had no wish to see him. But when invited to meet him at Miss Castle's table, he could hardly avoid the interview. And he candidly remarks, after the Rajah's death—

“My prejudice could not hold out half an hour after being in his company. He was a very pleasing and interesting man; intelligent and largely informed, I need not say—but unaffected, friendly, and in the best sense polite. I passed two evenings in his company. In the former instance, when the after-dinner company consisted of Dr. Carpenter, and sundry other doctors and gentlemen, Churchmen and Dissenters, he was led a little into his own religious history and present opinions. He avowed his general belief in Christianity as attested by miracles, but said that the internal evidence had had by much the greatest force on his mind.”—II. 219.

Foster admits that the Rajah's opinions were “near about” in agreement with the “modern Unitarian school.” But when he observes that he does not think Unitarians have any *exact* knowledge of his religious views, he must have surely forgotten, or could never have read, the controversy of the Rajah with Dr. Marshman, which would seem to leave no room for doubt on this subject.

The latter years of Foster's life were saddened by the loss of most of those friends whom he loved best upon earth. Very touching is the letter which he addressed to Mr. Hughes, when that faithful friend, with whom he had been intimately connected more than forty years, was “lingering on the very verge” of the grave; and want of space alone prevents our transferring it to our pages. And now, increasing bodily weakness, and the failure of sight and memory, warned Mr. Foster that his own earthly course was drawing to a close. His lungs had been diseased for many years, and for some time he had been in a state of great debility. But

“He sat up for a few hours almost daily till the day before his death. Towards the latter part of the time he often expressed a wish to be left alone for a little while, saying that there was much he ought to think of, and that in a state of great debility it was a difficult thing to think.

“His family were much struck by the perfect dignity and composure with which, as soon as he relinquished all hope of even a partial recovery, he resigned himself to the Divine appointment.

“On Saturday, October 14th, 1843, the day before his death, he complained of feeling some confusedness in his head, and was much oppressed in his breathing; he was therefore obliged to desist that day from his usual practice of hearing some one read to him;” and finding it very difficult to converse, he requested to be left quite alone during the afternoon and evening. This desire was complied with, some of his family going occasionally into his room,

* “During the last two or three days of his life, the Scriptures (chiefly the Psalms) were, by his own desire, exclusively read to him.”

as not to disturb him, till the usual hour of retiring to rest; they then largely requested that some one might be allowed to sit up with him in the night. This, however, he steadily refused, though, in consequence of a continued fit of coughing, he was in a state of greater exhaustion than usual. The kind old servant who attended upon him, from an apprehension lest she should disturb him, did not go at all into his room in the night, as she had been in the habit of doing every night for the fortnight. But towards four o'clock she went to the door of his room to see if he was sleeping, and being satisfied from the sound she heard that he was sleeping, without going in. At about six o'clock she went again to the door, and hearing no sound, she went in and found that he had expired. His limbs were gently extended, and his countenance was as tranquil as that of a person in a peaceful sleep. Death had taken place but a very short time, and his forehead was cold."—II. 357, 358.

We have already, we fear, exceeded the limits assigned us for this notice. We had marked several passages from the letters, and also from the journal, which we should have been glad to set before our readers, but we must be satisfied with referring to the volumes themselves. Many thoughts also crowd upon our minds respecting the moral and intellectual character of Foster, on which we have left very little room to dwell. His mental powers were undoubtedly of a high order. His writings shew much reflection and originality. He was not a man of extensive or systematic reading on any subject, and the want is very manifest in him of a sound and judicious line of the mind in early life—of a liberal and enlightened education. Most painful, too, are the morbid views which he took of human nature. If he looked abroad upon society, it was generally to him a gloomy feeling, and wickedness seemed every where to meet the eye. He regarded this world with such horror as a place for the human race to come into, that he rejoiced to hear of the death of a person, and thought parents should be greatly consoled in the loss of a child by the reflection, that they were delivered from the dangers to which continued existence here would have exposed.

The religious opinions in which he ultimately rested were, for the most part, those which would probably be called moderate Unitarianism. He contemned, however, "the circle and the spell of any sect, as a party of systematics professing a monopoly of truth." At Chichester, he observed in a letter to Mr. Hughes, with reference to his opinion respecting the person of Christ—"A candid and temperate statement would be, that I deem it the wisest rule to use *pre-ter the language of Scripture*, without charging myself with a definition of a sort of mathematical hypothesis, and the interminable periphrases of explication and inference." How much controversy and contention would the world have been spared, had professing Christians always adopted the same wise and safe course on this subject! In the same letter, Foster states that he is "probably in the same latitude of opinion with respect to orthodoxy (we suppose he meant reference to the Trinity), as the revered Dr. Watts in the latter part of his thoughts." We are not aware whether any change took place in the state of his mind in relation to this matter. We have no indication of it in these volumes. Foster was a believer in the doctrine of philosophical necessity, and, as we have before intimated, he rejected the doctrine of eternal punishment. There is a

long and deeply interesting letter to a young minister, in the second volume of the work before us, on the latter of these doctrines, which well deserves attention; in which he states that he has little to say in the way of criticism, of implications found or sought in what may be called incidental passages of Scripture, or of the passages dubiously cited in favour of final, universal restitution; but that it is the *moral argument* that presses irresistibly on his mind—that which comes in the stupendous idea of eternity. He also remarks, that a number of ministers (not large, but of great piety and intelligence), within his acquaintance, were disbelievers in this doctrine of the eternal punishment of the wicked, though they did not feel themselves called upon to make a public avowal of their opinions, but were content with employing in their ministrations strong general terms in denouncing the doom of impenitent sinners.

“For one thing, a consideration of the unreasonable imputations and unmeasured suspicions apt to be cast on any publicly declared partial defection from rigid orthodoxy, has made them think that they should better consult their usefulness by not giving a prominence to this dissentient point; while yet they make no concealment of it in private communications and in answer to serious inquiries.”—II. 416.

If Mr. Foster meant to justify this temporizing conduct on the part of those whose especial duty it is, as the appointed investigators of sacred Scripture, to make an open statement of what they believe to be the truth, we think he has failed in his object. This “accommodating flexibility in the intolerance of” churches, cannot be reconciled with Christian candour and simplicity. And melancholy is it indeed to reflect, that ministers of the gospel, “who, of all men, should live under the constant eye of God,” should yet so often submit to “the thralldom of authorized custom,” against their better judgment, and thus afford “the most signal examples of the fear of man.”

It is impossible to peruse attentively the *Life and Correspondence* of Foster without feeling that he was a man of earnest and deep piety. There is, in this respect, a beautiful consistency in his character. From the first letter which he wrote after his removal from the home of his youth to the Baptist College, to the last which he penned in his sick room, shortly before his death, it is manifest that he was one who walked with God, and whose thoughts were often occupied with eternity. In many particulars we differ from him in opinion, but it is a pleasing thought, that the pious and good of all religious communions have in common the best, the vital portion of Christianity, and that they will meet together at last in that world of nobler life and action, where all controversies shall be ended and all difficulties solved—where the page of universal truth shall be spread before them, and every portion of it illumined by the clear and glorious light of Heaven.

NEANDER ON ARNOLD AND BLANCO WHITE.*

By directing our attention to the articles on the lives of Arnold and Blanco White, by Neander, reprinted from the Berlin Annals of Science and Criticism, it was not because we hoped to rectify our opinion of these excellent men, but because we hoped by these means to become better acquainted with the distinguished author. It must be confessed that German Protestant theology is still very ill understood by us. It is not at all difficult to become acquainted with the doctrines they profess, and we give to their professions all the credit we give to those of other schoolmen; but in Germany and England, the technical terms of theology have very different meanings. The learned and liberal theologians of Berlin and Heidelberg profess all the doctrines contained in German symbolical books; but we doubt whether they could pass such credit through an examination in any English orthodox school. To the High-Church or Pusey party, this is so well understood, that the imperfect alliance formed between the Anglican and Prussian Evangelical Churches has been beheld with horror by that rising body of the Church. That model Bishop, Henry of Exeter, has delivered a solemn protest against the abomination; and by far the ablest of High-Church oracles (the Christian Examiner) proclaims the now tolerable tolerance of the Jews, in which the Germans join, to be one of the signs of the coming of Antichrist. But the Evangelical archbishops and Dissenters, who, generally speaking, are more offensively and coarsely intolerant than their rivals, are at least as adverse to Teutonic influence, even where their influence is most to be rejected—in biblical criticism. And as to ourselves, who have certainly unfriendly feelings towards them, we confess we do not fully understand them; and we have gladly made use of these little writings as a sort of test, not of speculative opinions, but of Christian sentiments; and in those frequently recurring cases, where the direct relations between the two bodies cannot be ascertained, the end is gained by learning the position of each to a third body.

Of late years, none of the illustrious deceased has attracted such universal attention as the honoured Dr. Arnold, and few have been more generally respected and lamented than the late amiable and upright Blanco White. We were curious to see in what light these excellent men would be beheld by the leaders of the German Protestant churches. Dr. Arnold during his life had been the object of even an extraordinary portion of vituperation from political writers; but on death the hostility ceased in an instant, and his exemplary merits were ungrudgingly acknowledged. And even towards Blanco White, notwithstanding our national horror of Unitarians and other infidels, we beheld with pleasure on the part of the public a milder tone of reproach, with an ampler portion of kindness and good-will, than we dared to expect. We wished to know how much of these sentiments had passed over to Germany, the only country on the continent in which any interest is felt in Anglican Protestantism.

Ueber das Leben des Joseph Blanco White, &c. On the Life of J. B. White, Dr. August Neander.
 in the Theology of Thomas Arnold. Translated from the German of Dr. A. Neander.

It was with pleasure we learned that it was precisely Neander who had made their names known to the Germans. Since the death of Schleiermacher, no name among Protestant theologians has in Germany acquired so much distinction as that of NEANDER. It would have been otherwise, we fear, in England. Had a Jewish convert on his baptism assumed the name of *Newman*, he would hardly have added to the distinction that name has recently acquired from the eminent attainments of brothers of very opposite character,—the most distinguished of the recent converts to the Roman Catholic Church, and author of that very able paradoxical and perhaps suicidal work, the treatise on *Development*; and the late Professor at the Manchester College, who has now succeeded to the Latin chair at the London University College.

In Germany, the learned author of the *Church History* which has been in part translated into English, is the acknowledged head of the newly constituted Prussian Evangelical Church, in which character he is known to have been the prime suggester of a public act equally honourable to the Prussian Government and advantageous to literature and truth. He procured the suppression of a Government prohibition of Strauss's *Life of Christ*, declaring it to be the work of a scholar and an earnest and sincere man, and therefore entitled to the rights of the press, and wrote in refutation of it his own *Life of Christ*. He is one of the principal writers in the *Berlin Annals of Criticism*, in which he lately wrote three articles on three English writers, whom he was pleased to consider as representatives of three great classes, indicating three directions of the mind which characterize the age:—that of the traditional, which holds fast to the established, represented by we know not whom—we guess *Newman*; that which mistakes solution (or negation) for progress—*Blanco White*; and that which “draws from the depths of scientific theology, and elaborates into a new creation,” the truth which lies between those opposite extremes—*Thomas Arnold*.

The numerous friends and admirers of Arnold will hardly concur in such a characteristic, or in such a position among English theologians. Admirable and exemplary were his practical applications of divinity, both as a parish priest and as a pedagogue; but he would himself have rejected any praise given him as a profound biblical critic or a metaphysician. When Neander speaks of Arnold as the representative of a new theology, “arising in the very land where the old order of things is shaken to its base,” and elsewhere as “indicating the dawn of a brighter future,” such estimations must be understood, not of the material or substance of theology in its connection with philosophy, but of his mode of using it as a practical divine. Arnold was an admirable preacher, and his sermons to schoolboys (his pupils at Rugby) are unique in pastoral theology. With this practical interpretation, there is nothing in Neander's praise of Arnold in which we cannot concur. He says of Arnold's mind, that it was “akin to the scientific method of Germany;” and though he acknowledges that Arnold possessed “all the attainments and qualifications that were requisite to the character of a great theological reformer,” yet he insinuates that Arnold might have been influenced by an acquaintance with German theology. We very much doubt this; as we also doubt whether the intellect of Arnold was akin to the German—that is, in any point cha-

tic of the German mind. It is true, he had contracted a very and influential friendship with one of the most distinguished men of the present day, the Prussian Minister, the Chevalier ; but then, on the other hand, we happen to know that he had a noble perception of the transcendent genius of Goethe, who is really the representative of the German intellect now, as in their five ages were Dante in Italy and Cervantes in Spain. We certainly refuse to acknowledge, as the representative of the mind, any one who was indifferent to the works of Shakespeare. Neander presents a rapid summary of the life of Arnold, in one of which he incidentally adverts to those points for which specially the subject of his admiration—such as Arnold's opinions concerning the Episcopal Office, the Priesthood, the Sacraments, the Succession, Tradition and the Church. No thanks, it may be said, are due to Germans for their applause of such opinions. These are precisely the doctrines as to which the Anglican Church is all but fatal, and the denial of which renders the German Protestants as much as Anglican High-Churchmen—that is, the real Churchmen. The single, but very intricate and slippery, question of the Sacraments, the Protestant and Reformed Churches of Germany have been in variance, and so will remain, in spite of the compulsory union with the Lutheran and Calvinistic Church, carried into effect at the present point.

Neander also praises Arnold for distinguishing the Unitarianism which is engaged with dogmatic notions, from that which undermines Christian life itself; which concession, it will be recollected, was a measure forced from him. Neander shews his appreciation of the critical character of Arnold's exegesis by quoting the admirable words of Mr. Hearn, I. 356; and he refers with seeming concurrence to Arnold's quotations from Coleridge's posthumous "Confessions of an Inquiring Spirit," in which the profound thinker annoyed his contemporaries, the orthodox Churchmen, by some very troublesome suggestions on the nature of inspiration.

Finally, Neander declares himself to be in decided opposition to him in his view of the proper identity between Church and State. We understand that Arnold's friend, Archbishop Whately, was equally in his opposition to this opinion. Now, bearing in mind that in this doctrine had the concurrence of two such pre-eminently great men as Hooker and Burke, it is certain that at all events this must be a vulgar error. We are driven to the conclusion that this is one of those questions on which the disputing parties have never arrived at a right understanding of each other; the subject being one which is practical in its bearing, resting on none of the mysterious questions of nature or man, but concerning only that which, after all, is of our own making, that is the ideas attached to words. The ideas which the words Church and State raise in our minds, are themselves a product of mind: and it can only require a sufficiently cool and dispassionate study of the thoughts those words raise, to come to the conclusion whether those words really indicate two things essentially distinct, or but modifications and variations in one thing. We are going to attempt to adjust what our betters have left unsettled, content ourselves with a few obvious remarks.

Dr. Arnold's favourite position, that the State is a *Christian State*, in which none but a Christian is entitled to political power, (hence his singular hostility to the emancipation of the Jews, and his consequent abandonment of the London University,) must have led to consequences ludicrously impracticable; for he maintained that none but a Christian could sit in either House of Parliament. Were this carried out, it would be a ground of petition against an M. P. that he is not a Christian, of which a Committee of the House must be a judge. Now the correct Church notion must be, that none but a member of the Church can be a Christian; and though Arnold rejected that notion with indignation, and allowed of no other test of Christianity than a recognition of the Scriptures, interpreted any how, yet many would have clung to his first doctrine and rejected all the others. This strange notion sprang out of another, of seemingly opposite character, a denial of the distinction between priest and layman,—all Christians, he held, being alike priests, except as that appellation means a minister or a scholar.

On the other hand, Neander has set up a definition against Arnold, by which Arnold would not have been disturbed:—"Our belief is, that the State's office is only to ensure the conditions necessary for the free growth of all human good, and therefore the free growth of the Church." This definition would be valid at Rome, and would answer the purposes of the clergy as well as any other; for it obviously admits of the construction that the civil power exists only or chiefly in order to be the handmaid and servant of the Church. Now, while by the Church the clergy are understood, a more mischievous doctrine cannot well be advanced; but it is very different when by the Church we understand the religion, morality and intelligence of the community, represented by its most distinguished members,—not a race like that of the Levites, or a caste as among the Hindoos, or a self-elected body perpetuated by an apostolic succession. And if by the State be meant, in like manner, the will and the power of the community represented by its political organs, a civil magistracy and its military instruments, whom it is a mere abuse and perversion to consider as of necessity a family reigning by divine right, and exercising absolute and arbitrary power,—then it seems, at all events, a harmless doctrine, that there is one community or public body to which we may indifferently give the name of Church or State, according to the point of view taken and the elements of social life brought under consideration.

We proceed now to Neander's third article, which is not without significance entitled, "On the *Life* of Blanco White." It is a psychological essay, and a main object of the reviewer is to shew *how* one in whose mind a longing for faith as well as a tendency to scepticism was an element, and who never ceased to be under the influence of the purest love of truth, came to arrive at so sad a conclusion.

Having convinced himself (this is Neander's representation) of the falsehood of the Romish system, he was exposed to the danger of being again subdued by the Romish element in the new form of the English Church. This he was himself apprehensive of, and he was so far misled "as to confound the Church, a free community in which the Spirit of God operates through the word and the Sacraments, with the Church of priests, a hierarchy." Rejecting the infallibility of the Church.

earnestly and painfully pursued his study of the Scriptures. In the course of this study, says Neander, he was led by his opposition to two rival errors into the opposite errors. "The first of these was the prevailing notion of Inspiration: that the whole of the Bible is one uniformly inspired codex of humanity given to mankind, that out of there should be drawn a precise system of dogmata by which every thing was to be decided." Now in the Old Testament he was met by many difficulties, and in the New by contradictions; and it seemed to him that a new Scriptural infallibility was set up in the place of the Church infallibility, and with this he was even less satisfied.

Neander quotes from Blanco White's Life, II. 136, the well-known words of Coleridge concerning *bibliolatry*, "the English vice." His quotations on this point are manifestly made *con amore*; but he imputes to Blanco White the falling into the other extreme, of rejecting the supernatural in religious development, "instead of forming a just idea of inspiration by means of a correct apprehension of the relation which the Divine bears to the Human, and by means of comparison with the analogies supplied by antiquity." "He was further unable to distinguish between the real essence of Christianity and the system of creeds erected thereon." "Insight into the essential character of religion generally, the relation in it between knowledge and faith, the peculiar essence of Christianity which distinguishes it from all religions, and is the spring of its whole development in the formation of the Church, might have led to juster notions and to repose of mind."—In fact, there hovered perpetually before his mind the truth that Christianity is rather an affair of life, from which every thing must proceed, than of thought. "With this, too, was connected the mistake of supposing that that faith in Christ which constitutes the essence of Christianity and gives a form to life itself, was inseparably connected with a certain (the Athanasian) doctrine of the Trinity; and as on an investigation of the pretended [sogenannter] proofs from Scripture, the one was shaken, the stability of the other was shaken also."

"When Blanco White was led to doubt in that resurrection of Christ on which Christianity rests, his faith in an eternal life of a *verklärt** personality was also lost. He was further led to deny truth in contending against error. He rightly denied that *Eudeemonism* which degrades the moral by making it the mere instrument of enjoyment," (one of the nobler points, by the bye, of Kant's moral philosophy,) "and was so led to dispute the fact, that, as Paul says, Christians would be of all men most wretched if there were not hope of the resurrection—that is, if man had no faith in the actual realization of the idea of a Christian life—a truth which has lived in the Christian conscience of every age." "In the idea of a divine or eternal life, the antithesis of the present and the future is removed."

Neander appears to have a melancholy satisfaction in pointing out the affinities of Blanco White to the great men whom German philosophers in the present day most delight to honour. He had at one time adopted the principle, professed alike by Pascal, Schleiermacher

* There is not a word for which the German language is more to be envied than this. Unluckily, the English pastry-cooks have got hold of it. It is properly *clarified*, and may be rendered *enhanced*, *purified*.

and "the great Hamann,"—this great Hamann being one of the German thinkers least known in this country, and in whose words it is thus suggested as a question,—“Whether the pearl of Christianity must not be a hidden life in God, a truth in Christ the Mediator, and a power which consists neither in words nor in usages, nor in dogmata, nor visible works, consequently cannot be measured by any dialectical or ethical rule.”—But, adds Neander, “by the side of every truth stands its associated error; and the deeper and more fruitful the truth, the more dangerous may the error become, if the truth be misunderstood or misapplied.” And he shews how that moral internal element of truth, which in fact lies at the root of Quakerism and in the hearts of all enthusiasts and of highly spiritually-minded individuals, and was also in the mind of Blanco White, was in him “volatilised (or evaporated) by being separated from an objective historical truth;” that is, a belief in the resurrection of Christ. Now the characteristic of German thinking is a dwelling upon the *idea*, too often with a disregard of the *fact*. This, indeed, lies in the very nature of philosophical studies; and it is remarkable that though Neander asserts that a profounder study of the German philosophy would have served to correct the errors into which Blanco White fell, yet it would seem that his mind fell into those errors from what would generally be considered as the German character of his mind. And Neander, while he is adverting to the distinction between the historical and the doctrinal in Christianity, quotes with approbation the American Unitarians, Norton and Channing, from Blanco White’s *Life*, III. 119. It is well known that there is now a class of *Germanizing* Unitarians in America. If ever Neander should deem them worthy his critical examination, we expect that he would protest against their right to the appellation. And yet he agrees with the most eminent of *Germanizing* English thinkers, Coleridge, in a reproach which Coleridge of late years delighted to cast upon Unitarians. In a parenthesis, Neander distinguishes Dr. Channing from the “Unitarier der gewöhnlicher einseitigen *verständigen* Richtung,”—a sentence which cannot be well translated without a remark. The orthodox have no better term to express their antipathy to Unitarians than by calling them *rational* Christians. Now the constant charge brought by Coleridge against Unitarians and a much larger class of minds is, that they have no reason (*vernunft*), but only (*verstand*) understanding; and it unluckily happens that our English language, which is sadly deficient in words expressive of the varieties of psychological experience, has not two current adjectives formed, like *vernünftig* and *verständlich*, from the substantives, and therefore, in rendering the German sentence by “Unitarians of the ordinary, one-sided (that is, narrow-minded), *reasoning* direction,” we do but approximate to the author’s sense. Without flattering ourselves that we fully enter into the spirit of this distinction, which deserves to be investigated, we are nevertheless satisfied that in this reverence for reason we have much to learn of our German friends. The faculty is at least a part of ourself, and serves as a protection against that claim of obedience and submission to themselves which has in all ages been put in by priests as a privileged order, either being by descent and inheritance the heads and the organs of the Church, or as the privileged interpreters of Scripture. It is a subject of gratifying remark, that in these writings by one who occupies so

station in the German Evangelical Church, we cannot detect which implies the consciousness of any power or authority of his official station, or any right to pronounce judgment at which every laborious scholar and conscientious student and fier truth possesses. Though the author throughout manifests a conviction of those truths which Blanco White had not the opportunity of sharing with him, yet there is not a word to be found which says the absence of the kindest feeling or the sincerest respect. There is no Pharisaic self-laudation or self-gratulation, nor any conscious pity towards the unbeliever. He thus calmly constitutes such is the life of the man who appears to us to deserve as an image of the religious development of our age, in which we find all its manifold directions all combined. Though we are forced to omit much, yet from what we have imparted the importance and psychological importance of these Memoirs is manifest."

H. C. R.

AUTUMN.

FADED is the summer's bloom—

One by one the flow'rets die—

Earth is now a spacious tomb

Where the forest treasures lie;

Earth, too, is a tomb where go

All the restless sons of men;

One by one they drop below,

Ne'er to know their place again.

Search the ocean—search the land—

Look the hills and valleys round—

See, O Man, on every hand:

Ruins of thy race abound;

Winds that sweep the earth and sky

Ashes of our fathers bear,

Every where their relics lie,—

In the sea—the land—the air.

But 'tis dust alone that blends

With the elements below;

Man's immortal mind ascends

Where decay it cannot know;

Ever young and ever fair,

There it lives serene and bright,

Free from sin and free from care,

Clad in Heaven's eternal light.

CRITICAL NOTICES.

Unitarianism exhibited in its Actual Condition; consisting of Essays by several Unitarian Ministers and others, illustrative of the Rise, Progress and Principles of Christian Anti-trinitarianism in different Parts of the World. Edited by the Rev. J. R. Beard, D.D. Pp. 346. London—Simpkin, Marshall and Co.

THE Christian world at large, and especially that section of it with which he is more particularly connected, is under great obligations to Dr. Beard for the unwearied industry and eminent ability with which he has devoted himself to the defence and illustration of the doctrines, principles and sentiments of evangelical truth. Not only by original works of high merit, but by obtaining the co-operation of able writers for the elucidation of some common topic, he has in various ways contributed largely to enrich our theological literature. The volume before us is an important one; it professes to exhibit the state of Anti-trinitarianism throughout the Christian world, and we receive the work with thankfulness and confidence, as an authentic record of facts and opinions respecting a subject of the highest moment. Dr. Beard, so far from over-estimating the strength and importance of the religious body to which he belongs, has, we think, in some instances, refrained from saying much that he might, with perfect truth and with great advantage, have said in support of his arguments and in confirmation of his statements. There is no attempt at exaggeration or embellishment or parade. It is a calm, dispassionate survey that he takes of the Christian world, and the information which he gives us as the result of his inquiries is in a high degree encouraging and gratifying. Accustomed as men are to regard our religious denomination in this country as an insignificant sect, and, partly in ignorance and partly in scorn, to ask, "Who and what are the Unitarians?"—they will be surprised, we think, to find to what an extent the great doctrines of Unitarian Christianity prevail, and by what a weight of talent, learning and moral worth its advocates are distinguished. Nor will the result of Dr. Beard's investigation be other than surprising as well as cheering to the Unitarians themselves. Indeed, however men may attempt to persuade themselves into a belief of the Trinity, our own conviction is, that an enlightened inquirer who rids himself of prejudice and party bias, who reads and thinks for himself, and who studies the Scriptures without the aid of interpretations which human creeds and articles have prescribed, very seldom indeed arrives at any other conclusions than those which are in unison with the great leading doctrines of Unitarian Christianity. Disguise or modify it as they may, to this conclusion do they all come at last; and by few, except the ignorant or unthinking, is the doctrine of the Trinity in its grosser form and features embraced. But the book before us deals with open and avowed Unitarianism, and enough is stated to encourage the hopes and invigorate the zeal of all those who are labouring for the diffusion of purer, more rational and more scriptural views of religious truth. It consists of essays and statements, partly original and partly contributed by enlightened and judicious writers, who, animated by a kindred spirit with the Editor, have indulged in no extravagant or delusive representations, but have performed their task with a calmness and sobriety of thought and feeling becoming the great subject upon which they were invited to treat. The spirit of the volume is a sound and healthy spirit, and we are thankful that we have among us men like Dr. Beard, who, led astray by no mystical or metaphysical delusions, plant themselves on that rock of historical testimony which they know so well how to defend, and against which no assaults, however ingenious or insidious, will ever prevail.

The Editor, after the passing of the "Dissenters' Chapels Bill," thought it a seasonable time for reviewing the condition of the religious body who had

occupied so great a share of the attention of the legislature and of the public at large during the memorable session of 1844. But here Dr. Beard shall speak for himself.

"The security of tenure guaranteed to the property of the non-subscribing congregations of Great Britain and Ireland, by the passing of that liberal and enlightened measure, commonly known by the name of the Dissenters' Chapels Bill, appeared to the Editor a suitable occasion for collecting evidences of one of the consequences of free inquiry, and the prevalence of scriptural knowledge, in the renunciation of the Pagan and metaphysical notion of the Trinity. These evidences are here presented to the public. They show an amount of Anti-trinitarian Christianity which few, perhaps, will have expected; and are thus fitted to afford encouragement to those who, in this country especially, are exposed to no small obloquy, in consequence of their maintenance of the simple teachings of the Bible; namely, that God is one, and that the God and Father of our Lord Jesus Christ is the only true God. Nor is it, as the writer hopes, impossible that the volume may do something to extend the conviction that definite doctrines, though few in number and simple in character, lie at the basis of the religion of Jesus Christ. It is, at the same time, highly pleasing to find many proofs, in the ensuing Essays, that these few and simple truths may enter into very diverse states of mind, appear under many modifications and put forth dissimilar effects. What is not less important is, that the consequences of the spread of Unitarianism here recorded appear, without any attempt at display, to be of the most benign description. We wish to suggest no comparison disadvantageous to other denominations; but we may say, that here are genuine Christian fruits—here are tokens of the operation of the spirit of Christ—a spirit not of fear, but of power and of love and of a sound mind."

It will be impossible very fully to analyze the various essays contained in this useful and interesting book. We should be led beyond our limits were we to dwell at any length upon the variety of topics which the subject of each article suggests to our attention, and we feel ourselves constrained to resist the temptation which is presented, to write an article equal in extent to each of those we are now to notice. We shall, therefore, only glance *seriatim* at the contents of the volume, recommending the whole to our readers as a work full of curious matter, and urging them to possess themselves of a book without which the library of a Unitarian Christian will be incomplete.

1. The first essay is *Congregational Unitarianism in the United States of America*, and is written by the Rev. F. A. Farley. Dr. Beard assigns the first place in his work to America, doubtless as being the land in which Unitarianism flourishes in greatest vigour, and where it promises earliest to produce abundantly the richest fruits. There is much in the social institutions of America with which we have no sympathy,—much that we cannot but severely condemn; and we confess it is to the prospects which pure religion presents in that country, that we turn with the greatest interest and satisfaction. Mr. Farley has given us an extremely interesting narrative of the early rise of Unitarianism in the United States. Its history, "as a marked and distinctive form of Christian belief, begins within the first half of the 18th century;" but it was not till about thirty years since that any great demonstration was made in its favour. At that time arose CHANNING, "that bright, occidental star," and ever since it has advanced with accelerated progress.

"New England, and particularly Massachusetts, being the part of the country in which Unitarians are found in the greatest numbers, we are naturally to look here for the names of those of their faith who have been distinguished in the various walks of life. Taking Massachusetts, for example, in which especially they are numerous, it is no exaggeration to say, that in early days the liberal party in theology, and in later times since the lines were more distinctly drawn, and the Unitarian body has formed a well-known and distinct portion of the religious community, they have furnished a remarkably large part of our distinguished statesmen, magistrates and public men; of those who have adorned and dignified the senate, the bench and the bar; of those who have elevated the medical profession; of devoted and learned pastors of churches; of historians,

poets and chief writers of the day; of eminent public benefactors and philanthropists. And going thence, wherever Unitarians are found in any considerable numbers collected together, the like statement will hold comparatively true. Probably no single denomination, in proportion to its numbers, can boast a more brilliant constellation of great and good names than has adorned, and continues to adorn, the American Unitarian church."

2. *Christians or Christian Connexion in the United States.*—Besides the Congregational Unitarians, "a very considerable body of religionists have arisen in the United States, who, rejecting all names, appellations and badges of distinctive party among the followers of Christ, simply call themselves *Christians*." About half a century ago this people originated in districts remote from and unknown to each other, one branch in the South springing from the Methodists, one in the North from the Baptists, and a third in the West from the Presbyterians. They make the Bible their only system of faith, and they reject every doctrine which cannot be expressed in the words of Scripture; they do not aim at uniformity of faith, but are, generally speaking, and with very few exceptions, Unitarians.

"Although several of their preachers are defective in education, yet there are among them some good scholars and eloquent speakers, several of whom have distinguished themselves as writers. Education is fast rising in their body. While their motto has ever been, 'Let him that understands the Gospel teach it,' they are also convinced that Christianity never has been, and never will be, indebted to palpable ignorance. Their sermons are most generally delivered extempore; and energy and zeal are considered important traits in a minister for usefulness. The statistics of the connexion, though imperfect, may probably be computed at the present time (1844) as follows: number of preachers about 1600 and 500 licentiates; communicants about 325,000; churches, 1600. There are probably not less than 500,000 persons in this country who have adopted their general views and attend upon their ministry."

3. *Friends or Hicksite Quakers in the United States.*—A large portion of the Friends bear, for the sake of distinction, the name of Elias Hicks—a venerable man who a few years since resisted an attempt to bring the Quakers under the bondage of what is termed "Evangelical religion." They contend for true Gospel liberty, and claim to be the ancient, recognized and legal body of Friends. "They reject the doctrines of the *Trinity* and *Satisfaction*, and differ in nothing materially from the doctrines of Unitarian Christianity."

4. *Universalists in the United States.*—This is a widely-extending and active religious body. They have no less than 1194 societies in North America, and they agree in declaring that—1. "God is one and indivisible, without a rival or an equal, and is alone to be worshiped with supreme adoration. 2. Jesus Christ is a created and dependent being, deriving his existence and all his power from God, who is his Father and the Father of all."

5. *Unitarianism in Canada.*—This is a short but interesting narrative of the progress of the doctrine, by the Rev. J. Cordner, now of Montreal. The first Unitarian congregation was formed in 1832, and in 1845 an Act passed the Canadian legislature "to incorporate the Montreal congregation of Christian Unitarians, and to authorize their minister to keep registers for births, baptisms, marriages and deaths, thus placing him in regard to these rights and privileges on a level with all clergymen in the province." They have a handsome chapel, erected at a cost of £2400, and the Rev. J. Cordner is the stated minister. At Toronto, also, a society of Unitarian Christians has lately been formed under the ministry of the Rev. W. Adam, formerly of Calcutta. There are also many religious societies in Upper Canada connected with the "Christian" denomination; they have no less than twenty-six churches, and are all Anti-trinitarian in sentiment. The Universalists and Hicksite Quakers have also several regularly organized societies in Canada.

6. The longest and one of the most interesting essays is that on *Unitarianism in England*, from the able and judicious pen of the Rev. W. Turner,

M. A., of Halifax. This article also comprises a history of *Unitarianism in Scotland* and a notice of *Dissenting Academies*. Of the latter, Mr. Turner says,

"The history of the Dissenting Academies, commencing with that of Frankland, in 1670, and brought down through successive vicissitudes of struggle, prosperity, decline and subsequent revival, to the present day, might form one of the most interesting chapters in the history, not only of religion, but of mental salvation in general in this country."

We could have wished that more had been said on this subject, and especially in respect of the Manchester New College. Surely this important institution deserved a separate article as much as the Carmarthen Academy, of which so full and interesting a history is given in a subsequent article. But Mr. Turner has been necessarily restricted by his limits from entering at large upon the many topics comprised in his sketch. Matter, indeed, sufficiently interesting and valuable might be found to fill a volume such as that before us upon this one subject of *Unitarianism in England*, and another upon *Dissenting Academies*, and we should rejoice if adequate encouragement were given to treat upon these topics in all their details. Mr. Turner concludes his essay with some admirable remarks on the principles and present position of the Unitarian body, the careful consideration of which we would recommend not only to the Unitarians themselves, but to Christians of every denomination.

7. A short sketch of the history of the *Unitarian General Baptists*, from the same pen as the preceding essay, is the next article.

8. We scarcely think that *Anti-trinitarianism in England* demanded a separate chapter. The writer is one of a small, and we trust not increasing, sect among the Unitarians who believe that there is something better and stronger than historical testimony on which to ground their faith in Christianity. We need not remind our readers how ably and successfully the opinions of this sect have been combated by Dr. Beard himself in his valuable work entitled "The Voices of the Church." Since he has deemed it desirable to appropriate a portion of the present volume to the exposition of their views, we cannot but think that he has acted liberally and judiciously in allowing one of their advocates to speak for himself. This, certainly, has been done modestly and succinctly; but against the delusive and dangerous tendency of the opinions of this sect, we think that the voice of warning cannot be too often or too loudly uplifted; and more especially to the ears of young persons should that friendly voice be made to reach.

9. Of the rise of *Anti-trinitarian Churches in connexion with Joseph Barker*, a brief narrative—somewhat too brief—is furnished by the Rev. F. Howorth. Mr. Barker, as is well known, was formerly a preacher in the Methodist New Connexion, from which he was expelled for alleged unsoundness of doctrine. His ardour, intelligence and zeal were such as to lead to the secession of considerable numbers in Staffordshire and the North of England, who with their preachers have formed themselves into separate societies.

"There are at present two hundred societies, with an average of about thirty members each. There are varieties of opinion among them; but in general the doctrines of original depravity, satisfaction to Divine justice by a vicarious sacrifice, the Trinity, and justification by faith alone, have been displaced by the doctrine of the Divine Unity, and the free, unpurchased mercy of God, and the other tenets usually styled Unitarian."

10. *Anti-trinitarianism in the North of Ireland*.—A very satisfactory and encouraging account is here afforded by the Rev. John Blakeley, A. M. But we are disappointed not to find a fuller account of the memorable proceedings which took place in the Irish Presbyterian Church, nearly twenty years since, when the revival of subscription to creeds and articles of faith compelled so many ministers with their congregations to leave the General Synod of Ulster and to form themselves into a Remonstrant Synod. The noble stand then

made in defence of religious liberty by Henry Montgomery and other intrepid advocates cannot but be still fresh in the recollection of our readers.

"The number of Anti-trinitarians in the North of Ireland is now considerably above thirty thousand, who it must be admitted are among the most opulent, peaceable, loyal and best educated inhabitants of the country. In connection with their congregations there are several well-enclosed burying-grounds; a number of efficient schools for giving instruction in general and classical education; many well-attended Sunday-schools for the accommodation and improvement of the children of the humbler classes; and a few libraries."

11. The article on *Anti-trinitarianism in the South of Ireland* is by the Rev. Dr. Ledlie, who candidly remarks that "Dublin and the South of Ireland are not favourable to the growth of any kind of Protestant Dissent. The great mass of the people is Roman Catholic, and strongly wedded to and securely guarded in their religious opinions; and the aristocracy are principally of the Establishment."

12. *Carmarthen College, Wales*.—The history of this institution, which is one of the oldest Dissenting Academies in Great Britain, is ably written by the Rev. Dr. Thomas Rees. It originated more than a century and a half since, and has supplied the Principality and many of the Presbyterian pulpits of England with a succession of well-instructed and, generally speaking, liberal-minded ministers.

"It is the distinguishing characteristic of the Welsh Academy that, from its first institution, it has never restricted its education to students of any one denomination, or of any single creed. * * * In the appointment of tutors, also, the Board have acted with the same disregard to denominational and theological distinctions."

13. A brief notice of *Anti-trinitarianism in South Wales* next follows, from the pen of the Rev. David Lloyd, with a list of the congregations and their ministers in the Principality.

14. A beautiful article on the *Mission to the Poor* is furnished by the Rev. J. Johns, who gives a very pleasing account of the benevolent originator of the Ministry at Large, JOSEPH TUCKERMAN, and who well describes the plans and objects of this valuable institution. Eight of our cities have established a Mission—London, Liverpool, Manchester, Leeds, Birmingham, Bristol, Leicester and Halifax, and greatly should we rejoice to see the number extended.

"Qualifications," says Mr. Johns, "are requisite for this service, which cannot be expected to start up at every demand for them, or to be acquired by educational processes which have not had them distinctly or primarily in view. We have a ministry trained for the service of the educated classes; but we are rowing the boat with a single oar, until it is balanced by a trained ministry for the uninstructed and neglected."

15. A very valuable paper from the pen of the Editor next follows, on the subject of *Anti-trinitarianism in Germany*. The religious mind in that country is in a state of the utmost activity, and the most encouraging expectations may be entertained from all that is there passing. Dr. Beard quotes from the writings of Neander, Bretschneider and Wegscheider, three of the most eminent and influential divines in Germany, and shews that their opinions, in common with the great bulk of the Protestant community, are Anti-trinitarian. Great associations have been formed for the promotion of religious knowledge and Christian benevolence, founded on the grand principles of religious liberty, in which Protestants of all denominations are embraced. Of one of these, "The Evangelical Union," or the "Gustavus-Adolphus Institution," founded in honour of the Swedish hero who lost his life in defence of religious liberty, Dr. Beard says,

"The existence and prosperity of this institution are to us among the most gratifying signs of the times. Surely, if any thing can, this society will con-

radiet and put an end to the shameful misrepresentation which the self-stified orthodoxy of this land has long industriously spread abroad, alleging the lamentable condition of the German churches. Would that in this particular, at any rate, our English churches were equally near to Christ! And what Englishman, who has raised himself above the petty disputes of the several classes of creed-Christians in these kingdoms, does not feel half-ashamed and deeply grieved when he contrasts the noble and truly Christian spirit of this great Association with the ludicrous littleness by signs of which he finds himself surrounded,—each tiny party, nay, (for in truth it comes to that,) each individual, requiring mankind to pronounce his shibboleth, or ‘without doubt veriah everlastingly.’ A string of metaphysical propositions in one hand, the other pointing to the ever-burning flames of the bottomless pit, with these words—‘This or That’—proceeding from his lips—such is the image of an Evangelical preacher in the nineteenth century! Not without reason, therefore, has the writer long since turned his hopes to the land of Luther, the birth-place of the Reformation, with the earnest and not altogether unauthorized desire that new light and a better spirit may come hence into this bigoted and distracted country.”

The great Reformation in the Catholic Church recently commenced by Ronge, Zserski and others, is a remarkable event, not only in the history of the religion of Germany, but of Christianity. The essential characteristic of this reformed “German Catholic Church” is religious liberty; but the records of their proceedings prove that it holds Anti-trinitarian opinions. The new Reformation is spreading rapidly, and the results will undoubtedly be most favourable to the interests of pure religion.

16. The next article, on the *French Protestant Church*, is also supplied by the Editor. This Church is divided into two classes, the *Exclusives* and the *Liberals*. “The latter is the national and predominant party.”

“The exclusives are Trinitarians, while those who are liberal in spirit, though they may differ from one another in minor points, and hold dissimilar views touching the person of Christ, are, in the broad sense of the term, Unitarians. The French Protestant Church, in regard to its outward relations, consists of two divisions, the Reformed Church and the Lutheran Church; a distinction that is founded in historical considerations which have now nearly lost their importance. Of these two, comprising about two millions of souls, the Reformed is by far the larger, having 485 ministers, while the Lutheran division has 244. How many have renounced the Trinity, we have not the means to determine with exactness. Facts, however, within our knowledge give us reason to think that not more than two hundred of these clergymen still hold the doctrine in any form.”

17. *Anti-trinitarianism in Transylvania* is a highly interesting essay, written by a distinguished member of the Unitarian church in that country, and translated by John Paget, Esq., who has added several useful notes. The Unitarians of this country are about 50,000 in number; they are protected by the Government, and

“—are no longer disturbed in those rights and privileges which have so often been assured to them by the laws. They enjoy the same liberties with the other established religions, and two of the highest posts under Government are at present filled by Unitarians.”

18. *Anti-trinitarianism in Geneva*.—In this article, which is written by the Editor, we had hoped to find fuller details on the subject of a church so interesting as that of Geneva, and in which so many important events have occurred.

“The Genevan is a national church, represented by a body designated ‘La Venerable Compagnie des Pasteurs de l’Eglise Gènevoise,’ which consists of thirty clerical members, who govern the university as well as the church. This venerable company has no formal confession of faith. The greater number of its members, while they hold a supernatural form of Christianity, have given up the old ecclesiastical doctrines. The ministers assume no other obligation in regard to their teachings than is involved in these words: ‘I swear to preach

purely and fully the Word of God, as it is contained in the Holy Scriptures.' Generally, among Swiss Protestants, the old doctrines of the creeds find few adherents in the clergy or the people."

19. A very brief article on *English Unitarian Writers* is supplied by the Rev. W. Turner, M.A., followed by a list of *Publications* from which a knowledge of Unitarian Christianity may be obtained. Many names and works are omitted which we might have expected to find noticed—but we are aware that in so limited a space it was difficult to make a selection.

20. *A List of Unitarian Congregations and Ministers in England and Scotland* is necessarily imperfect, but it is nevertheless an interesting and encouraging document.

21. *Manchester New College—its Officers and Regulations*—concludes the volume; and we cannot but repeat our wish that the Editor had subjoined to this paper a fuller history of this institution than has hitherto appeared.

We have thus gone cursorily over the contents of this very instructive and useful work. Many of the articles of which it is composed are mere sketches, and leave us wishing to know more. Indeed, each of the essays might appropriately form the ground-work for a separate book. In respect of Unitarianism in our own country, we should have been glad of fuller and more statistical details. Our Sunday-schools and other institutions for the education of the poorer classes,—our numerous associations for the diffusion of religious knowledge and the promotion of benevolent objects,—would have furnished matter for many important pages; and in a future edition of this work, which we hope and expect will be required, Dr. Beard will have many things to add and some things to alter. Our American brethren publish annually a Unitarian Almanac, in which statistical and other information of almost every kind that can be desired respecting Transatlantic Unitarianism is given in detail; and we do not see why the present work, or some portions of it, may not occasionally or periodically be presented to the public, containing all that information which the lapse of time and the progress of events will render necessary. Meanwhile, our best thanks are due to Dr. Beard for the valuable matter he has here collected together, and for the encouragement which is thus afforded to the lovers of Christian truth and liberty to persevere with zeal and energy in the great work which is given them to do.

Numismatic Illustrations of the Narrative Portions of the New Testament.
By John Yonge Akerman, F.S.A. 8vo. Smith, Old Compton Street.
1846.

WHENEVER a man gives his chief attention to any one source of knowledge, like coins, and then brings his labours to bear on any other branch of study, like the New Testament, the fruit of such labour cannot but be valuable. Engraved coins, like sculptured marbles, are never very full of information, but they make ample amends to us by their exactness and their undoubted veracity. Books, which are only the copies of copies, may be distrusted as at last faulty by mere carelessness; but the antiquary takes out of his cabinet a series of coins which vouch for the truth of the facts which the historian relates. Thus, when the Pharisees sought to entangle Jesus about the lawfulness of paying tribute to Cæsar, they shewed him, at his request, the coin with the image and titles of the emperor; and Mr. Akerman gives us an engraving of the current Roman coin of that day, being probably the same as that which our Lord then held in his hands. It bears the head of the emperor Tiberius, with the name of Tiberius Cæsar, son of the divine Augustus. Again, the manuscripts differ as to whether Jesus, after rebuking the storm, crossed into the country of the Gergesenes or Gadarenes. The best manuscripts say Gadarenes, and Mr. Akerman strengthens these by producing a coin of the city of Gadara, while the city of Gergesa remains unknown to the

geographer. In the Acts we are told that the city of Ephesus was Temple-keeper to the Great Diana, and to that which fell from heaven; and Mr. Akerman quotes coins on which the curious title of Temple-keeper to Diana is claimed by the city of Ephesus. He also produces a coin with the curious rude statue of the goddess; which, by the bye, we fancy is not a representation of the Great Diana, as he supposes, but of that which fell from heaven,—a rude ancient statue, of which the date was before the memory of man. The statue of the Great Diana is also known on the coins of Ephesus, though Mr. Akerman does not give it; nor does he quote the coin in which the city boasts that it was twice Temple-keeper, alluding to the two temples that held these statues. Again, we venture to differ with our author as to where the eighth or Augustan legion was quartered. Dion Cassius says that it was stationed in Germany, and an inscription confirming this has been found at Strasburg. But, on the other hand, by Acts xxvii. 1, we see that Paul was delivered as a prisoner to a centurion of the Augustan legion; and we have a coin of Beroot, in Syria, shewing that part of the legion was there. Mr. Akerman seems not to be aware that legions were often divided; and we would refer him to the *Notitia Dignitatum* for instances. No doubt, some cohorts of the eighth legion were in Syria, while the rest were at Strasburg. Mr. Akerman's impartiality had led him to doubt the information given by his favourite coins, and to seek for a more far-fetched interpretation of the passage in the Acts.

This elegant little volume has illustrated this subject without exhausting it; but we heartily welcome every fellow-labourer who sees that even Sacred History can be assisted by those studies which used to be left to aid only that history which was then nicknamed profane. S. S.

Life in Christ. Four Discourses upon the Scripture Doctrine that Immortality is the Peculiar Privilege of the Regenerate, being the Substance of Lectures delivered at Hereford in the Year 1845. By Edward White, Minister of the Congregational Church meeting at Eignbrook Chapel. Jackson and Walford. 1846.

THESE discourses are in themselves a theological curiosity; but as symptoms of the state and tendencies of orthodox theology, they are of far greater importance. They are, intrinsically, the protest of human nature in Mr. White (whether regenerate or unregenerate we dare not guess), against the doctrine of eternal punishments. They tell us that this horrid doctrine is mainly on the wane among the English Calvinists or Independents. They give us reason for inferring that it is so with many, both preachers and congregations, who have not yet, like Mr. White and his hearers, found a definite substitute for that doctrine. Mr. White's "Life in Christ" is a revival of the *destruction* scheme. He thinks man is by nature mortal, in soul as well as body; that Adam might have gained immortality on earth for himself and his race by obedience, but lost it by disobedience; that God offers immortality again on condition of faith in Christ; that all will be raised from the dead; that punishment in an intermediate state (which we might call purgatorial but for its negative result) will be inflicted on the wicked, who will, together with the heathen, afterwards be blotted out of being, and the regenerate be raised to eternal happiness. Such is one of the many orthodox protests against orthodoxy. It is a clumsy, cumbersome scheme; it is but a palliation, after all, and not a removal, of the moral objections against the scheme of partial salvation; but it is a great advance upon Calvinism. And yet more;—it is a breach of the fortress, a "hole in the wall" that was once so compact and sound on every side, impregnable to argument or conscience. It is the assertion and the exercise of the right to think. Mr. White and his congregation are set fairly out on their "travels in search of a religion" such as shall be satisfactory to their own minds and hearts. And if all Christians would do

this in right earnest, individually or in groups, it would be well. If all Christians *might* do this, it would be well indeed. But the creeds and the clergy, dissenting as well as established, practically forbid it in most cases. Honour, then, to all who, like Mr. White and the Hereford Congregationalists, are resolved to gain full persuasion in their own minds!

Of the scriptural argumentation employed, and the doctrinal results brought out, we have little to say. We are, in fact, disappointed with the work, and only interested in the effort. Its scriptural reasoning does not rise one step above the common orthodox text-torturing and word-catechizing. The destruction scheme is brought out of the same texts which yield the eternal-punishment scheme under other orthodox hands. The mortality of Adam in Paradise comes out of the same texts that give his immortality to other critics. No higher or more comprehensive principle of interpretation is attempted by Mr. White than is customary with the most slavish repeater of thorough orthodox interpretations. Mr. White is running in shackles. We only wonder how he could move at all;—few could have gone so far under such incumbrances. If he is to go further, he must find better instruments of progress. Perhaps his next step will be to principles of interpretation, such as have been applied by Dr. Pye Smith and other learned Independents to portions of the Scriptures, and would be applied to the whole by men (like Mr. White) who are not afraid of avowing new doctrinal conclusions.

Mr. White truly observes (p. 246), "that *nearly the whole stock of phrases in ordinary use on the subject of future punishment is UNSCRIPTURAL.*" (The emphasis is his own.) "It ought to be pointedly remarked that the customary terms, "*eternal or endless misery,*" "*everlasting torments,*" "*endless woe,*" "*spiritual and eternal death,*" are every one of them unsanctioned by apostolic usage; they are the traditions of men." But what a slavish, literal scripturalist is he, how unjust to the real character of the writings which he means to honour,—who, with Mr. White, maintains as one head of his doctrinal theology, "that the punishment of the wicked will be through *the torture of fire*!" (P. 234.)

Twice in his book Mr. White, very justly, hints the practical inefficacy of the doctrine of eternal torments in comparison with the Romish purgatory—forgetting, however, that his purgatory, followed by destruction, is in turn inefficacious, compared with the remedial one.

"That such a near and definite penalty is more fitted to impress with practical dread than even an infinite one extending into the distant futurity, will be abundantly manifest to those who remember (as has already been suggested) the comparative influence of purgatory, and of the doctrine of eternal misery in Roman Catholic countries. In order to escape the former, and to deliver departed souls from it, how much both of labour and money has been expended since first the delusion prevailed. But to escape the latter, how little care!"—P. 311.

Let us hear Mr. White's healthy approval of right reasoning and sound moral views of religion. He urges (pp. 290, 291) in favour of his own statements,

"—that they constitute altogether a *SCHEME OF RELIGION more intelligible to the ordinary moral understanding of mankind,* and therefore more likely to be practically efficacious, than the opinions which are generally entertained." * * * * It is "impossible for Christianity to fix too firm a grasp upon the convictions of the intellect and upon the warmer sentiments of the heart. It is, however, to be admitted, with much lamentation, that the popular spiritual religion around us does *not* thus excite the mental faculties to vigorous and believing action; does *not* commu-
nate itself, in all its parts, to the hearty assent of the meditative power; does *not* elicit the free, graceful and joyous expression of the feelings of the soul. The truth of the *gospel* is received, and the faith of it operates to an admirable extent in the production of a holy life; but the scheme of eternal salvation, as a whole, is seen by the common mind invested in a sort of lurid, indistinct haze, which takes it completely out of the range of topics adapted for the ordinary exercise of thought and reflection.

A spurious humility is consequently engendered, which but too often flatters the self-complacency of good men, by imputing to them the easy wisdom of orthodoxy, and excuses their idleness by pronouncing all 'reasoning' upon the objects of 'faith' a presumptuous sin. Thinking comes to be regarded as a dangerous employment, and honest inquiry is confounded with Socinianism."

How just the picture! Yet even good Mr. White himself, perchance, is not quite free from these old orthodox terrors; or, why, when he refers his readers to Channing on this very subject of "voluntary humility," should he warn them that he is a "dangerous" writer? "See some excellent remarks in Channing's tract on Calvinism; in other respects a dangerous performance" (note on p. 161).

We conclude with a longer extract, in which Mr. White firmly but calmly states the horrors of the common doctrine, yet can only recommend his own as a little less horrid, as bringing to the majority of Christians who try not to think upon such horrors, "a mournful but solid and useful consolation."

"We would not, for an instant, contribute to swell the injurious outcry against those Christian divines who conscientiously maintain and promulgate the customary tenet upon this fearful subject, as if they were persons of obtuse moral feeling or heartless barbarity. On the contrary, the firmness which has held fast by such repulsive and astounding opinions, in deference to supposed Divine declarations, against the sneers of the infidel, and the weightier arguments of the bewildered spirit within, demands an expression of our highest admiration and cordial regard. Yet, surely, there are none to be found, except the ferocious Dominican fanatic, who would not 'thank God and take courage' if, on solid grounds, it could be demonstrated that the major portion of our race in past ages has not gone forward into the darkness to endure *тысячу эрз-мъ* even some vast mitigation of the excruciating torture of FIRE. As we have already seen, we are not at liberty to explain away that awful threatening of vengeance, by any representations to the effect that *fire* is a figure of speech denoting some other description of woe; since it is expressly declared, that the fires which shall consume the world shall consummate the perdition of the ungodly. (2 Pet. iii. 10.) It remains only, therefore, to accept the conclusion that, according to the common theology, 'all the nations who have forgotten God' shall share in this endless infliction. Now, assuredly, there is nothing in that conception itself so calculated to strike the unprejudiced mind as bearing the evident marks of emanation from the Fountain of Love; so fitted to exalt our apprehension of Divine goodness and righteousness; so adapted to encourage a cheerful confidence in the Power upon which the foundations of the universe rest, as to invite a very rapid or willing assent to the doctrine. And, indeed, if there are some powerful spirits, who can calmly stand upon the edge of the unfathomable precipice, observing without any recoil the deluded millions around falling in one broad, unbroken stream into the fiery surges below, there, thick as leaves in Vallombrosa, to remain in torment *for ever*; there are others, and those the majority of Christian spectators, who can find repose for their minds alone in the various sleights of forgetting, concealing and overlaying the remembrance of the terrible fact, that they live in a world, the certain destiny of whose dense unregenerate population, after every deduction for lunatics, idiots and children dying in infancy, is of a character to fill the creation with everlasting dismay; and to elicit from all ranks of being a profound sentiment of congratulation for those on whom the blessing of insanity or the hand of the infanticide fell. But oh! WHAT a remedy is NOT THINKING for such a calamity, when every weekly advance of the globe along the track of its marvellous orbit witnesses the departure, perhaps, of a hundred thousand fresh victims of Satan to the commencement of their endless infernal career!

"It would seem, then, that to such classes of persons the statement that the heathen are literally 'PERISHING WITHOUT LAW,' will bring a mournful but solid and useful consolation;—inducing them to regard those unhappy lands where the black shadow of 'death unto death' has settled, with a still more active compassion; and assisting to dispel from their minds the paralysing fatalism of despair, which at present but too frequently 'drinks up their spirit,' and quenches at once their sympathy and their fears. The doctrine that the curse

of the law was sentence of death, and that Christ is the life of mankind, (whose 'name, through faith in his name,' can impart immortality to 'the dead,') is calculated to shed a cheerful lustre over the whole scene of God's terrestrial administration, as when the summer sun shines on the earth through the clouds amidst the gloom of a thunder-storm. *Gloom*, indeed, the present prospect is: for the most pious efforts to conceive habitually of God as a benignant Judge and Father, in the immediate circle of our own daily life, will prove most distressingly abortive if reason be permitted to turn a steady, contemplative glance upon the wide tract which our theology teaches us to regard as the places where nations, through centuries, have risen into an immortal existence, under circumstances of moral disadvantage, through the operation of which that existence cannot but become an inexhaustible curse. And it will be frankly admitted by many, that that theology prompts us to render a very equivocal homage to the government of the Almighty, when, instead of enabling its followers to perceive and admire equity in the exercise of sovereignty, and grace in the administration of Him who declares that 'HE LOVETH THE STRANGER,' it obliges the awful confession that this government, on the broad scale of the world's highest affairs, in the concerns of eternal salvation, is too terrible to contemplate, 'too painful for moral intelligence to attempt to adore.'

To which is added this home-striking, practical note:

"Let the Christian reader make the experiment of turning the conversation of any given company of devout persons into the channel of the government of God over the nations of the world in the matter of religious privileges, with especial view to the subject of their future destiny; and we are much mistaken if the result will not be a speedy closing of the inquiry into a topic 'that will not bear thinking upon.' Was this the theology of the apostolic age?"—Pp. 300—304.

What stronger condemnation can we pronounce on Calvinism than is contained in this somewhat verbose passage? They are "powerful spirits" who can calmly look over the edge of the unfathomable precipice! Weaker spirits would welcome "the blessing of insanity or the hand of the infanticide"! No remedy but "NOT THINKING"! "100,000 fresh victims of Satan" every year, "beginning their endless infernal career"! Truly does Calvinism offer to men "the paralyzing fatalism of despair," and to God "a very equivocal homage." Such is the testimony of a Congregationalist minister on beginning to think.

E. H. H.

1. *Liberty of Conscience. A Lecture delivered at the Baptist Chapel, Mare Street, Hackney.* By the Rev. Daniel Katterns. 18mo. Pp. 23.
2. *A Sketch of the Rise and Progress of Nonconformity and Religious Liberty, chiefly in relation to the English Independents.* By Rev. James Griffin. 4to. Pp. 60.

THESE two lectures—the one delivered by a Baptist minister at Hackney, the other by an Independent at Manchester—were occasioned by and recommended by a Painting lately executed by Mr. Herbert, the subject of which is the Westminster Assembly of Divines in 1644, at the moment when Philip Nye, the Independent, startled the Assembly with the noble declaration that: "every man had a right to maintain and teach his religious opinions without interference, whether he be Turk, Jew, Christian or Infidel." It is a new thing for Dissenting ministers to become *cicerones* to the public, and descent on the merits of a picture about to be engraved; and were the painting less admirable, or its subject less noble, we should feel inclined to say a word or two to dissuade Ministers of Religion from becoming the trumpeters to a publisher of engravings. But we will not be unnecessarily critical respecting any honest effort to promote liberty of conscience. We might cavil at the title given to the painting, and remark, and without difficulty prove, that the Independents were not the first, although they were confessedly early, asserters of religious liberty; and we might also add, that though they asserted, they were not always prepared to carry out, in the 17th century, any more than some of their descendants are in the 19th, the principle of perfect religious

liberty. To the Baptists certainly belongs the prior claim of having asserted the noble principle. Some interesting proofs of this may be found in Ivinney's History of the English Baptists, Vol. I. p. 124, and in the publication recently issued by the Hanserd Knollys Society. In an excellent spirit, Mr. Katterns, whilst he asserts the claims of the English Baptists, admits also those of the Independents, and accepts the presumed explanation of the inaccuracy, that both classes are included under the one name of "Independents." Of Mr. Katterns' lecture we are able to speak with unqualified approbation. It is evidently the production of one well acquainted with the characters and works of the noble men of the 17th century, and also of one who understands liberty of conscience in its length and breadth, and is prepared to assert it impartially for friend and foe. With excellent taste, he selects from the numerous figures in Mr. Herbert's picture (71 in all) the men who were most illustrious by their genius and their virtue, or who had peculiar claims from local considerations on the regard of his audience. The tribute to Dr. William Spurstowe, Vicar of Hackney, is very happily done; the brief defence of Cromwell is also good; and in the summary of John Selden's productions, good judgment is shewn. We could with pleasure, if we had space, extract many passages of great merit; but we must content ourselves with one, and that a brief extract: it is taken from the close of the Lecture.

"Our business is to instruct, persuade, reprove, not coerce. This principle, when denied by Protestants, has produced as much persecution as when disavowed by Popists. Why did Calvin burn Servetus at the stake? Elizabeth put to death nearly as many as Queen Mary. Why did Cranmer and Rogers force King Edward to the burning of Joan Boucher? Rogers, especially, when the cruelty of the death was objected to by the weeping King, endeavoured to persuade him that it was not a painful death, but rather the reverse. Alas! Rogers, the first martyr under Mary, had his own doctrine too soon put to the test of experience. Persecution is not the sin of any particular Church, except of one claiming or possessing *unscriptural power*. Then, not the Catholic only, all the Churches will persecute."—Pp. 22, 23.

Of the two lectures before us, it strikes us that the merit is in the inverse ratio of their size and typographical recommendations. To Mr. Griffin's quarto address we can by no means award so large an amount of praise as to its diminutive associate. As a "Sketch of the Rise and Progress of Nonconformity," it is manifestly deficient, and its several parts are quite out of proportion. In one passage of his address, Mr. Griffin does the "Unitarians" the justice to associate them with the Baptists and Quakers as friends of religious freedom; but he cannot close his discourse without an act of bigoted injustice to the English Presbyterians. He attributes (p. 50) the decadence of this body from the orthodoxy of their forefathers to the fact, that they do not require as the terms of communion, "evidence of the possession of *experimental piety*." Hence, he says, "arose a worldliness of taste and laxity of sentiment";—"pastors and people continued to degenerate more and more into formalism and deadness; until, losing their hold of the great vital truths of Christianity, they sank, first into Arianism, and then into that absolute and confirmed Unitarianism which they profess to this day." The lecturer adds, with some bitterness, "Those venerable sanctuaries that once resounded with the 'glad tidings' as proclaimed by a Henry or a Newcome, now echoing the dry speculations or the frigid morality of a Priestley or a Belsham." (Pp. 50, 51.) Never, surely, did any heated, intemperate, orthodox orator more forget himself than Mr. James Griffin, in thus indulging his religious antipathies, and proclaiming his resentment at the exercise of free conscience, on an occasion professedly devoted to the assertion of religious liberty! Let Philip Nye rebuke him! Unitarians, even if they add to their other sins that of worshipping in the sanctuary raised at Manchester by Henry Newcome, or at Chester by Matthew Henry, cannot be worse than "infidels;" and even for them the "Independent" of 1644 asserted religious liberty.

Mr. Griffin gives a sketch of the progress of legislation as it displays the advances of religious freedom. He can notice the abortive Education Bill of Sir James Graham; but of those signal victories of toleration, William Smith's Bill of 1813, and the Chapels' Bill of 1844, he makes no mention. Religious liberty, it would seem, has no charm for him when an Unitarian is to be protected or benefited by it.

1. *Calamities not Judgments; or, an Appeal to Reason and Conscience against the cruel Interpretation of the Mysteries of Providence, put forth by the Church of England, in the Form of Prayer for Relief from the present Dearth and Scarcity;—being a Discourse preached in Westgate Chapel, Wakefield, on Sunday, October 4th, 1846.* By Edward Higginson.
2. *The Real Confirmation: a Discourse preached in the Westgate Chapel, Wakefield, on Sunday Evening, Oct. 4th, 1846.* By Edward Higginson.

THESE two discourses, preached the one in the morning, the other in the evening of the same Sunday, are a striking proof of the intellectual activity, the spiritual watchfulness and the pulpit aptitude of the excellent minister of Westgate Chapel, Wakefield. The morning sermon hits a capital blot in the otherwise excellent Form of Prayer recently put forth by the Archbishop of Canterbury. Mr. Higginson, unlike some Dissenting critics, who can see nothing good in a Prayer put forth with Archiepiscopal authority, is careful, while he censures the false and unchristian view of God's providence implied in the Prayer, to point out some of its better features. The following observations, near the beginning of the sermon, are not only true, but encouraging, as they shew the existence of an under-current of liberal theology in a Church dogmatically hostile to it.

"Occasional prayers and thanksgivings, prepared by authority for use in the Church of England, may be fairly taken as signs of the times, so far as these are understood by ecclesiastics; for though the Prayer-book remains unaltered, the religious opinions and feelings of church-people cannot but change in some degree, and do change in point of fact, with the advance of the age. Accordingly we notice in all the recent compositions of this kind, a very decided variation from the theology of the thirty-nine articles and the litany, as regards the Divine Being. All such prayers and thanksgivings, which have been very numerous of late years, in reference to the personal and family history of the Queen, as well as to national affairs more generally, are, without exception, *non-trinitarian*. They have been invariably addressed, after the simple scriptural model, to one God, without distinction of Persons, or even under the exclusive designation of FATHER, in the name of his Son Jesus Christ our Lord; and not a shadow of Trinitarian addition has once darkened their simplicity of address. These non-trinitarian and anti-trinitarian invocations and ascriptions, reflect, I have no doubt, the tacit belief of the age. They are the virtual acknowledgment of the Church of England itself, that the doctrine of the Trinity is obsolete from men's hearts in worship, though not yet from their creeds and controversies." Pp. 2, 3.

After a brief, but just and remarkably lucid, exposition of the general laws of Providence, Mr. Higginson thus alludes to the recent blight of the potatoe plant:

"The cause of that mysterious blight upon an important part of the vegetable food, not of these islands only, but of other parts of the world, is still unascertained. To what physical law it belongs, is not yet decided. Science can only conjecture and experiment. Shall an obsolete superstition be called in to cut the knot? Piety may indeed, in the beautiful opening words of the enjoined prayer, submissively ascribe the calamity to 'God, at whose bidding the earth, which sustaineth the life of man, hath withholden in parts of these islands the wonted provision of food, and turned abundance into scarcity.' And would that this public offering had been simply framed throughout on the pious recognition of the mysterious will of God in the calamity; putting up the earnest

prayer for returning plenty; resolving to use all human means for the alleviation of others' sufferings, and bowing before the Almighty Providence which gives and restrains. All this, the public form of prayer does; but it does more, and by the addition it deforms and withers the piety of the whole. It propounds a judgment, which, to say the least, does not fall upon us in proportion to character. It confesses, as sins which have displeased God and led to this punishment, the very questionable and vague charge of 'strifes and divisions.' It proposes to abate the Divine displeasure by repentance, which, under such equivocal circumstances, can scarcely be heartfelt and deep. Conscience cannot follow in the track of such a confused confessional."—P. 10.

The evening sermon was preached in consequence of the Bishop of Ripon's having during the previous week held, "with due pomp and circumstance," the rite of confirmation in the town of Wakefield. Mr. Higginson was led thereby to review the system of religious training enjoined by the Church of England from baptism to confirmation; and the result is, an earnest protest against the whole system, for its false morality and insincere worldly ceremony. But we must give the result in the powerful words of the author himself:

"I protest, in the name of all that is sacred in the parental relationship, against the avowed relinquishment by the parents of their most solemn duties as the moral guardians of their own children, and the avowed assumption of those great responsibilities by comparative or entire strangers, called godfathers and godmothers, who promise and vow great things in the child's name on his baptism.

"I protest, as a moralist, against the double confounding of personal obligation, by which the sponsors make solemn promises and vows in the name of the child, and the child is brought up to think those proxy vows his own.

"I protest, in the name of practical Christianity, against the substance of those promises and vows, as very inadequately expressing the true character of a religious education, even if undertaken by the child's own parents, and devoting them to voluntary effort instead of attempting to pledge the child's future will;—and against the religious training actually prescribed by the Church, which consists in the instilment of the Church Catechism and Creeds, and with them, of the immoral fiction of sponsorial or proxy virtue up to a certain time, and personal obligation assumed thenceforth.

"I protest, lastly, on behalf of the common rights of the mind, against the priestly assumption of more than human authority, to declare on occasion of baptism, that 'it hath pleased God to regenerate the infant with His Holy Spirit;' and on confirmation, that God hath 'vouchsafed to regenerate these His servants by water and the Holy Ghost, and hath given unto them forgiveness of all their sins,' 'certifying them,' by the laying on of the Bishop's hands upon the head of each, 'by this sign, after the manner of the holy apostles, of the favour and gracious goodness of God towards them.'

"All this is as bad as bad can be; bad for the intellect, worse for the conscience. It is not seriously believed in by the chief part of those who conform to it. While a few may religiously adopt the false principles upon which the system is built, the bulk of church-people notoriously regard the solemn vow of the baptism as mere matter of worldly compliment between parents and sponsors, and the confirmation as a creditable church display for their young people. For the few who maintain the matter in simple earnestness, and really endeavour to fulfil the distorted obligations professed in the ceremonial, the many regard it with that practical disbelief, and assent to it with that mere worldly conformity, which debase Religion into a Fashion, a Trade or a Name."—Pp. 4, 5.

Mr. Higginson admits that a confirmation service may fall in with certain periods and states of religious conviction and feeling, and glances at the provision made for something of the kind in the different Dissenting churches. Both sermons are published at the lowest rate, and will, we trust, receive what they unquestionably deserve—an immediate and a wide circulation. Both are calculated to impress and to instruct the thinking and religious men who, under the guidance of Mr. Joseph Barker, have so suddenly increased the number of readers of Unitarian books.

The Doctrine of the Trinity not comprised in the Faith which was once delivered unto the Saints: a Discourse preached at Moneyrea, on Sunday, January 11, 1846. By the Rev. F. Blakely, A.M. Published by particular Request. 8vo. Pp. 31. London—Mardon. 1846.

WE owe the author of this spirited and ably-argued discourse some apology for the delay which has occurred in our notice of it. We are not of the number of those who think that the day for asserting and the necessity of dwelling upon the doctrine of the Divine Unity, in opposition to the popular corruptions of Christianity, is passed, and therefore we welcome this discourse of the able and zealous minister of Moneyrea. It was preached in reply to a discourse on the Trinity, of which Mr. Blakely was a hearer, delivered in a neighbouring meeting-house to his own. Unitarian ministers ought to remember that they are set in their several districts for the defence of the gospel; and on proper and not too distant occasions they should, in spite of the objection that the subject is trite—that their people have heard it before—assert and defend the fundamental doctrine of the Divine Unity. Unless this is done, a generation may grow up without distinct ideas on the subject, and be ill prepared to defend their faith when it comes to be attacked. Upon a subject so often discussed as the Trinity, it can scarcely be expected that any thing *new* can be written, that shall be at the same time sound and good. New illustrations of the Trinity by orthodox writers are, indeed, not unfrequently invented; but their usual effect is not even to make the darkness visible, but rather to remove us still farther from the light of common sense as well as of scripture. To what good use Mr. Blakely can turn the foolishness of an opponent, the following passage will shew:

"Among the silly and foolish illustrations which have been published in explanation of the doctrine of the Trinity, is one given in a book entitled 'Anecdotes illustrative of the Assembly's Shorter Catechism.' In that volume, which has been widely and zealously circulated in this country, the *three persons* are compared to *tallow, cotton, and atmospheric air*, as necessary to the production of light. The authors and patrons of such vulgar comments must count largely on the ignorance and credulity of the multitude; for the dullest bigot ought to know, that any three objects employed to illustrate the doctrine of 'three persons in the Godhead,' ought to be 'the same in substance' and 'equal in all respects;' whereas the author of the Anecdotes employs three things almost as different as any three that could be named."—P. 14.

Thoughts on Future Retribution. A Sermon delivered at Ditchling, Sussex, on Sunday, May 24, 1846, before the Annual Meeting of the Unitarian Congregations of Brighton, Lewes and Ditchling. By W. Stevens, Minister of the Earl-Street Congregation, Maidstone. Printed by Request. 12mo. Pp. 28. London—Chapman.

FROM 1 Cor. xv. 41, 42—*One star differeth from another star in glory. So also is the resurrection of the dead*—Mr. Stevens deduces the principle that in the future life there will be degrees of happiness, proportioned to the virtue and capacity of happiness in each individual. He applies the same principle to the solution of the difficult questions that arise out of the subject of future punishment. He maintains the reasonable and equitable doctrine, that future punishment "will adjust itself according to the relative shortcomings of each transgressor." Mr. Stevens' "thoughts" are weighty and judicious, and are presented in a very pleasing style, remarkably free from both the hazy mysticism and the tinsel ornament that now-a-days characterize too many pulpit compositions.

CORRESPONDENCE.

ON THE USE OF FOREIGN WORDS IN THE BIBLE.

SIR,

YOUR correspondent J. G. (p. 610), very sensibly remarks, that "we injure greatly the expressiveness and elegance of our language by frequently having recourse to other tongues for words which might as well have been procured out of our native Saxon stock;" and he applies this particularly to translations of the Bible. In this every man of good taste must agree with him; and most will admire King James's translators for their acting upon the rule. But when J. G. applies this rule, and gives instances of its breach, he is not so happy, but raises a question much more important to the translator than one of taste and style.

There are numerous words in all languages which are technical and scientific; and others which, though in general use, are sometimes used technically or in a peculiar sense. In these cases the translator is forced to act as a commentator, even against his will. He has no choice but to determine whether a given word in a given place is used generally or technically; and then he must translate accordingly. Thus, to instance the word which J. G. refers to, Mark xvi. 16, "He that believeth and is *bathed* or *dipped*, will be saved." Now, surely, every reader feels that the word βαπτίζω here means something more than mere *dipping*; it is here clearly used technically; and as we have in common use the technical word *baptize*, every translator would do well to use it.

So we must use the word *Scriptures*, not *writings*, in those places in the New Testament where the Old Testament is quoted. So we cannot do without the word *Gentiles*, by which the Jews meant all who were not descendants of Abraham. *The nations, the foreigners*, neither will give the technical force of the word as used in the Bible; and your correspondent will see that this is not a question of taste between our mother tongue and borrowed words, but a question of different meanings.

There are other cases in which we may be sorry King James's translators used a foreign word, but in which by their doing so the very language is adapted to it, and it seems almost too late to change. Paul's *Epistles* might have been called Paul's *Letters*. *Bishop* might have been *overseer*. Even *the Christ* might have been *the Anointed*. But it is now too late to change.

Again, there is another class of words in which the mistake is on the other side; in which the whole meaning is lost to the English reader because he reads as a general term that which was meant as a technical or peculiar term. In these we should do well to keep the foreign word. Thus Paul warns Timothy against the *oppositions* of science falsely so called. If we here used the technical word *antitheses*, the reader would be reminded of the opinions of the Gnostics meant. Again, Peter's First Epistle is to the *strangers scattered* through Pontus, &c., who are generally thought to be Gentiles; but if we preserve the technical words, the *pilgrims* of the *dispersion* in Pontus, &c., we immediately see that he was writing to Jews. We must also reject the general term *deputy*, and use the foreign word *proconsul*, if we wish the Acts to be understood.

To return to J. G.; though I cannot agree with him that we should reject the word *baptize*, I quite allow that the Baptists are entitled to all the benefit that he would claim for them; every passage that he quotes should certainly be translated "baptize in water," not "baptize with water."

S. S.

INTELLIGENCE

GERMANY.

Ronge and the New Reformation.

The appearance of Czarski at the meetings in London of the Evangelical Alliance, which excited surprise and regret in the minds of the friends of religious progress, is now explained by the fact, that, owing mainly to external influence, his vacillations have been brought to an end, and he has not only resolved to be as orthodox as he can be, but to avoid acting in common with the straightforward and faithful Ronge. In order to put the reader into a condition to comprehend the actual state of things, we may be allowed to mention one or two facts of an earlier date. In the spring of the present year, a reconciliation took place between Czarski and Ronge, who, retaining the differences of opinion in theology which had caused an alienation, now agreed to act harmoniously together for the furtherance of the great purposes of religious reform, in regard to which they were of one mind. This reconciliation gave pleasure to the great majority of the members of the German Catholic Church, who, agreeing with Ronge in opinion, are not so narrow as to exclude from their sympathy fellow-Christians that differ from them in speculative matters, and are desirous of forming a great and united body of enlightened men and women on the simple recognition of 'Jesus, the Saviour,' and for the great purpose of promoting a religious reform, in the spirit of Christ. Another party were vexed and grieved at the reconciliation. The orthodox sects of this country, with some countenance from the Establishment, have long been actively engaged in endeavouring to diffuse their opinions in Germany. The movement of Ronge they had hailed in hope that it would serve their purposes. On trial, Ronge proved to be too liberal in his caste of thought. Hence they began to assail and misrepresent him. While doing so, they turned to Czarski. At the very moment that the prospect seemed favourable, that Reformer, influenced by considerations arising within the churches of the "New Reformation," agreed to sink differences and unite with Ronge. Such a disappointment was not to be quietly endured by men of zeal so burning. Every

effort was therefore made in order to disturb this good understanding and sunder the alliance, the rather since these orthodox zealots were preparing for a grand display in the metropolis; and it was worth a little trouble to be able to give people some reason to think that the German Reformation was one with them. Meanwhile, the dissension originated and fostered by Czarski and English gold, displayed itself in the declaration of a *quasi* orthodox creed by a community at Berlin, who, with Jettmar and Beyer at their head, are known under the designation of *Protest-Katholiken*, or *Protesting Catholics*. Diversities of view led to heats in debate. The necessity of satisfying English zealotism, if English patronage was to be enjoyed, gave the minds of Czarski and his adherents a false direction and a powerful impulse. It was resolved to hold a conference. It took place at Schneidemühl. Here the Trinitarians conspired to make a grand effort in order to get a recognition of some form of Trinitarianism. A warm debate ensued. Dr. Jettmar pleaded for the imposition, as obligatory, of a creed professing faith in the Trinity in Unity. The Synod at large, with its President, Post, maintained on the contrary that they should acknowledge solely one God, who revealed himself by Jesus Christ, eternally perfect, whom we know through the influence of the Holy Spirit. Finding themselves in a hopeless minority the *Protesting Catholics* withdrew, but left a sting behind; for as they retired they gave the Synod an assurance that the governments would never acknowledge them unless they avowed a belief in the doctrine of the Trinity. This declaration, which seems to have meant more than it said, was regarded by the Synod as a threat, and called forth a warm protest, as being a consideration which ought not to have been entertained by those who had uttered it, much less thrust on the notice of the assembly. Thus defeated, the semi-orthodox gave out a report that Ronge and his friends were little else than infidels; and, to support their calumny, affirmed that Post, the President, had spoken in terms of disrespect of the Apostles' Creed. This imputation Post has denied, stating that what he said was,

Apostles' Creed was a concise of the Scriptures, and that it with his own views, and with the community he represented. Acts which Czerski had made some reward. He received word in what, we hope, was a journey to London; and in a which must have been annoying. On arriving in London, he was consigned to the care of the Rev. R. Hirschell, who viewed him with suspicion, telling him, that while he was showing him hospitality, he could not do him the right hand of brotherhood. Such a welcome followed by a close watching night in length. Having conversed with "all the suspicious" could feel against a brother," a sharp eye on him for four days, our orthodox Argus at the meeting of the Evangelical and gives him a good chance to the general qualities of his heart. But is he orthodox? to enable our Protestant to judge in this matter, Czerski asked to pronounce "Shibboleth." He makes an attempt, and is detected. In this attempt he did not could do for his purpose, as the Roman Catholics and generalities. It was of no use. Old birds are not caught with this," and they cast him out. Czerski became a solitary wanderer in the streets of London. He is vain, and has for ever lost, the both parties. He gave up please the Evangelical Alliance that bigoted association, telling him to their mind, gave up to go at large. He has no comfort in these proceedings. Czerski is now and can no longer complicate things and disturb the movement of the New Reformation, which he is left free to develop its means and accomplish its work.

DOMESTIC.

Mead Meeting Domestic Mission, Bristol.

A sermon on behalf of this was preached on Sunday, September, by the Rev. R. B. Aspland, rector. The appearance of the in the pulpit where he for-

merly stately officiated, was very gratifying to his old flock; and his sermons were worthy of the interesting occasion. The discourse was founded on the beautiful and appropriate words, "He hath anointed me to preach the Gospel to the poor: he hath sent me to heal the broken-hearted."

The annual meeting was held on the following evening, in the Mission chapel, Montague Street, when the place was quite filled by the friends of this benevolent institution. J. B. Estlin, Esq., was called to the chair; and, after expressing his continued interest in the Mission, and his willingness at all times to promote its objects, he requested the Rev. William James, the Secretary, to read the report of the Committee. The report was very gratifying, from the hopefulness of its tone, and from the many statements of good done which it laid before the meeting. The past year, it was considered, had been by far the most satisfactory in the history of the Mission. The missionary was evidently beginning to see the fruit of his labours. The attendance at the chapel, the schools, the library, the Mutual Improvement and Assistance Society, all exhibited an improving aspect, and warranted the conclusion that the Mission was in a sound and healthy condition. This was its seventh anniversary meeting; and the Committee did not fear that it would continue to receive that increased pecuniary aid, and that warm sympathy, which its interesting institutions and important operations deserved and required. H. A. Palmer, Esq., read the Treasurer's report, and enforced the strong claims of the Mission upon the attention and encouragement of the Lewin's-Mead congregation.

Resolutions with reference to the adoption of the report and the business of the Mission, were moved and seconded by the Rev. S. Walker and Messrs. T. Thomas, Jun., Hamments, Staples, Stockwell and R. Lang.

The Rev. J. Reynell Wreford expressed the pleasure it gave him to see his old friend and fellow-student, Mr. Aspland, again in Bristol, and the gratification he felt in performing the duty which he had been requested to discharge, in proposing the best thanks of the meeting to him, for the valuable services which he had yesterday given. None who had heard the discourse on behalf of the Mission, could fail to perceive how admirably it was adapted

to the purpose for which it was delivered; and he was sure it was their own fault if they were not made better by it. These anniversary meetings were very interesting to him, as they afforded opportunities, apart from their immediate object, of intercourse with friends who might not otherwise be seen. Two years ago he had greeted there his valued friend, Hutton, of Birmingham. Last year he had met there his old fellow-student, Mr. Martineau, of Liverpool: and now he had the satisfaction of seeing one who had once occupied an important station among them, and who was highly regarded by all present. He gladly moved, "That this meeting offers a cordial welcome to the Rev. R. B. Aspland to this scene of his former pastoral labours; thanks him for the readiness with which he complied with the request of the Committee to deliver the anniversary Mission sermon, and for his excellent discourse on the occasion."—Mr. Henry Palmer seconded this resolution.

The Rev. R. B. Aspland said, that the great kindness with which his friends had proposed and received the resolution which had just been passed, had almost deprived him of the power of expressing what he felt. He was truly grateful for the opportunity afforded him of again visiting Bristol, and especially that he had been honoured by being intrusted with the advocacy of the claims of the Mission to the Poor, which was so creditable to the zeal and benevolence of the Lewin's-Mead congregation. He had been often gratified by the reports of Mr. Bayley; and he had been much pleased with what he had heard read that evening. There was a manliness and candour, a freedom from any thing like display, about their missionary's proceedings which he greatly admired, and which must recommend him and his work to every reflecting mind. Mr. Bayley appeared thoroughly to understand his duty, and he felt assured that labours so judicious as his must be productive of the best possible effects.

The Rev. Robert Gibson proposed, and Mr. C. J. Thomas seconded, a resolution expressive of sympathy with the Rev. James Bayley, to which Mr. Bayley responded in a speech of considerable length.

The Rev. William James moved a vote of thanks to Mr. Estlin for his kindness in taking the chair; and in doing so said, that at the last anniver-

sary of the Mission, Mr. Estlin was only just recovering from a sickness which it had long been feared would be a sickness unto death. It had pleased the Supreme Disposer of events to spare his valuable and most useful life; and he was as anxious as ever to devote it to benevolent purposes. Mr. Henry A. Palmer seconded the resolution.—Mr. Estlin feelingly and beautifully thanked the meeting for the manner in which the resolution had been received, and said, that whilst life and health remained to him, he should be always ready to do what he could for the advancement of religion and virtue in the world. A hymn was then sung, and the meeting closed with a prayer by the Rev. R. B. Aspland. I.

Western Unitarian Christian Union.

The second half-yearly meeting of this Association was held at Plymouth, on Wednesday, Sept. 30, 1846. There was a public religious service in the morning, at Norley-street chapel. The introductory services were conducted by the Reverends W. J. Odgers, of Plymouth, and J. D. Casewell, late Baptist minister at Evesham; and the sermon was preached by Mr. Joseph Barker. It was an earnest exhortation to a vigorous and faithful discharge of duty, founded on Matt. v. 13—16. Mr. Barker shewed that every one had it in his power to do *something* for the diffusion of light and truth in the world, and that we were all responsible for the proper use of the talent committed to our trust by God. It had been determined that the business of the Association should be transacted in the evening, and at six o'clock about 300 persons assembled at the Royal Hotel. After tea, the Rev. W. J. Odgers was called to the chair. The Rev. William James, the Secretary, read the report, which contained a review of what had been *done*, and a statement of what was *contemplated*, by the Union. Its object, it was observed, was to promote the knowledge and practice of Christianity, and the worship of our God the Father, through his Son Jesus Christ. But it was not designed to do this mainly by *attacking* the religious opinions of others. It was rarely that any good effects could be expected to flow from direct and vehement assaults upon the convictions and sentiments of those who differ from us. The hostile feelings which such a course of proceeding naturally excites, would almost always

be stronger than any judgment of the understanding which the force of truth and argument would be likely to procure. The religious reformer should produce again and again the strongest and most conclusive evidence for the truth of his views, and then leave it to make its own impression upon those who will calmly judge of what he says. The Committee had been endeavouring to obtain accurate information with respect to the state of the cause of liberal Christianity in the six Western counties, and to the amount of support they will be likely to secure for carrying out any plans which may be devised hereafter. Nearly all the churches in the district had expressed an earnest desire to co-operate with the Union; and, if no other advantage arose from its formation, it would be the means of exciting among the different congregations a deeper interest in each other's welfare. The church at Cheltenham was happily settled with a minister, and the infant cause at Torquay, it was hoped, would prosper under the care of the Rev. J. D. Casewell, who was labouring earnestly there as a preacher of pure Christianity. The friends at Torquay were anxious that arrangements should soon be made for the erection of a chapel, and the Committee were quite prepared to co-operate with them for this important purpose. In closing their report, the Committee observed that they were persuaded of the utter delusion of relying upon mere *machinery* for spiritual purposes; that they remembered "institutions of the best construction were only *bodies*, and that the body without the spirit is dead;" that much more depended on what men are than on what they have to do; that whilst they hoped to derive encouragement and strength from union, they felt that without the single eye and thoroughly consecrated heart, which a love of truth and of souls inspires,—without earnest, self-denying, unwearied, prayerful *endeavour*, they would have no right to look for a blessing from God upon their labours.

Various resolutions relative to the Christian Union, and to subjects arising out of the meeting, were moved and seconded, and excellent speeches made, by the Reverends E. Chapman, J. K. Montgomery, H. Solly, J. D. Casewell, &c., and by Messrs. John Bayly, H. E. Howse, Isaac Nicholls and Joseph Barker. We would have willingly reported many admirable remarks which fell from several of the speakers, did our

space permit, and especially the wise and practical suggestions of Mr. Barker to the young people of Unitarian churches. The meeting was a very interesting one. Though continued to a late hour, there was no sign of weariness, and it may be reasonably hoped that feelings were excited which will prompt to future virtuous and energetic action. The proceedings of the evening were closed by the singing of a hymn, and a prayer by the Rev. Henry Solly.

I.

Joseph Barker and his Visit to the West.

JOSEPH BARKER is certainly a remarkable man;—remarkable for his manliness of thought, his earnest zeal and untiring labours in the cause of Evangelical Reform; but not less for his power of making a deep impression on his hearers, whether friendly or unfriendly, and of producing permanent good. He is truly a man of power; and however difficult it may be to analyze the source of his power, the results are too apparent to be doubted. Amongst the elements tending to the general result, may be mentioned the directness, plainness and earnestness, alike of his manner and his matter. There is no *aiming* at effect. He goes at once, and with all plainness of speech, to his subject; and the effect seems to follow without effort. He makes his appeal earnestly and directly as well to the *hearts* as to the *heads* of his hearers, and, touching the right chord, seldom fails to bring out the right response. His plain, striking, forcible interpretation of Scripture, has also much to do with it. He makes the crooked ways of theology straight, and the rough places smooth. Nor should the character and originality of his illustrations, often touching, always varied and effective, be overlooked. He is, moreover, a clear, bold *thinker*, and gives evidence in every word he utters of perfect familiarity with his subject. He has learned the theological alphabet (for he has begun with first principles) as perfectly as ever child committed his letters, and is master of all its varied combinations. He possesses, besides, the greatest facility of communicating, even to the humblest comprehension, the great truths that fill his own soul. His address, too, though perhaps at first unprepossessing, is novel and attractive. As he waxes warm in his subject, his broad provincial dialect is forgotten in the simplicity and impres-

sive earnestness of the preacher, which takes his hearers captive in riveted attention. He wins all hearts; and once heard, Joseph Barker is never to be forgotten.

The readers of the *Christian Reformer* are too familiar with Mr. Barker's history, and many of them too well acquainted with himself, to require that these remarks be extended further. In truth, they might have been entirely dispensed with—the object of the present article being simply to give some account of Mr. Barker's second visit to the West.

The specific object of his late visit to the West was to preach, at Plymouth, the semi-annual meeting of the "Western Unitarian Christian Union," a society of recent formation, designed to promote a closer union of the Western churches, and the greater diffusion, by lectures, tracts and missionary efforts, of the great principles and practical truths of Unitarian Christianity. Of the original and effective discourse preached before the friends of the Union, as well as of Mr. Barker's lectures at Plymouth and Devonport, notices have already appeared in local and other papers; whilst in the West, besides the places already mentioned, Mr. Barker also lectured and preached at Tavistock and Bridport. And to these would we confine our present notice.

On the morning of Sunday, Sept. 29, he preached at the Abbey chapel, Tavistock, delivering a plain, practical and impressive discourse (from Rom. xii. 1) to a tolerably large and deeply-attentive audience. The subject of discourse was the nature of True Religion, shewing that it consists in love to God, manifest in doing good to man; that love, holiness, beneficence, are now, and *always* have been, the end and aim of all religion; this the great purpose of all God's revelations, whether in human hearts, by Moses or by Christ; that one purpose pervades the whole, to inspire men with pure and holy affections and lead them to right actions. This was enforced in his own simple, earnest manner, as the teachings especially of Christ and his apostles, appealing for proof to the frequent declarations of Scripture, wherein the nature of religion and its practical aim are plainly stated. His application of the truths he had enforced was eloquent, energetic and effective; urging all, rich and poor, high and low—for all can do something—to greater activity in la-

bours of love, in doing good to others, and not less to diligence each in his own lawful calling; admonishing all at the same time to see to it that their callings *be* lawful. The good of others, and not merely their own, is the rule by which men should regulate, not only the prosecution, but the *choice* also of their pursuits; for that all such as tend to wrong, injure or degrade their fellow-creatures, whether physically or morally, are unlawful, unchristian, sinful. And, addressing his Unitarian hearers, solemnly warned them that, having attained, as he believed, to clearer views of Christian truth than others around them, it was their duty to be zealous for their diffusion; that greater diligence in this respect was demanded of them; for that *as* their talents, *so* were their responsibilities. Much had been given to them, and of them should much be required; and that if indifferent or negligent in this matter, or failing to manifest the influence of Christian truth in virtuous and holy lives, they were of all Christians the most culpable. The lecturer concluded with an impressive exhortation to be true to their light, faithful to their trust.

The Sunday's discourse excited much interest; and on Monday evening, Mr. Barker again lectured to a truly attentive audience, in the Assembly-rooms, full to overflowing. The topics dwelt upon were chiefly Justification by Faith alone, Original Sin and the Atonement. Clearly and with simplicity, yet boldness, did he expose the errors of so-called orthodoxy, shewing in opposition the true teachings of Scripture upon these important subjects. The lecturer explained, as he proceeded, many of the hard words of orthodox phraseology (some of them, it is true, borrowed from the Authorized Version), translating into plain Saxon English some of "those big, ugly Latin words," to borrow his own expressive phrase, which have so perplexed the unlearned. There were present persons of all denominations in the town, and all manifested their deep interest in the lecture by their attention and silence, preserved unbroken for upwards of an hour and a half. There was little opposition. A Methodist local preacher, who had been much excited throughout the lecture, seemed disposed to uphold the *orthodox* side and to make a speech in reply. He called in question some of the lecturer's statements, and proposed some queries;

to which Mr. Barker replied, completely turning the tables on his opponent. Still the person, nothing daunted, rose a second and a third time to question the lecturer, who each time answered him to the evident satisfaction of the greater part of the audience. Still the local preacher was unconvinced; yet many even of his own party confessed that he knew not when he was beaten. Good, however, resulted from this show of opposition, as it drew from the lecturer some beautiful remarks, as well as lucid explanations of several difficult and interesting passages of Scripture, with which we should not otherwise have been favoured. On the whole, the impression was favourable, and Joseph Barker did a good work—if in nothing else, as has since been remarked, in having "set many a-thinking."

On Friday, October 2nd, Mr. Barker proceeded to Bridport, where he was entertained at tea in the Town Hall by the members of the numerous and influential Unitarian congregation of that place, to whose zeal the entertainment was highly creditable. About 250 sat down to tea. After their pleasant social repast, the doors were thrown open to the public, and the company quite doubled, comfortably filling the spacious Hall. The chair was taken by Thomas C. Hounsell, Esq. The advocate of Reform, civil, moral, religious, addressed the meeting for nearly two hours, in a speech characterized by those who had the pleasure of being present as earnest, stirring, full of energy and deeply impressive, and which removed much previously-existing prejudice. The meeting was also addressed in the course of the evening by the Rev. — Macdonald, of Dorchester, and Joseph Hounsell, Esq.

On the following Sunday, Mr. Barker preached twice in the neat, commodious Unitarian chapel. The services were introduced, in the morning by the Rev. J. K. Montgomery, and in the evening by the Rev. — Macdonald, of Dorchester, who with several of his congregation had joined their Bridport friends, both at the tea-meeting and on the Sunday. Mr. Barker's discourses were in his usual happy and effective style: that in the morning, an able, energetic, practical exposition of the Christian duty (especially as it devolves upon Unitarians) of bearing testimony to the truth—open, fearless, and with unwearied labour for its diffusion, that with "healing on its wings"

it might be sent forth to bless the nations. But our space will not admit even of an outline of this able, manly discourse, enforced by many striking illustrations and full of originality.

In the evening, his subject was the Atonement; his text, Romans v. 11. The lecture was argumentative, and conducted in a masterly style. The lecturer first shewed that the atonement or satisfaction scheme depended for its support upon several other doctrines of so-called orthodoxy; and next, after noticing and satisfactorily explaining many of the texts generally adduced in proof of the popular notion, he clearly and ably portrayed the true, scriptural doctrine.

The congregation in the morning was numerous, in the evening overflowing. The number present could not have been less than from 800 to 900.

From Bridport Mr. Barker returned to Wotley, bringing to a close a visit which has given pleasure to so many, and has left upon their minds the assurance that good service has been done to the cause of truth and liberal Christianity. And Mr. Barker's friends in the West look forward with pleasure to the period when he shall again visit them, to harrow and water the seed which he has already sown.

M. J. K.

Bolton District Unitarian Association.

The autumn half-yearly meeting of this Association was held at Cockeys-Moor, on Thursday, October 1st. The religious services were conducted by Rev. F. Baker and Rev. F. Howorth, the latter gentleman preaching from Acts vi. 7, "And the word of God increased, and the number of disciples multiplied in Jerusalem greatly." Mr. Howorth's object was to illustrate the means, the aim and the result of preaching in the earliest times. After describing the simplicity and ardour of the first teachers, he represented the object of their labours as being to act upon the intellect of mankind by elevating their spiritual nature. Religion was the grand instrument as well as the end of their instructions. The course pursued by these devoted ministers pointed out, he contended, the proper methods by which the objects of Christianity should be worked out in these and all succeeding times. Religion is the one thing needful—the grand theme of a minister's public and private ministrations. In this view, the preacher,

in a forcible and affectionate manner, insisted on the necessity of frequent meetings during the week, as well as on the Lord's-day, for the promotion of practical piety.

There was a very numerous attendance of friends from various parts of the district, especially from Bolton, at the meeting which took place in the school-room, contiguous to the chapel, at the close of the religious services. Tea was there partaken of by nearly two hundred persons, and hymns were sung by the choir, accompanied by the assembled visitors. The Rev. James Whitehead, who was in the chair, then made some remarks in reference to the meeting, and introduced a number of speakers who had had sentiments put into their hands on subjects connected with such occasions. Among these may be mentioned Mr. C. J. Darbishire, who advocated the desirableness of supporting a plan of national education; Dr. Harrison, who made an admirable speech on the power of truth; and Mr. Howorth, who enforced more in detail the subject of his public discourse.

It was announced that the next meeting would take place on the last Thursday in April, in the ensuing year, and that Mr. Howorth would be the supporter and Dr. Harrison the preacher on that occasion.

F. B.

The Independents and the Hewley Case.

We ask the special attention of our readers to the following article on this subject, which appeared in the columns of the *Manchester Examiner* for Oct. 17,—a paper (we believe) altogether under "orthodox" management. This severe exposure of their English brethren probably comes from the Scottish Presbyterians of Manchester, under the influence of irritation at a denial of a fair portion of the booty gained from the Unitarians.

"*Lady Hewley's Case.*—Many of our readers are aware that upwards of a century ago, 'Dame SARAH HEWLEY' bequeathed a considerable amount of property for the relief and aid of 'poor and godly ministers.' Being an English Presbyterian, her 'trust' was administered by persons holding the religious principles which she professed. But it is well known that the English Presbyterians, as a body, gradually renounced their 'orthodoxy,' and hence, in course of time, her ladyship's charity came to

be managed by trustees who belonged to the Unitarian denomination. To the credit of such trustees it must be admitted that they displayed far less sectarianism than might have been expected, and that they were liberal in the distribution of the funds at their disposal to evangelical and dissenting ministers in general who were in poor and necessitous circumstances. But about twenty years ago, Mr. GEO. HADFIELD, of this town, Mr. JOHN (Joshua) WILSON, of London, and others, all *Independents*, commenced an action in Chancery against the Unitarian trustees, upon the ground that they were not entitled to administer an evangelical trust. After a long and most expensive contest, carried on in one court after another, judgment was finally given in favour of the Independent 'reason,' and the Unitarians were ejected. But evangelical Presbyterians were always of opinion that if the Unitarians had no legal right to administer the trust because they did not hold Lady HEWLEY's doctrinal sentiments, the Independents had as little, because they did not accord with her views relative to church government. Wherefore, two different parties of Presbyterians in the country, those belonging to the United Secession Church, and those nominally connected with the Established Church of Scotland, but having very many English evangelical Presbyterians amongst their members, and not a few purely English evangelical congregations pertaining to them, applied to the successful litigants to be permitted to participate in the management of the trust. But the legal advisers entrusted by the Independent 'relators,' would listen to no appeal—would enter into no arrangement. One would have thought that, if zeal for purity of doctrine had alone been the cause of their struggle with the Unitarians, they would have been anxious to spare further expenditure, and to avoid, if possible, all disagreement with denominations which recognized 'the same gospel,' and differed merely as to the minor point of church government, and to one of which they had always professed the greatest friendship. Being determined, however, to have the disposal of the property exclusively in their own power, they constrained the Presbyterian parties, to whom we have referred, to apply (from a sense of justice to the principle of the trust itself, as well as to the interests of their respective denomina-

ions) to the 'Master in Chancery,' saying, *not that the Independents should be excluded*, but that they also should be represented in the trust. Hence another protracted and expensive contest was begun. Their reasons were considered to be valid, and judgment was given that each of these Presbyterian parties should be allowed to nominate two trustees, leaving the Independents with three. But against his decision appeal was made. It was, nevertheless, confirmed, both by the Vice-Chancellor and the Lord Chancellor, after years of vexatious and expensive opposition. But even yet the elators must needs resist; and now, finding that they could not exclude the Presbyterians, they next resolved to procure, if possible, an allocation of the funds of the charity according to the numerical proportion of the different parties, and to shew that very few Presbyterian ministers in England are entitled to participate in the benefit of the fund, it being alleged that the Presbyterian congregations generally are Scotch. Thus, if Presbyterian trustees must be admitted, it is attempted to prevent them from having almost any denominational interest to represent, and to secure almost all the money to purposes which the sectarianism of the 'relators' may lead them to promote. In pursuance, therefore, of this course, citations were served on a number of ministers and gentlemen in this town and neighbourhood, commanding them to appear on Thursday next at Liverpool, before Samuel Johnson Roberts, Esq., acting commissioner or the High Court of Chancery, to bring with them chapel deeds and minutes of Presbytery, to be examined as a cause may require. We fear that an increase of expenditure and of party feeling will be the only result of the new scheme which has been adopted. We are far from implicating the Independent denomination at large in the recent measures of these relators. Indeed, we are well assured that the liberal and leading members of the body, both lay and clerical, not only in his town, but throughout the country, repudiate the continued hostility to their Presbyterian brethren which is thus displayed. Many old, indigent and pious ministers of the Congregational denomination itself have for nearly ten years been deprived of all benefit from the charity in consequence of the coarse, contentious spirit of their professed friends. An enormous

amount of money has been worse than wasted. The unseemly spectacle has been exhibited of one sect of Christians most pertinaciously resisting the repeatedly delivered judgments of the Court of Chancery, in favour of the claims of another holding precisely the same religious principles, and seeking, not to oust the Independents, but merely to participate in the management of an important trust, so that it may be prevented from becoming entirely sectarian, and rendered useful 'to fair and godly' ministers, not only of their own, but also of other denominations. The charity is not an endowment properly so called, otherwise a considerable number, both of the Presbyterians and Independents, would never have claimed a share of its funds. We believe that many of them would gladly see it applied to purposes of general education in the five northern counties of England; and we trust that some arrangement may yet be made, by which the four thousand a-year which it affords may be turned to that purpose, instead of being wasted in mischievous litigation."

Endowment of a College, free from Religious Tests, in Manchester.

We have already adverted (p. 570) to the munificent bequest of the late John Owens, Esq., merchant of Manchester. The executors have properly caused that portion of the will which relates to public objects to be published, and we proceed to communicate the more interesting particulars to our readers. The will bears date May 31, 1845. The executors are George Faulkner and Samuel Alcock. The following legacies are left to charitable institutions:

Manchester Royal Infirmary and Dispensary	£1,000
Manchester Lancasterian School	500
Manchester Deaf and Dumb School	100
Manchester Penitentiary	100
Manchester St. Saviour's Church School	50

The following persons are appointed Trustees for the educational purposes to which the residue of the property is devoted,—viz., the Mayor of Manchester, the Dean, the Representatives of Manchester in Parliament, George Faulkner, Samuel Alcock, William Nield, James Heywood, Alexander Kay, Samuel Fletcher, Richard Cobden, John Benjamin Smith, John Frederick

Foster and Mark Philips. Whenever the number of Trustees is reduced to five, the vacant places are to be filled up by the election of successors by surviving Trustees: preference to be given to the Mayor and Members for Manchester. After some other details, the will goes on to declare the testator's "earnest desire and general object to found within the borough of Manchester, or within two miles, an institution providing or aiding the means of instructing and improving young persons of the male sex (and being of an age not less than fourteen years) in such branches of learning and science as are now and may be hereafter usually taught in the English Universities, but subject, nevertheless, to the two fundamental and immutable rules and conditions hereinafter prescribed, namely,—

"First. *That the students, professors, teachers, and other officers and persons connected with the said institution, shall not be required to make any declaration as to, or submit to any test whatsoever of, their religious opinions; and that nothing shall be introduced in the matter or mode of education or instruction, in reference to any religious or theological subject, which shall be reasonably offensive to the conscience of any student, or of his relations, guardians or friends under whose immediate care he shall be.*"

The second rule relates to the persons who shall have admission to the College; preference is to be given, first, to the children of parents residing within the borough of Manchester; second, to those residing within the Parliamentary division of South Lancashire. Subject to this, the institution *shall be open to all applicants for admission, without respect to place of birth, and without distinction of rank or condition in society.* The Trustees are further directed "to define and ascertain the precise and best mode of carrying the same into practical operation, by imparting to such young persons such education and instruction as aforesaid, and supplying them with such aids, assistance and encouragement in and for the promotion of their studies, by the establishment of professorships, the appointment of teachers and assistants, the providing of books and other requisites for such studies, the institution of exhibitions, premiums and other rewards and allowances for superior diligence and attainments, and such other means as the said Trustees shall, in their absolute discretion, think fit; together with such schemes, orders,

rules and regulations as they shall deem advisable for preventing and repressing, by expulsion, suspension or other means, any abuse of the said institution, and any misconduct in the students, professors, teachers and other persons employed therein; and for regulating the age, or respective ages, time, or respective times, at and during which the students shall be admitted and continue to enjoy the benefits thereof; and of any particular course or courses of study therein, and the mode, order and rotation of admission, and the respective proportions of the Trust fund to be appropriated to any particular purpose or purposes of the said institution, and the mode of investment of the capital of such fund, or of any part thereof, for the time being; and generally, for the regulation and adjustment of every question, matter and thing connected with the said institution."

The will declares, by way of explanation of the first condition, that the Trustees shall have power to alter any provision that shall be deemed by one-third of the Trustees reasonably offensive to the conscience of any student, &c. &c. Powers are given to apply to the Crown for a Charter of Incorporation. The testator intentionally abstains from directing the investment of any portion of the Trust in lands or buildings; but authority is given, should such an investment become lawful, to invest one-third of the property in the purchase of land and buildings fit for the institution.

In addition to these particulars, the *Manchester Guardian* states that the attention of the Town Council will be immediately directed to the subject of this most important bequest; that active steps will be speedily taken for the establishment of the institution; and that some of the townsmen of the late Mr. Owens have intimated their willingness to come forward with handsome donations, in order to make the proposed College worthy of Manchester. We shall not fail to inform our readers from time to time of the progress of this interesting scheme.

The Vicar of Warminster again.

Our readers will recollect the numerous communications which appeared in our columns, in the early part of last year, on the conduct of the Rev. Arthur Fane, Vicar of Warminster, in consequence of his refusal to bury Sarah Haines, a member of the Pres-

byterian congregation of Dissenters in that town, and the choice exhibition of bigotry and intolerance in his disgusting letter to the bereaved husband on that occasion.

It was hoped that the universal reprobation which was expressed of his conduct by the neighbourhood, and all the more intelligent part of his own congregation, as well as the burst of indignation which it called forth from the general press of the country, would have had its due effect on this misguided man; and as two of the members of the same congregation, who have since died, have been buried in the parish churchyard in the usual manner, it was hoped that the question had been set at rest.

But he has now again thought fit, on the occasion of the death of Sarah Garrett, a member and the pew-opener of the same congregation, to refuse her interment in the parish churchyard with the usual rites of burial. The seven children of the poor woman, all grown up, were unanimous in their wish and determination that their mother should be buried in the same grave as her deceased husband, and several of them in succession called on the Vicar to express such wish, and to urge his compliance, but he persisted in his refusal; and on Saturday, the 3rd instant, the body of the poor woman was taken to the churchyard, followed by her numerous children, and the grave having been opened, was deposited in it, without the presence of the vicar or his curate, and without any service being read over it. The bell was sounded a very few times on the arrival of the corpse in the churchyard, but in so low a tone as shewed that it was evidently meant to be scarcely audible.

The Bishop was at Warminster, and at Mr. Fane's house, the day after Mr. Fane had signified his refusal of the rites of burial; and it scarcely seems possible but that he must have become cognizant of Mr. Fane's intention. But whether Mr. Fane has acted in defiance of the Bishop, or with his sanction, must be matter rather of conjecture than assertion.

The matter has been mentioned at two successive boards of Guardians, and is again referred to the next meeting to be then specially considered. They have very justly thought themselves called on, as Guardians of the Poor, to notice a proceeding so injuriously affect-

ing their rights and feelings.—*The Wiltshire Independent* of October 16.

[Is not this a case for the interference of the Unitarian Association? The law in reference to interment in parochial churchyards has, of late years, been so clearly defined by the highest authorities, that there is now no doubt hanging over the subject. The legality of the Vicar's proceedings rests entirely upon the fact, whether the deceased poor woman were or were not ever baptized in the "orthodox" form—"in the name of the Father," &c. If she were, the Vicar has committed an ecclesiastical offence, for which, if applied to, the ecclesiastical courts will punish him; and it would be doing such a man a service to inoculate him, if possible, with a sense of decency and humanity, in the only way, probably, in which it can be done—inconvenience and cost to himself.—Ed. C. R.]

London Domestic Mission Society.

In the year 1842, an appeal was made to the friends of the Mission to provide funds for erecting a new school and chapel, or purchasing and improving a building already erected, in lieu of the room in Half-Moon Alley, which was inconvenient and insufficient for the accommodation of the increasing congregation and number of children desirous of partaking of the benefits of the institution. The appeal was liberally responded to, and, including the handsome donation of £200 voted from the sale proceeds of the Jewin Street chapel, an amount was soon realized sufficient to justify the Committee in preparing for the required improvements. Great difficulty, however, was experienced in obtaining an eligible site or building, especially in the crowded locality in which the present station is situated; and successive committees have been compelled reluctantly to report that their exertions for this purpose had been unavailing.

The present Committee are happy to announce that their endeavours have at length been successful. They have entered into a contract for the purchase of a lease at ninety-nine years, at a small ground-rent, of the entire building in Half-Moon Alley, in the centre floor of which (having a carpenter's shop above, and a tallow-melter's room below) the services of the mission chapel and school have hitherto been

conducted. By the arrangement now made, not only will the station be unremoved, and these uncongenial neighbours be got rid of, but treble space will be obtained; and by judicious alterations, which have been carefully considered, a chapel of convenient size, and as many class-rooms as will be required, may be had.

The Committee are well satisfied with this purchase, and they hope that the subscribers and friends of the institution will be equally so: they expect to have early possession of the whole building; and being desirous of commencing the proposed alterations with as little delay as possible, they beg to call the attention of the friends of the Mission to the fact of the long looked-for object having been now obtained, and to solicit from them the means of carrying out the plan.

For this purpose it is estimated that between £400 and £500, beyond the sum now in hand, will be required; and as the movements of the Committee, as well in regard to the completeness of arrangements, as to the time within which they shall be made, must depend upon the answer that is given to this appeal, the Committee will feel greatly obliged if their friends, who are desirous of giving their aid and countenance to the object, will lose no time in paying their contributions to the Treasurer, Secretary or any other member of the Committee.

Subscriptions will also be received by the Collector, Mr. Wiehe; or at the Society's Office, (Messrs. Chapman, Brothers,) 121, Newgate Street; or by the Bankers, Messrs. Rogers and Co., Clement's Lane, Lombard Street.

The subscriptions received towards the fund up to the 1st of January, 1846, including a munificent grant from the trustees of Old Jewry-Street congregation, of £200, amount to £415. 1s. 4d. The purchase is now completed at a cost of £500; and funds are required to fit up the three floors for the purpose of the Mission.

The Christian and Jewish Prayer against the apprehended Famine.

The Archbishop of Canterbury, agreeably to the order of Privy Council, has issued the following form of prayer to Almighty God, for relief from the dearth and scarcity now existing in parts of the United Kingdom, owing to the failure of some of the crops of

the present year; to be read in all churches and chapels of England and Wales, on Sunday, the 11th of October, and two following Sundays:

"O God, at whose bidding the earth, which sustaineth the life of man, hath withholden in parts of these islands the wonted provision of food, and turned abundance into scarcity, withdraw, we beseech thee, the judgment of which we are justly afraid, that the poor perish not by famine.

"We acknowledge, O Lord, that by our strifes and divisions, misuse of thy gifts, and forgetfulness of thy manifold mercies, we have justly deserved punishment. We have sinned, we have grievously sinned against thee. Yet knowing that thou art full of compassion, we beseech thee to pardon the offences of thy people, to relieve the poor and the needy in their present necessities, and to give and preserve to our use the fruits of the earth in all its seasons.

"But whatsoever may be thy pleasure concerning us, give us grace to receive thy dispensations, whether of judgment or mercy, with entire submission to thy will; endeavouring to abate thy displeasure by repentance, and shewing forth our sense of thy goodness by faithfully keeping thy commandments.

"Of ourselves we are unable either to will or to do that which is acceptable in thy sight. We therefore pray thee so to open our hearts to the influences of thy good spirit, that, shewing compassion and mercy each man to his neighbour, and bearing the burdens one of another, we may obtain of thy favour the supply of our wants, and with hearts knit together in brotherly love, may partake of thy bounties in peace and contentment, to the honour and praise of thy name, through Jesus Christ our Lord. Amen."

The prayer is ordered to be read immediately before the Litany; and when the Litany shall not be read, before the prayer for all conditions of men.

A prayer, of which the following is a translation, has been offered up in all the Jewish synagogues:

"Most High God, whose throne is in the heavens, in thy hand is the life of every being; thou feedest and sustainest each, from the formidable reem unto the crawling worm: the reptile of the field and the wild beast of the forest alike declare, 'We are thy creatures; gracious art thou, and compas-

owards all thy works! Thine
minion of the earth, whether
y or for judgment; even this
u hast visited this land and
it; one portion thereof thou
owned with abundance, but
other thou hast withheld thy

Therefore has consternation
ne husbandman, and the inha-
f the land groan, because be-
ir eyes the food is destroyed.
hy doings are marvellous, and
knoweth right well that thy
re just; but, as the heaven is
ve the earth, so great is thy
pon us; thou extendest to us
dulgence, for that we are also
id such is thine attribute, to
ne eyes from sinners, to have
ion upon thy creatures, and to
dly towards them. We be-
ee, O Father, spare and have
on the afflicted poor; avert
m hunger and want of food;
amiseration upon our country;
isture ascend from the earth,
the rain of the season, and bid
d plentifully, so that the floors
full of wheat, the trees yield
it, and the ground its produce.

Lord, who hast a balm for all
nds of this earth, who linkest
man, for we all spring from
, inspire thy children with a
benevolence and nobility; let
ot act harshly towards each
it may every man be permitted
e his path unmolested; may
e assist his neighbour, and say
rother, 'Be of good courage!'
ce flourish in this country, and
thou be nigh to redeem us.

es at Wakefield.—The Rev. E.
m, of Wakefield, is now deli-
a course of Sunday-evening
illustrative of the Reason-
of the Christian Religion, and
nony with Nature, of which
wings are the subjects:

The Demands of the Age as
regards Religion.

The Being and Attributes of
God, as written in Nature,
and as expounded by Chris-
tianity.

Christ's Argument for Provi-
dence from the Birds and the
Lilies. (Matt. vi. 26—30.)

Nov. 15. Life, Death and Futurity:
Nature's Questionings how
far solved by Christianity.

— 22. The Impulse to Worship and
its Efficacy.

— 29. Sin and Forgiveness.

Dec. 6. The Morals of the Gospel
accordant with the Natu-
ral Dictates of Conscience.

— 13. Christian Principles applica-
ble to Worldly Business.

— 20. Relation of Christianity to
Natural Science.

— 27. Idea of an Unsectarian Church.

Tablet to the Memory of the Rev. N. T. Heineken.—The congregation of the English Presbyterian chapel, Bradford, Yorkshire, had long been intending to erect a tablet to the memory of their former pastor, the Rev. N. T. Heineken. Their intention has now been accom-
plished. A handsome marble tablet occupies a place on the left of the pulpit, corresponding to a similar one to the memory of the Rev. John Dean on the right. The inscription is by the Rev. John Kentish, of Birmingham, one of Mr. Heineken's very few surviving fellow-students; who, in its composi-
tion, has purposely selected the ex-
pressive language of a friend still older, and indeed the oldest, in the same in-
timate relation, the Rev. E. Cogan, of Walthamstow. (Christian Reformer, 1840, p. 750.) It is as follows; the text with which it concludes being, in the Latin of the Vulgate, the motto of the deceased:

In Memory

of

THE REV. NICHOLAS THOMAS HEINEKEN,
His affectionate Congregation
Erects this Tablet:

He was distinguished

By the sincerity and delicacy of his mind,

His glowing warmth of feeling,

And his invariable generosity and kindness;

Which in every relation of life

Won for him esteem and love:

He bore severe trials

With the fortitude and patience

Which his unshaken faith in the Gospel supplied:

As a Christian Minister,

He was zealous for what he deemed Scriptural
Truth;

While he exercised perfect charity

Towards those from whom he widely differed.

Born March 8, 1763;

Minister of this Chapel, July 1817—Aug. 1840;

Died August 25, 1840.

If God be for us, who can be against us?

Rom. viii. 31.

MARRIAGES.

1846. Sept. 21, at Dean-Row chapel, by Rev. John Colston, Mr. JOSEPH HENSHALL, of Wilmelaw, to Miss SUSAN BROWN, of Styal.

Sept. 23, at Townhead-Street chapel, Sheffield, by Rev. R. Morriss, Mr. John LEE, of Hope Cottage, Pendleton, to HANNAH, relict of the late Rev. T. W. HORSFIELD, formerly of Lewes, Taunton and Chowbent.

Sept. 25, at the Collegiate church, Manchester, by Rev. W. N. Molesworth, M.A., THOMAS HOULDSWORTH M'CONNEL, Esq., of Ardwick, to CATHERINE, daughter of George MURRAY, Esq. of Ancoats Hall.

Oct. 5, at Christ-church chapel, Bridgewater, by Rev. R. Brook Aspland, M.A.,

of Dukinfield, WILLIAM HARWOOD to MARY SPART, both of Bridgewater.

Oct. 6, at St. Luke's church, Liverpool, by the Ven. Archdeacon Vickers, rector of Chetton, Shropshire, EDWARD HENRY ROSCOE, Esq., grandson of the late William Roscoe, Esq., to FANNY CATHERINE, only child of William PARRY, Esq., of Rodney Street.

Oct. 8, at the Presbyterian chapel, Bury, by the Rev. F. Howorth, Mr. WILLIAM WILDE, of Water Fold, near Bury, to Miss MARY BRIDGE, of Pilsworth.

Oct. 12, at the Presbyterian chapel, Bury, JOHN GRUNDY, Esq., solicitor, Buckley Wells, near Bury, to Miss HELEN LEIGH, Bury Lane.

OBITUARY.

June 9, 1845, at Colyton, aged 44, WILLIAM TANNER, Esq., of Lockeridge, Wilts, and of Swan River, Western Australia; and on August 21, 1846, HESTER, his wife, aged 42, leaving five children and a large circle of friends to deplore their loss. The decease of these excellent persons has cast a gloom over the Christian society of which they were useful and valued members. In early life Mr. Tanner was designed for the Church, and with this intention entered the University of Cambridge, when, entertaining doubts on the doctrine of the Trinity, he quitted his studies and turned his attention to emigration. Having united himself in marriage to the lady whose death is here recorded, a daughter of — VIVEASH, Esq., of Calne, whose family were for many years the chief supporters of the Unitarian cause in that town, he and his partner emigrated to Western Australia. For this purpose he hired a ship of considerable burthen, which he freighted with all things necessary for settlers in an uninhabited country, taking with him a great number of labouring men, their wives and children. On their arrival at Swan River, Mr. and Mrs. Tanner, with their servants, pitched their tent in the neighbourhood of Perth, and for many months resided in the bush, having no roof but heaven's wide arch to protect them from the elements. Though brought up in the

lap of ease and luxury, they submitted patiently and cheerfully to all the privations and hardships of their new position. This colony is greatly indebted to Mr. Tanner for many of its social and literary advantages. With a mind richly endowed with sound and practical wisdom, he possessed all those amiable and pleasing qualities which not only command esteem, but give energy and diffusion to plans of improvement, and enabled him to send forth knowledge among the colonists with a quickening and fertilizing effect. He originated and edited a newspaper, which he maintained a long time solely at his own expense, ardently desiring to form a colony on sound, intelligent and virtuous principles. The colonists looked up to him as their father and adviser, and selected him as their representative at the Government Board. His penetrating judgment and methodical plans rendered him one of the most valuable of councillors in a new state, where he gave frequent proofs of the wisdom of their selection by his valuable suggestions and noble resistance to all measures which would in any way encroach on the liberty of the settlers. In the midst of his multifarious duties, he devoted much time to the study of religion, and, his faith in Unitarian views of Christianity being fixed, he enrolled himself a member of the Western Unitarian Society, from

he received ample supplies of

Having read them with much care, they were diffused among his ours. Though alone in his religious sentiments, he never concealed but conversed freely and kindly with who would listen to the subject. Regularly conducted Unitarian worship in the bush, attended by his own and visitors, many of whom would the sabbath for their visit, to the advantages of his instructive services. The health of his lady in a precarious state, and his child, requiring scholastic advantages, he had to return to England. As soon as attention was known, an affection was presented to him, signed he officials and settlers, thanking the great improvements he had the means of introducing, and expressing an earnest hope that Providence would enable him to return to the colony.

On his arrival in England, he corresponded with many of our ministers to residence where he might have the advantage of Unitarian worship, and in Colyton. Here his lady and he took a lively interest in the community, and especially in the sabbath-school, which they attended as teachers of regularity and with great benefit to poor children, whose minds and they assiduously laboured to cultivate and improve. They have been in the midst of strength and usefulness, and at a time when their children needed parental counsel and direction. Though now placed under different influences, may they never lose the fondly-cherished principles of piety, which gave dignity to their life and hope and solace to their dying hours! Great and untiring were their efforts to implant in the minds of their children the pure and holy truths of Christianity, esteeming these as better than any other, believing and acting up to the end that whatever would help them to be good and virtuous, would help them to be useful, honourable and happy. Their children treasure up the instructive counsels of their departed father, by striving to fulfil all their duties, that they may be fitted to meet and stand before the throne of God! His remains were entombed, by their desire, in one grave, in the burial-ground attached to George's meeting.

On the subsequent Sunday after his decease, the Rev. James Taplin paid a suitable tribute of respect to their father, from Rev. xiv. 13, "Blessed are they that die in the Lord."

Sept. 22, at his residence in Broad Street, Ludlow, aged 70, JOHN HUTCHINGS, Esq., a magistrate of that borough, formerly of Shrewsbury.

Sept. 23, at Gee Cross, Cheshire, Mrs. HASSELL, in her 81st year.

Sept. 25, at Woburn Buildings, Upper Woburn Place, London, ARTHUR KINDER, Esq., in his 78th year.

Sept. 25, at Bessel's Green, ALICE JANE, daughter of Mr. John Ellis MACW, of Tenterden, aged ten months.

Sept. 25, aged 74, at her residence, Manchester Road, Bury, Mrs. READ, relict of the late John Read, Esq.

Sept. 26, THOMAS CLARKSON, Esq., of Playford Hall, in the county of Suffolk, in the 87th year of his age.

Oct. 1, much and deservedly regretted, at her residence, Deptford, SARAH AMBROSIA, relict of the late Rev. William MOON. To dwell on her virtues would be a pleasing task, but it would be at variance with the unostentatious character in which they were displayed; they are, therefore, left in the retirement which she loved; by those who knew her best they will never be forgotten. She bore the severe sufferings of a protracted illness with the same meek and quiet spirit that had adorned her life—with the resignation and the hope of a true Christian.

T. B. W. B.

Oct. 2, at Wicken, in the county of Cambridge, in his 92nd year, Mr. WILLIAM ASPLAND.

Oct. 7, at the house of his father, Grays, Essex, in the 81st year of his age, the Rev. HENRY ASHTON MESSON, M. D. He was educated for the medical profession, but, under the impulse of strong religious feeling, he entered the ministry, and for upwards of two years was settled over the congregation assembling in High Street, Warwick. Illness compelled him to retire from that situation some months ago, and from that time till his death he was the subject of painful and protracted suffering. His character was a very superior one. To know him was to love and honour him. To share his society was to be instructed by the varied information he possessed, and strengthened by the high principle he displayed. As his simple truthfulness and sterling worth unfolded themselves to view, his very in-

firmities seemed but to endear his friends to him the more. Few men present so remarkable a combination of purity and sense as he did. He was as innocent as a child, but was no less distinguished by the manliness of his intellect. He was no dull, common-place thinker or moralist. He had warm, enthusiastic sympathies with all truth and goodness; noble thoughts and sublime hopes made a temple of his breast; and the spiritual faculties which he had taught to submit to the discipline of reason and virtue, were as fitted to command as they were to obey.

What would perhaps be first noticed by those who became acquainted with him, was the extent of scientific information he possessed. To say that he was well versed in the sciences immediately connected with his original profession, would be but to say a part of the truth. With those sciences he was strikingly familiar, and his knowledge of some of them was profound. He was no smatterer—a smatterer on any subject to which he turned his attention, he could not be. What he professed to know, he knew thoroughly; and his profession, whether by word or deed, was so much beneath his actual acquirement, that a stranger was apt to form an estimate of his qualifications which was afterwards found to be far exceeded by the reality of the case. He had the talent not only of a learner, but of a discoverer in science. His name has been mentioned, and will continue to be mentioned with honour, in the latter character; and had God seen fit to spare his life, there is little doubt but that fame would have rejoiced over him as one of her favourite sons. While residing at Warwick, he employed himself very frequently in the delivery of scientific lectures in that and the neighbouring towns. His lectures were, we believe, invariably gratuitous; and he has left behind him a large circle of admirers who knew him only as one devoted to the cause of popular instruction.

Disinterested intention very strongly characterized every work in which he engaged. It was an entire superiority to all merely secular motives which led him, in opposition to his early associations, to become a poor Nonconformist preacher; and that superiority was most unaffectedly displayed in every thing relating to the conduct of his ministry. The sound, strong sense he possessed was never more favourably exhibited than in the manner in which he formed his theological opinions. His education had not

given him the habit of critical investigation, nor had he much natural taste for those dialectical exercises which the present state of Christian doctrine so abundantly calls forth. But he always seized, as if by intuition, upon the essential principle—the intellectual or moral necessity—of the case in hand; and to that he held with the grasp of a giant. He passed by sophistry as though it were not, and concerned himself only with what was too plain to be confuted, and too important to be withstood. His preaching possessed a peculiar charm. He always appeared to speak directly from the heart. His sincerity of purpose and earnestness of manner kept up the interest in what he said, so that the eye was seldom taken off from him until the last word fell upon the ear. No one who listened to it will ever forget the effective delivery of a sermon, afterwards published, which he preached before the Warwickshire Unitarian Society. It was impossible for him to compose a feeble or an inferior discourse. His mind worked clearly and strongly, or it would not work at all.

His sun hath gone down while yet it was day. With stores of thought and knowledge laid up for future years—with wide prospects of usefulness and honour lying before him—with firm resolves and ardent hopes in full operation, he has been cut off—the treasure unemployed, the promise unfulfilled, the determination rendered abortive, and the expectation for ever disappointed. The fruit has dropped, unripe, from the tree—the workman has not been permitted to finish his task—the soldier has fallen when the battle had but commenced. In one sense it is so, but in another it is not so. The half-task was the task assigned to him by a wise and gracious God. Though broken off, the duty which was intended to be performed was performed—well and successfully performed. The servant, as he resigns his charge into the hands of his Master, may say, “I have finished the work which thou gavest me to do.”

F.

Oct. 7, at 20, Upper Gower Street, London, aged 20, ROBERT HAWKES, youngest son of the late Rev. George A. CASE, of Shrewsbury.

Oct. 15, in his 70th year, and the fiftieth year of his ministry at Monton, the Rev. ROBERT SMETHURST, of Green Hill, Stand, near Manchester. [Of this estimable and benevolent man we hope to be supplied hereafter with a memoir.]

THE CHRISTIAN REFORMER.

No. XXIV.]

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[Vol. II.

IMPROVEMENT OF PRISON DISCIPLINE.

THE characteristic of the Administration of Sir Robert Peel was the furtherance of financial and economical reform. Under this head extraordinary improvements were effected, and we mean to throw no discredit upon the late Administration when we say, that to this department its efforts at improvement were nearly confined. Indeed, there is scarcely a measure of general or social amendment—excepting, indeed, the Dissenters' Chapels Bill, and certainly also the measure for the establishment of the Irish Colleges—which owes its existence to the Ministry of Sir Robert Peel. This, however, we repeat, is not said disparagingly. The late Administration unquestionably conferred very great benefits upon the country. That these benefits ran very much in one direction, arose partly, no doubt, from the personal character of the Prime Minister and his peculiar aptitude for particular subjects, but partly also, we apprehend, from the disposition of the nation at large, which at this particular time called, under the guidance of Mr. Cobden, for the practical application of those principles as to the nature and causes of the Wealth of Nations which from the days of Adam Smith have been making sure, although slow, progress. Nor do we hold it to be a disadvantage, in some respects at least, that the attention of a Ministry and of a nation should be given for a time somewhat exclusively to one particular portion of its affairs. Concentrated thought and undivided attention are desirable, if not necessary, where comprehensive systems are to be arranged, involving a vast variety of interests, and where errors or mistakes may affect the happiness of tens of thousands during generations yet to come. Better and sounder reforms will be effected, we believe, by occasional changes upon a general plan (always provided that this principle be not carried too far), than by constant minor amendments, though we neither undervalue nor discourage the latter. The Reform Act of 1831 was better than the transfer of the franchise from East Retford to Birmingham. The Municipal Reform Act of 1835 was better than the detached Police Acts of individual towns. The unqualified abolition of Negro Slavery was better than the Act for the restriction of Negro flogging.

But to quit this digression. The principles of financial reform established by Sir Robert Peel will, there is little doubt, be faithfully and assiduously carried forward by his successors. But will it be by this alone that the Ministry of Lord John Russell will hereafter be distinguished? We think not. Such is not the disposition either of the Ministry or of the nation. Improved sanitary regulations, improvement in the treatment of criminals, and improvement in education, are the subjects which the present First Minister of the Crown has declared to be in his view the prominent objects of interest. He has, indeed, here

sketched out a noble field of usefulness ; and believing that the country will be found ready and willing to second his endeavours, we look with interest and pleasure to the changes which we hope that a few years of well-directed exertion may produce in the welfare and improvement of the great mass of our population.

In connection with one, though not the most important, of the subjects to which we have referred, some interesting particulars have recently come before us in reference to the Model Prison at Parkhurst, in the Isle of Wight. This institution owes its establishment to Lord John Russell, who when holding, between the years 1835 and 1838, the office of Secretary for the Home Department, formed and carried into effect the design of at once exhibiting a model of the most approved forms of prison discipline, and of endeavouring to improve the character of that convict population which, when removed from our shores, is destined to mingle hereafter in new communities on the other side of the globe. The Prison at Parkhurst is appropriated exclusively to the reception of juvenile prisoners (not exceeding the age of fourteen or fifteen at the time of their admission) who have been sentenced to transportation,—a sentence which, under our present laws, may be said generally to involve, when inflicted at this early age, a conviction for *repeated* acts of felony, involving evidence of a life of *habitual* crime. In fact, the inmates of Parkhurst are the worst of that class of whom the distinguished statesman to whom Parkhurst owes its origin recently spoke in nearly the following terms :

“ In times of the greatest civilization, and where the greatest civilization is supposed to prevail, yet while that very civilization is progressing, it does, somehow or other, leave behind it in its progress persons among the poorer classes of society who receive less instruction, have less information, and oftentimes live in a more miserable and degraded state of existence, than was the case with any portion of the community centuries ago, when civilization was not so forward.”* The words derive additional force and interest from a knowledge of the endeavours which the noble speaker had made, as far as his means and opportunities had extended, to remedy one portion of the evils to which the foregoing statement has reference, whilst an examination of these endeavours, as exhibited at Parkhurst Prison, leads to the gratifying inference that in the more commanding position which he now occupies, and, what is far more important, with the better state of public feeling which we believe is now prevalent, the present Prime Minister of England is not likely to confine himself merely to words. Parkhurst Prison, therefore, may be looked at with interest in the first place, undoubtedly, with reference to the intrinsically great objects which it seeks to accomplish, but also as an exposition of the views and principles of the individual who has recently been raised to the first place among the English people.

Parkhurst Prison, as we have said, is appropriated exclusively to the reception of juvenile convicts whose character, generally speaking, is such as to preclude the hope that any slight or moderate punishment would restore them to the rank of good and useful citizens in this country, when exposed, at the termination of an ordinary imprisonment,

* Speech of Lord John Russell at the Sheriffs' dinner, October, 1846.

the influence of old associates and old temptations. To transfer such criminals to a distant land where, with comparatively few opportunities for mischief, they might earn an honest livelihood, has been the purpose of our penal policy. But the attendant evils of transferring the very best of our own population, tainted by the worst extremes of vice and crime, to hold an important place in the foundation of new communities, are too obvious to require notice from us. To diminish this evil to the utmost practicable extent, to prepare the convict population for its future destination by every available means of reformation, is the object of the institution at Parkhurst.

The establishment includes from 600 to 700 boys (all, it must be stated, under sentence of transportation for felony, and usually for repeated acts of felony), every one of whom, after spending at Parkhurst a period of at least three years, is ultimately sent abroad, imprisoned at Parkhurst being never adopted as a *commutation* of the original sentence. The course adopted during the intervening period, which has a view to reformation and instruction, is somewhat as follows.

After spending two or three months, on their first entrance, in a system of separate training, the time of the boys is thus distributed. Five days in the week are devoted to school instruction, with proper opportunities for exercise, and three days to labour on the adjoining farms, or to learning some trade, of which several are carried on within

the Prison; and the labour of the boys is so distributed at different periods, that each acquires, before his departure, both familiarity with agricultural labour and some knowledge of the simpler parts of one of the more useful and necessary trades, thus receiving the sort of general knowledge obviously most desirable for a colonist in distant and cultivated lands. A chaplain is maintained for religious instruction, and very much is done as to moral training by the efficient instruction of a well-qualified schoolmaster and his assistants. Such is the general course of instruction, the whole being subject to very strict regulation and the maintenance of a rigid military discipline. For breaches of the Prison regulations, the usual punishment in the case of minor offences is the substitution of a sharp military drill for more agreeable modes of taking exercise; but of course in an establishment composed of such materials, solitary confinement is not unfrequently necessary, nor is corporal punishment unknown. The incitements of emulation, however, seem to be much resorted to as a substitute for the use of special punishment.

What such be the general system pursued at Parkhurst, where, it may be asked, is the punishment? Such, at least, is the question which at first presented itself to ourselves. The answer given, and we are inclined to believe with truth, is, that the punishment consists in a system of uniformity and constraint, in the absence of variety and of independent action, which is felt to be exceedingly irksome. In estimating this effect, the previous habits of the individual must be taken into account. The life of a thief, whatever it may be in other respects, is a life of interest and adventure. It is the very opposite of any thing like steady application to labour or the precise and regular discharge of monotonous duties enforced with rigid exactness and military precision. In the previous mode of life of its inmates, the whole system at Parkhurst is completely at variance. The breaking down their existing

bad habits, without the slightest participation in their accustomed indulgences, is the discipline through which they are compelled to pass, and it seems to be found sufficiently severe. When habits of order and industry have been formed, and have become established by the practice of a considerable period, the severe discipline is less seriously felt and becomes comparatively pleasant. The reform of the prisoner has now been carried forward to a considerable extent, and he may look with interest to receiving the boon, which is found to be much prized and earnestly longed for, of recommendation by the Governor of the Prison for removal from Parkhurst with a good character to a foreign colony.

The system, we may again observe, must be viewed strictly with reference to this ultimate object. On his removal from Parkhurst, the prisoner must still undergo the original sentence of the law, that of transportation to a foreign land, where, with few opportunities for crime, he may have the means of gaining his livelihood by honest industry. But what are the circumstances under which he now approaches the scene of his new existence? The wilds of Australia do not differ more from the dense population of our cities, than do the recent habits of the criminal from those of his earlier years. Industry, sobriety, cleanliness, order, regularity, knowledge upon moral and religious subjects, as well as secular instruction, must all have been acquired by him, and though there will unquestionably in the aggregate be a greater or smaller amount of retrogression, it is impossible to doubt that altered habits will exert a great and beneficial influence, especially when it is borne in mind that the reformed offender is thrown into entirely new scenes and cut off from all old associations. It may, indeed, be hoped (for we are not aware that results have yet been ascertained) that in the great majority of instances the effects will be such as the friends of humanity must earnestly desire. The prisoner does indeed enter the land of his future residence as a criminal, but under circumstances as favourable as possible. He starts with the character of a *reformed* offender. He is at once placed in the same class as those convict prisoners who by good conduct in the colony have earned what are termed tickets of leave; and if there be on his part the disposition to do well, every restriction beyond that of residence in the colony is speedily withdrawn from him.

Such is a brief sketch of the attempt which has been quietly in progress for some years past to reform the character of our convict population, and to render it a blessing instead of a curse to the countries in which it is hereafter to be established,—in any case a noble endeavour, but exposed to the risk of many errors, should comprehensive views and sound judgment not be combined with mere benevolence of purpose. Of the objections which may be made, we take the following to be the most obvious and palpable.

It may be said with much truth and justice, that in the system adopted at Parkhurst the criminal is dealt with too favourably in reference to society at large; in other words, that the treatment adopted for the worst of our criminal offenders is to give them clean and airy apartments, regular supplies of wholesome food, comfortable clothing, and a system of instruction and general education, thus placing them in a position far beyond what is within the reach of the great body of our population. As regards the latter part of the statement, we fear there

denying the fact; and were not the system at Parkhurst connected with ultimate transportation to a foreign colony as an inevitable consequence, there might, we think, be some fear that punishment might lose its efficacy when connected with so excellent a system of training. But proper and legitimate conclusion we take to be, not that the system of discipline at Parkhurst is superior, but that the general condition of our labouring population is inferior, to what it ought to be in respect of order, cleanliness, sobriety and means of education and instruction.

We hold the proper course to be, to seek to establish for society at large those improvements in regard to ventilation, cleanliness, instruction, and, in the enlarged sense of the term, education, which present a favourable picture in the Prison at Parkhurst. We rejoice to see that there is at the present moment every disposition to forward acts of such vast importance. We trust there is in the public generally that awakened attention to these subjects of surpassing interest to the welfare of our labouring population, without which the Government can do comparatively little. And if we might venture to hazard conjecture upon forthcoming events, we should be inclined to say, as the Administration of Lord Grey and his successor, Lord Melbourne, was distinguished by Political Reform, and as the period in which Sir Robert Peel held power was the era of Financial Reform, the Ministry of Lord John Russell will hereafter be distinguished as the period of improvement in our Social condition,—a field of usefulness certainly not less honourable than those from which preceding Ministers have reaped the harvest of their country's gratitude and admiration.

ON THE LATER COMPOSITIONS OF WORDSWORTH.

THE living tortoise hibernates—the shell
No winter knows. The white-hair'd Tuneful One,
Who wisely made it his life's choice to dwell
Where he could listen to his heart alone,
A hermit-king with an unenvied throne,
Daily observing forms of Heaven and Earth
Mingling, in emblematic unison,
On Rydal's shelter'd mirror,—he is worth
Much, as a gracious delegate sent forth
(Imperial Nature's rescript in his hand)
To prove that powers, conferr'd with human birth,
Need at no point of being make a stand,
But travel on, and, when life's light turns pale,
Repair the lark's loss with the nightingale.

**HISTORICAL SKETCH OF THE TRINITARIAN CONTROVERSY FROM
THE ACCESSION OF WILLIAM III. TO THE PASSING OF THE
BLASPHEMY ACT.**

No. IX.

Soon after the issuing of the Oxford Decree, which condemned the doctrine advanced by Mr. Bingham in his discourse before the University, that Decree appeared in the weekly newspapers, with a Postscript, in which it was stated that the doctrine thus censured was that which Dr. Sherlock had so pertinaciously defended. The Doctor, in his own defence, published *A Modest Examination of the Authorities and Reasons of the late Decree of the Vice-Chancellor, and some Heads of Colleges and Halls, concerning the Heresy of three distinct infinite Minds in the Holy and Ever-blessed Trinity*. In this *Examination*, which made its appearance very early in the year 1696, the author reiterates, with confidence, his former assertions; contending, that what the Oxford Heads have condemned as heretical and impious, is the very Catholic faith, and that their Decree, or declaration, censures the Nicene faith, and the faith of the Church of England, as heresy, and exposes both to the scorn and triumph of the Socinians. He adds, moreover, that "three divine persons who are not three distinct minds and substances, is not greater heresy than 'tis nonsense."

This vindication of himself, and his favourite doctrine, satisfied no one; and to many it gave great offence. Some of Dr. Sherlock's most zealous adversaries hesitated not to express their opinion, that his book, in which he had subverted, as far as lay in his power, the primary article of the Christian faith, afforded ample ground for summoning a convocation. But the Doctor persisted in saying, that he was sure he was in the right.

The *Modest Examination* drew forth several replies. One was entitled, *An Answer to Dr. Sherlock's Examination of the Oxford Decree; London, 1696*: another, *Remarks upon a Book lately published by Dr. William Sherlock, Dean of St. Paul's, &c., intituled A Modest Examination of the Oxford Decree, &c.; Oxford, 1696*: and a third, *Decreti Oxoniensis Vindicatio in Tribus ad Modestum Examinatorem, Modestioribus Epistolis, a Theologo Transmarino; excusa A. D. 1696*. All these replies were published anonymously, and in the usual size, which was small quarto. The second was attributed to Dr. Jonathan Edwards, Principal of Jesus College, Oxford, who afterwards published, with his name, *A Preservative against Socinianism*, which is almost as notorious for its violence and scurrility, as the attacks of his namesake, John Edwards, upon the author of *The Reasonableness of Christianity*. The last of the above-mentioned replies to Dr. Sherlock, written in Latin, is dated *Uni-trino-poli, 13 cal. Mart. 1696*. There were probably others, of which no record has been preserved; for the question excited as much discussion among Churchmen in those days, as Tractarianism has done in our own. But the controversy was conducted in such a bitter spirit on both sides, that the King interposed between the contending parties, and issued *Directions to the Archbishops and Bishops, for the preserving of Unity in the Church, and the Support of the Christian Faith concerning the Holy Trinity*. These *Directions* were drawn up by Dr. Tennison, who then presided over the province

of Canterbury, and were dated Feb. 3, 1695 [for 1696]. They ordered, "That no preacher whatsoever, in his sermon or lecture, should presume to deliver any other doctrine concerning the blessed Trinity, than what is contained in the Holy Scriptures, and is agreeable to the three Creeds and the Thirty-nine Articles of Religion:" and, "That in the explication of this doctrine, they should carefully avoid all new terms, and confine themselves to such ways of explication as have been commonly used in the Church." The attention of the clergy was particularly directed to the fifty-third Canon, which prohibits public opposition between preachers, and bitter invectives and scurrilous language against all persons. An observance of these rules was also enjoined upon all who wrote on the disputed questions, whether clergymen or laymen.

The tone of these injunctions was sufficiently peremptory; and they had the intended effect. The public saw no more defences of Tritheism: but after the awkward position in which Dr. Sherlock had placed himself, and the bold and confident air which he had assumed on the promulgation of the Oxford Decree, he excited the surprise of some, and the disgust of others, by the manner in which he backed out of the controversy. He continued, as before, to bid defiance to all his opponents, and had not the manliness to own that he had been in the wrong; but in the midst of this senseless bravado, he gave up all the leading points for which he had before contended, and settled down into a good, orthodox Churchman.

There appeared, in the year 1696, a tract from the pen of a Unitarian writer, entitled, *The Judgment of a disinterested Person concerning the Controversy about the Blessed Trinity, depending between Dr. South and Dr. Sherlock*: 4to. It contained a fair and candid statement of the arguments in defence of the Trinity, the Incarnation and the Godhead of the Saviour, which have been brought forward, by learned and approved writers, in different ages of the Christian Church, and especially of those which have been sanctioned by the decisions of General Councils. The author distinctly proved, by a close and connected chain of reasoning, that three infinite spiritual substances, or three eternal and all-perfect beings, minds or spirits, must be regarded, by all who understand the use of language, as three Gods; and as Dr. Sherlock and Mr. Bingham had asserted and contended for the existence of three such substances, beings, minds or spirits, he argued that the framers of the Oxford Decree acted rightly in censuring this doctrine as Tritheism. But he treated Dr. Sherlock with respect, and gave him credit for being actuated by a sincere desire of supporting what he conceived to be the truth. The unpardonable offence, however, had been committed of questioning the oracular authority of the Dean of St. Paul's; and whatever provocations that learned dignitary might put up with from a brother Trinitarian, his proud spirit could not brook the idea of being convicted of mistake by a Socinian, much less of being excused on the score of ignorance of a subject upon which he had volunteered to instruct others. In a very short time, therefore, he sent forth an angry reply, in a work entitled, *The Distinction between Real and Nominal Trinitarians examined, in Answer to a Socinian Pamphlet*. 1696.

The Socinian pamphleteer, as the reader will be prepared to expect

from what has been already said, is not treated with much civility. His competency to act the part of umpire between two such renowned champions as Dr. South and Dr. Sherlock is rudely questioned; and he is attacked with a degree of virulence, which could hardly have been surpassed if he had aimed a deadly blow at the tenderest part of the Dean's reputation. But notwithstanding the bad spirit which the book evinces, and the unscrupulous manner in which its author attacks the reasons advanced by his Socinian censor, it is in this very book that we catch the first glimpses of a return to a sounder state of mind. It is here that we discover the earliest traces of a disposition to re-consider and modify the strong assertions contained in his former controversial writings.

The Dean admits that the phrases, "three minds," "three spirits," "three substances," ought to be used very cautiously, and not without great necessity; and that they are liable to a very heretical sense. He says, that *Father, Son and Spirit* are τὸ αὐτὸ πνεῦμα, one and the same substance; and τῆς αὐτότητος ἑνότης, the unity of sameness, or identity. In an earlier stage of the controversy, however, he had peremptorily denied this; and even in his *Modest Examination*, which was scarcely dry from the press, he had not scrupled to designate it both "heresy" and "nonsense."

He says again, "The Socinians will grant that one Divinity is but one God: and the reason why they assert that *one God is but one Person*, is, because they think it impossible the same *undivided* Divinity should subsist *distinctly* in three Persons. But then, before they had charged the faith of the Trinity with Tritheism, they should have remembered that the Persons of the Trinity are not three *such* Persons as *their* one Person is, whom they call one God: and therefore, tho' three *such* Persons, three such Minds, Spirits and Substances, as *their* one Person and one Spirit is (who is the whole Divinity confined to one single Person), would indeed be three Gods; yet three *such* Persons as the Catholic Church owns, who are all the same *One Substance*, are not three Gods." Had Dr. Sherlock written thus in the first instance, he would not have exposed himself to the severe and biting sarcasms of Dr. South, and would have escaped the well-merited castigation which he received at the hands of his Unitarian opponents.

The contest between these two angry polemics was now virtually at an end; for Dr. Sherlock had conceded the main point in dispute.

During the heat of the battle, Dr. Thomas Burnet, Master of the Charter-house, published his *Archæologia Philosophica*, in which he impugned the divine authority of the Old Testament. This work gave great offence to the orthodox clergy, and led to the author's removal from the office of Clerk of the Royal Closet, to which he had been appointed through the interest of Archbishop Tillotson. This incident, together with the dispute between Dean Sherlock and Prebendary South, furnished materials for the following humorous ballad, composed at the time, and entitled,

THE BATTLE ROYAL.

(To the tune of "A Soldier and a Sailor.")

A Dean and Prebendary—Had once a new vagary;
And were at doubtful strife, Sir,—Who led the better life, Sir,
And was the better man.

The Dean he said, that truly—Since BLUFF was so unruly,
He'd prove it to his face, Sir,—That he had the most grace, Sir,
And thus the fight began.

When PREB. replied, like thunder,—And roar'd out, 'twas no wonder,
Since Gods the Dean had three, Sir,—And more by two than he, Sir,
For he had got but one.

Now, while these two were raging,—And in dispute engaging,
The Master of the Charter—Said both had “caught a tartar,”
For Gods, Sir, there were none;—

That all the books of Moses—Were nothing but supposes;
That he deserv'd rebuke, Sir,—Who wrote the Pentateuch, Sir;
'Twas nothing but a sham:

That as for father Adam,—And Mrs. Eve, his madam,
And what the serpent spoke, Sir,—'Twas nothing but a joke, Sir,
And well-invented flam.

Thus, in the Battle Royal,—As none could take denial,
The dame for which they strove, Sir,—Could neither of them love, Sir,
Since all had given offence:

She therefore, slyly waiting,—Left all THREE FOOLS a prating;
And being in a fright, Sir,—RELIGION took her flight, Sir,
And ne'er was heard of since.

The popularity of this jeu d'esprit was very great. Besides being translated into several modern languages, it was honoured with a poetical version into Latin by one of the wits of Cambridge, and its author received presents from several of the nobility and gentry. Its chief claim to attention was founded in the ludicrous associations which it awakened, at the expense of certain learned and grave divines. This was its object, and in the attainment of that object, through the medium of the above doggerel verses, it must be confessed, the author was eminently successful. Others, however, were disposed to treat the heresy of Dean Sherlock more seriously; and would have rejoiced to see him coerced and silenced by the strong hand of the civil power. A broad hint to this effect was given in *A Short History of Valentine Gentilis the Tritheist, tried, condemned and put to Death by the Protestant Reformed City of Bern in Switzerland, for asserting the Three Divine Persons of the Trinity to be* [Three Distinct Eternal Spirits, &c.]: 1696, 12mo. This was an English translation of a Latin work, on the subject of Gentilis's heresy, containing an account of the trial, condemnation and execution of that unfortunate man, by Benedict Aretius, one of the Bernese clergy. The translator professes to have undertaken to render this work into English “for the use of Dr. Sherlock;” and dedicates his version “to the Archbishops and Bishops of this Church and Kingdom.” Subjoined to the translation is a copy of the Oxford Decree of Nov. 25, 1695, respecting the sermon preached by the Rev. J. Bingham on the feast of St. Simon and St. Jude; and the doctrine contained in this sermon, and that for which Gentilis suffered death at Bern, the translator pronounces to be “in sense perfectly the same.”

The controversy was now beginning to produce its natural effect upon the public mind; and fears were entertained in some quarters lest the doctrine of the Trinity should fall into disrepute among the lower orders, and the churches and meeting-houses throughout the kingdom should be generally infected by the pestilent heresy of So-

cinianism. Strenuous efforts were made, therefore, to prevent it from spreading any further; but opinions differed as to the most effectual means of stopping the contagion. Some thought that the press was the only legitimate instrument which could be employed for this purpose. Others were of opinion that a vigilant enforcement of the existing laws would be sufficient to check the growing evil. A few of the more bigoted, who are generally the most clamorous, and who sometimes contrive to bring about, by means of agitation, that which they would in vain have attempted to accomplish by argument and persuasion, contended that the object in view could not be attained but through the medium of some new penal enactment.

In the midst of this state of things, the Rev. H. De Luzancy, B. D., published, in 8vo, a series of four letters, professing to have been "written at the request of a Socinian gentleman," and containing a review of the Trinitarian controversy, under the title of *Remarks on several late Writings, publish'd in English by the Socinians, wherein is show'd the Insufficiency and Weakness of their Answers to the Tests brought against them by the Orthodox*. London, 1696. 8vo. At the commencement of the Preface the author says, "The design of the following Letters was to instruct a private gentleman, who by reading Socinian books had got a mighty prejudice against the sacred doctrines of the Holy Trinity and Incarnation. He desir'd that he might have the liberty to communicate my papers to some of his friends of that persuasion. But this being lyable to many inconveniences, it was thought much fitter at once to expose them to public view." In the concluding paragraph of the Preface the reader is told, that "whatsoever is in these papers is with the humblest submission offer'd to the judgment and censure of the Church of England." In speaking of the writers of the Unitarian Tracts, the author says, "As to their abilities, their greatest enemies must confess that they are not ordinary. They are men of learning: their stile is correct, exact and florid. They have the misfortune of Origen, of whom an ancient said, that *Ubi bene, nemo melius, ubi male, nemo pejus*. None can do better where they are in the right: none worse, where they are wrong.—I find also that sometimes those fine pens are dipt in gall; that they are not sparing of the sharpest invectives; and that laying aside their fine and gentleman-like way of writing, they become mortals again, and grow acquainted with all sorts of sarcasms." Judging from the name of the author of the above *Four Letters*, and from the designation of "MONSIEUR De Luzancy," which is usually given to him by contemporaneous writers, it would seem probable that he was a French Protestant Refugee. He describes himself, indeed, in the title-page of his book, as "Vicar of Dover.[ourt] and Harwich:" but there were at that time, among the French Protestants who had found an asylum from persecution in England, several who conformed, and some who took episcopal orders, and became beneficed clergymen of the Church of England. The French Protestant church at Canterbury contained many members who had embraced Unitarian sentiments; and these were induced, by the fear of excommunication, with which they were threatened by the Presbyterian Synod, to make an outward profession of conformity to the Church of England, and to receive the sacrament in their parish church. Among them were some whose names have

been preserved; as, Stephen Du Thoy, Claude Rondeau and Dr. Simon. But some not only professed themselves members of the Established Church, by subscribing and taking the oaths, but were beneficed by his Grace the Archbishop of Canterbury. Such were the Rev. Jacques Rondeau, and M. Souverain. On the other hand, there were those among the French Protestants who were perseveringly active in their attempts to check the progress of Unitarianism, by invoking the aid of the ecclesiastical tribunals. These zealots, in conjunction with some of the episcopal clergy, contrived to render the situation of the above two gentlemen, who had taken episcopal orders, a very uneasy one; and ultimately compelled them, through fear of the Archbishop's censure, to appear before the civil magistrates, and, in the capacity of Dissenters, to take refuge under the Toleration Act.

The attempts to evade the law in this, and in other cases, proving successful, loud complaints were made, by some of the bigots of the day, that the existing statutes were inadequate to accomplish the purpose for which they were framed. Repeated calls were therefore made upon the government and legislature to pass some more stringent law, which should have the effect of silencing the Unitarians, by closing the press against them, and inflicting summary punishment upon any one who should, either by writing or printing, impugn the doctrine of the Trinity.

One of the most zealous of those who urged the passing of such a law, was a lay gentleman, of the name of John Gailhard, who, in the year 1697, published an 8vo vol. of 344 pages, entitled, *The Blasphemous Socinian Heresie disproved and confuted, wherein the doctrinal and controversial Parts of those Points are handled, and the Adversaries' Scripture and School Arguments answered; with Animadversions upon a late Book called, Christianity not Mysterious; humbly dedicated to both Houses of Parliament.* The virulent spirit in which this work was written, will be sufficiently apparent from the following extract, which is taken from the first page of the author's Preface. "In commendation of the Parliament of Scotland, I must take notice of the Act which in one of their last sessions was passed there against Blasphemy,* whereby not only they ratified the Twenty-first of the first session of Charles II., but also enacted further, that whoever in discourse or writing shall deny, quarrel, argue or reason against the being of a God or any of the Persons of the Blessed Trinity, or against the authority of the Holy Scriptures, or providence of God in governing the world, shall for the first time be imprisoned till he hath in publick acknowledged the offence; for the second offence, imprisoned and a fine besides; and for the third, death, as obstinate blasphemers. For indeed, blasphemy and idolatry, by God's express command, ought to be destroyed out of the land."

Soon after the publication of this fanatical production, but not till the Parliament was prorogued, there appeared from the press, *An*

* This Act was passed in the year 1695, and a young man, named Thomas Aikenhead, son of a surgeon in Edinburgh, was indicted under it, and, a verdict of "Guilty" being returned, was sentenced to death on Christmas Eve, 1696, and executed at the Gallow-Lee, between Leith and Edinburgh, on the 8th of January, 1697, the very year in which Mr. Gailhard's book first saw the light. *Monthly Repository*, 1813, pp. 17, 108, 179.

Apology for the Parliament, humbly representing to Mr. John Gailhard some Reasons why they did not at his Request enact Sanguinary Laws against Protestants in their last Session; in two Letters by different Hands. Mr. Gailhard, it appears, had delayed the publication of his volume till the greater part of the public business of Parliament was brought to a close, in the hope that the members of both Houses would be able to give their undivided attention to his favourite scheme during the remainder of the session. But whether it was that they were anxious, after their discussions upon the Capitation and Land Tax, and the Tonnage and Excise Duties, to suspend their legislative functions for a time; or whether the Government advised the King to prorogue the Parliament, and postpone the consideration of the question to the next session,—the members separated without passing any penal enactment against the professors and publishers of Unitarian opinions.

About this time, the Dissenters, in an Address to the King, entreated and urged his Majesty to stop the press against the Unitarians; and in making this request, it is well known that they had chiefly in view the tracts which had been written by the friends of Mr. Firmin, and circulated under the patronage of that gentleman, and which the Trinitarians, both in and out of the Church, had in vain attempted to write down. Nor is it improbable that the interest which Mr. Firmin possessed in high places had induced the Government to waver, and, for a time at least, to decline proposing such an enactment as that which had been urged upon it by Mr. Gailhard. But Mr. Firmin's constitution, which had been much weakened by his active exertions in the cause of suffering humanity, at length failed him; and on the 20th of December, 1697, he died, after a short illness.

Whatever may have been the cause of the delay, another session was not allowed to pass without measures being taken to secure the object which Mr. G. and the Dissenters had so officiously urged upon the King and Parliament. On the 17th of February, 1698, the Commons, in their Address to the King, adverted to the subject in the following terms. "We do further, in all humility, beseech your Majesty, that your Majesty would give such effectual orders, as to your Royal wisdom shall seem fit, for the suppressing all pernicious books and pamphlets which contain in them impious doctrines against the Holy Trinity, and other fundamental articles of our faith, tending to the subversion of the Christian Religion; and that the authors and publishers thereof may be discountenanced and punished." This humble request of "His Majesty's faithful Commons" had the desired effect; and, in the course of the same session of Parliament, the King gave his consent to the passing of an Act, in which the joint recommendations of Mr. Gailhard, the Dissenters, and the members of the House of Commons, were duly carried out. This was the Statute 9 and 10 William III. c. 32, entitled, *An Act for the more effectual suppressing of Blasphemy and Profaneness.*

By this Statute it was enacted, "That if any person having been educated in, or at any time having made profession of, the Christian religion, within this realm, shall by writing, printing, teaching, or advised speaking, deny any one of the Persons of the Holy Trinity to be God, or shall assert or maintain there are more Gods than one, or shall deny the Christian Religion to be true, or the Holy Scriptures

of the Old and New Testament to be of divine authority, and shall be thereof lawfully convicted by the oath of two or more credible witnesses; such person for the first offence shall be adjudged incapable and disabled by law to have and enjoy any office or employment, ecclesiastical, civil or military: and if such person shall be a second time lawfully convicted as aforesaid of all or any of the aforesaid crime or crimes, that then he shall from thenceforth be disabled to sue, prosecute, plead, or use any action or information, or to be guardian of any child, or executor or administrator of any person, or capable of any legacy or deed of gift, or to bear any office, civil or military, or benefice ecclesiastical for ever within this realm, and shall also suffer imprisonment for the space of three years, without bail or mainprize, from the time of such conviction."

It is inferred, with great probability, by Dr. Thomas Rees, "from the manner in which Bishop Burnet appears to have written to his friend Limborch in commendation of this intolerant law, that he had some, and probably a considerable, share in the preparation of it." In a letter written to Locke, Aug. 18th, 1698, of which the learned Samuel Crellius was the bearer, Limborch thus adverts to Crellius's acquaintance with the Bishop of Salisbury, and to the terms in which the latter had referred to the passing of the above Act. "He [Crellius] has before been in England, and on that occasion became acquainted with the Bishop of Salisbury. But whether, at this time, in the present posture of affairs, after the recent enactment of the law against those who deny any one of the Persons of the Holy Trinity, he will be to him a welcome visitor, I very greatly doubt. It was with some surprise that I read in that most reverend Prelate's last letter to me, a warm commendation of this statute. I returned a free and candid answer, pointing out the sort of zeal which ought to be manifested in defence of the truth, namely, not that fiery zeal which, by the severity of legal enactments, attempts to close the mouths of opponents, but that which, by the power of arguments, forces upon the mind a conviction of the truth. I do not know whether or not my freedom of speech (*παρρησία*) was agreeable to him. I wrote what I believed it to be my duty to state. The matter is one of supreme importance, respecting which we are not permitted to dissemble. I am aware that my opinion is of no weight either as to procuring or opposing the statute. Nevertheless, since it pleased the Bishop to pour his complaints into my bosom, as he expresses himself, I have gone beyond my proper business to write explicitly to my friend what I thought. I greatly fear lest this law should prove the commencement of a new persecution." (C. R., 1835, pp. 28, 29.)

Fortunately, the apprehensions of Limborch proved unfounded. It does not appear that any persons were brought into trouble at that time by the passing of the above Act; and though attempts were subsequently made, as in the case of Edward Elwall and others, to enforce it, these attempts were rendered abortive by the increasing liberality of the age, till, at length, so much of it as related to Anti-trinitarians was repealed, by the Act usually known as Mr. William Smith's Act, which received the Royal Assent on the 21st of July, 1813. On that day, as was observed by the late Rev. R. Aspland, "Unitarians became for the first time freemen in their native land."

But though their persons were protected from violence by the Act of Mr. William Smith, the property bequeathed to them for religious purposes, before the passing of that Act, was still found, contrary to the intention of the legislature, to be insecure ; and the charter of their freedom was not fully confirmed till the passing of the Dissenters' Chapels Bill, on the 19th of July, 1844.

Bath.

R. W.

OUR SAVIOUR'S INSTRUCTIONS.

WHEN Jesus trod, with air benign,
The favoured fields of Palestine,
His lessons, far beyond the Scribes,
Amazed and charmed the list'ning tribes.
Authority, as from above,
Was blended with his looks of love.

With lofty purpose, lowly mind,
And soul compassionate and kind,
He taught them to despise the power
Of petty tyrants of the hour,
And place an earnest, single trust
In Him who formed them from the dust.

When spiteful persecutions rose,
He bid them "bless" their bitter foes,
And imitate the gen'rous Power
Which sends the cool refreshing shower,
The sunny beams, and vital air,
With equal and impartial care.

At thirsty noon he loved to tell,
When seated on Samaria's well,
Of "living waters," better still
Than Jacob's fount or Siloah's rill,
Supplied with such abundant store
That they who drink shall thirst no more.

His weeping followers mourned his doom,
The bitter cup, the early tomb ;—
He looked beyond the stream of Time,
And pointed to a purer clime,
To "mansions" ever bright and fair,
To joys which are immortal there.

Edinburgh, September 23, 1846.

DR. LARDNER'S MONUMENT IN HAWKHURST CHURCH, KENT.

SIR,

IN the Christian Reformer of 1840 (p. 720), is a copy of the inscription on the tablet erected to the memory of Dr. Lardner in Hawkhurst church, Kent. It was communicated by Mr. Talbot, of Tenterden, at the request of his venerable co-pastor, the late Rev. L. Holden. To this communication I feel indebted for a pilgrimage I made to the spot when at Hastings in July; the occurrence of the name of *Hawkhurst* immediately bringing it to my recollection, and with it the desire to do honour at its shrine. Hawkhurst is a kind of patrician village, about 18 miles N. of Hastings, with its villa residences diversifying the rich growth of the country around, in that part of Kent which borders upon Sussex above the river Rother. The church is a fine, old, ornamental Gothic structure, with castellated parapet, tower, and corner turret; large and neat churchyard, in which sheep graze; its yew-tree, and a remarkably old oak at the gate; together with neat white cottage residences near it, in the season rich in flowers, and some of them looking upon willows bending to the water. Thickly-wooded shrubberies, and Hall House, with its new and handsome lodge of far-projecting gables in the half-timbered style of years gone by, are close at hand. Within the church, on the north side of the altar, high up between the springings of the first two of the arches that divide the nave from the aisle, is Dr. Lardner's monument. It is an oval slab of white marble, with a transverse oblong black slab across its centre containing the inscription; surmounted (on the upper part of the oval) by an open New Testament cut in white marble, and represented as sending forth rays, from amidst which appears a scroll and motto, "*God said, Let there be light, and there was light.*" Underneath the inscription-slab, on the lower part of the oval, is an ornamented white marble shield.

The inscription is exactly as follows; and I repeat it here, because, in the former communication of it, there is both a departure from the form of it and one omission:

NATHANAEL LARDNER, D.D.

drew his first and latest breath at Hall House in this parish.

Benevolent as a Gentleman,
indefatigable as a Scholar,
exemplary as a Minister,
wheresoever he resided,

His usefulness was prolonged to his 85th year,
when,

having established the historical Credibility
of the Records of our common Salvation
without Partiality and beyond Reply,

their Promises became his eternal Inheritance, July 8th, 1768.

*From Reverence to the Memory of his Uncle,
these Truths were inscribed by DAVID JENNINGS, 1789.*

This last record is distinct from the other, and on the white slab, over the shield.—I have another remark or two to make. Mr. Talbot, in his communication, speaks of the tablet having been placed in the church near the spot where Dr. Lardner lies interred. So I had thought. I had, indeed, searched the church-yard through, before the open door

of the church invited me within.) So also thought the clergyman of the parish, who was busy giving directions to workmen in the church, while I was making my sketch and copy. But on turning to "the Life of Dr. Lardner," we find that, though he died at Hawkhurst, "his remains were conveyed to town, and deposited in Tindal's burying-ground, commonly called Bunhill Fields." It is further stated in "the Life," that "some time after his decease, a stone was erected to his memory, with an English inscription." The connection seems to refer us to Bunhill Fields: at the same time it will be observed from the dates above, that more than twenty years had elapsed from Dr. Lardner's death before the tablet was erected at Hawkhurst. But there is a discrepancy in the dates of his death as given in the Memoir we have quoted and in the inscription above; one has July the 8th, and the other the 24th; and I find no clue for its explanation. Hall House was still in the possession of the Jennings' family in July last.

Bradford, Yorkshire, Nov. 3, 1846.

J. H. RYLAND.

[In Wilson's* "History and Antiquities of Dissenting Churches," Vol. I. p. 109, the inscription on the tomb in Bunhill Fields is given, and it confirms the date assigned in the Memoir to the death of Dr. Lardner, viz. July 24. That this is the correct date is also confirmed by a letter of the late Dr. Fleming to the Rev. John Wiche, of Maidstone, preserved in *Protest. Diss. Mag.*, Vol. IV. pp. 434, 435, and in *Mon. Repos.*, III. 486, 487. He there states that Dr. Lardner died at "Hawkerst" on "Sunday." A reference to Barstow's useful Table, entitled "A Secular Diary for ascertaining any Day of the Week or Month in either the Old or New Style, commencing 1601, and continued up to the Year 1900," shews that July 24, 1768, fell on Sunday, but July 8, fell on Friday. The passage from Wilson is subjoined:

"Providence spared the life of Dr. Lardner to a long term; and, his hearing excepted, he retained to the last the use of his faculties in a very perfect degree. At length, in the summer of 1768, and the 85th year of his age, he was seized with a decline, which carried him off in a few weeks, at Hawkehurst, the place of his nativity, where he had a small paternal estate. He had been removed thither, in the hope that he might recruit his strength by a change of air and relaxation from study. At his particular request, no funeral sermon was preached upon his death. His remains were conveyed to town, and deposited in Bunhill Fields, in the vault belonging to the family of the Neals. He gave strict orders that his funeral should be as private as possible. Four coaches and a hearse constituted all the funeral appearance. There were no pall-bearers, and he even forbade feathers; but that was not complied with. Four ministers preceded the corpse. These were Mr. Ebenezer Radcliff, and Doctors Price, Amory and Fleming. Mr. Radcliff delivered the oration. Some time afterwards, the following inscription was placed upon his tomb:

THE REV. NATHANIEL LARDNER, D. D.
Author of the Credibility of the Gospel History,
Ancient Jewish and Heathen Testimonies
To the Truth of the Christian Religion,
And several other smaller pieces;
Monuments of his

Learning, Judgment, Candour, Impartiality, Beneficence and true Piety.

* Mr. Wilson also alters the date from July 8 to July 24, in the Hawkhurst epitaph. Three printed copies of this epitaph are now before us, and all of them vary in several minute particulars. Our correspondent's accuracy may, we believe, be relied on.

He was born at Hawkehurst, in the County of Kent,

June 6th, 1684,

And died on a visit there,

July 24, 1768,

In the 85th Year of his Age.

An Israelite indeed, in whom is no guile!

the tomb in Bunhill Fields had, according to a correspondent of the *Mon.*
s. (R. C., in Vol. III. p. 485), "from its ill construction become lite-
in ruins." It was repaired by the late Mr. Isaac Solly.—ED. C. R.]

THE PRAYER OF POVERTY.

HAVE pity on the Poor
Whose wants and woes oppress;

Lord, hear us offer up once more
Our prayer of deep distress!

We send our plaintive cry
For daily bread to Thee;

O view us with a pitying eye—
O hear the poor man's plea!

The Mother, through her tears,
Sees babes she cannot feed;

The famish'd Father vainly hears
His children ask for bread:

Lord, to this stricken land
Let Wealth unlock its stores;

Let Mercy, with a liberal hand,
Waft plenty to our shores!

We know that Thou art kind
And good, as Thou art wise,

And we would bow with patient mind
When God our prayer denies;

But not in terror, Lord,
Against Thy people come;

In mercy chasten, and afford
Some comfort to our home.

Here, in our lowly cot,
Contented we would be,

And consecrate our humble lot
To Duty and to Thee;

But, Lord, supply our NEED—
We ask, we wish no more;

O give ourselves—our children, BREAD—
Have pity on the Poor!

R.

ILLUSTRATIONS OF PASSAGES OF SCRIPTURE.

It would be a vast happiness to mankind, if all the discouragements that attend a free and impartial study of the Holy Scriptures were every where laid aside.

HALLIST.

GEN. xl. 8: "— Do not interpretations belong to God?"

So, in Gen. xli. 16: "— God shall give Pharaoh an answer of peace." Joseph claimed to be an inspired expositor of dreams; and he verified his claim. There is no proof of his being acquainted with *Oniromancy*: certainly, none of his learning this art from the Egyptians. He was not ignorant of dreams and their signification before he left his father's house: he was taken into Egypt, let us remember, as a slave; and while in prison could scarcely be trained in the wisdom of that people. In truth, he makes no pretension to interpret dreams by means of his own researches or skill; but, with the humble piety which characterized him, ascribes his power of interpreting to God. I may add, that his interpretations were minute and exact beyond the reach of Man's unaided sagacity. Therefore, what Gesenius* says, or would insinuate, on this subject, is without evidence, and against it.

Ps. xxiii. 5: "— thou anointest mine head with oil."

The *regal unction*† is not intended here; but the use of perfumes and ointments at a banquet. This image, which occurs also in Ps. xcii. 10, finds its explanation in the preceding and in the following clause of the verse [xxiii. 5]: and the custom itself is often mentioned, directly or allusively, by ancient writers.

Ps. xlii. 8: "— the Lord will command his loving-kindness in the day-time, and in the night his song *shall be* with me, and my prayer unto the God of my life."

Is this language figurative or literal? Are we to understand by it that both in prosperity and in distress the Psalmist was assured of his enjoying the Divine Favour, and of his having access to the Divine Throne; or does it mean that through each returning day and night he experienced God's "loving-kindness," and could approach Him in praise and supplication? I deem this latter sense [the literal] to be preferable; as better suiting the tenor of the Psalm. In the same manner I interpret Job xxxv. 10, "None saith, Where is God my Maker, who giveth songs in the night"—which passage, I know, is commonly understood of the feelings and tokens of sacred joy that many good men cherish and manifest even amidst their sorrows.

Ps. lxxvii. 10: "— I said, This is my infirmity, *but I will remember* the years of the right hand of the Most High."

Read, "This is my grief [or, This grieves me], (viz.) a change of the right hand [the power] of the Most High."

Let me next transcribe the note of Dr. W. H. Roberts, who justly says,

"No difference in the idiom of languages can supply the words *but I will remember*. Nor is there any foundation for it in the Hebrew, or

* Comment. u. d. Iesaja. Kap. xix. 12.—The purpose to be answered by Joseph's residence in Egypt was so momentous and comprehensive, that we cannot wonder at his special inspiration.

† Kennicott's Remarks on Select Passages, &c. [in loc.]. On the contrary side, see Wellbeloved's Transl., in loc., and Note—where the case is accurately stated.

the ancient versions. The word here rendered *years* signifies *repetition* or *change*.*

Matt. v. 29, 30: "— if thy right eye offend thee, &c.—And if thy right hand offend thee," &c.

The connection of these verses with what immediately precedes and follows, is this: "Resist the first impulses, facilities and incentives to crime; for which purpose, be careful of yielding to the power of external objects, and guard, most of all, the avenues to the HEART. Be pure within. Sooner than indulge wrong desires, part with whatever might enkindle them. Great as the self-denial is, your gain, in consequence, will be unspeakable. But if you will not relinquish present and favourite, yet seducing, gratifications, you will purchase these pleasures of sin at a cost and sacrifice of solemn amount. You will forego substantial and lasting joys for momentary delight."

Christian Ethics include all the virtues—Divine, Social, Personal. Those Ethics would otherwise be defective. Nor can we wonder at our Saviour's employing metaphorical language and Jewish imagery in his Sermon from the Mount, when we call to mind that he was a teacher of the people. What to the mere English reader is a peculiarity in his style, has a different aspect in the eyes of those who are accustomed to compare together the Hebrew Scriptures and the Greek. Our Lord is thus recognized in his discourses: and the very circumstance which one class of men think objectionable, is, in effect, presumptive of his Divine Authority and Mission.

John vi. 62: "What and if ye shall see the Son of Man ascend up where he was before?"

The point at issue among the interpreters of this verse, is, whether it regard a *local* or a *figurative* ascent. There ought to be a good reason for not taking it literally. I agree, thus far, with those who give it a literal interpretation: I admit the principle that we must begin with looking for this kind of interpretation, and must adopt it, unless it be either clearly inadmissible or greatly at variance with the design, the matter and the circumstances of the narrative, or of the address, &c. to which it belongs.

Try, now, the question, "What and if ye shall, &c.?" by the principle so received. In the first place, consider the occasion and the subject of these words of Jesus Christ. The occasion and the subject must be sought for in the whole of the foregoing discourse, and especially in verses 60, 61. Our Lord had purposely spoken in metaphorical and somewhat obscure terms of his doctrine—of its spiritual character, of its salutary influence. Some among his hearers, and even among his immediate attendants, revolted at this: for, after all, they understood him sufficiently to know that he spoke in opposition to their carnal and grovelling thoughts. Hence their remark, "This is a hard saying. Who can bear it?" But hence likewise his appeal to them: "Doth this offend you? What and if ye shall see the

* Corrections, &c. Most of these are so good, that we should gladly have seen this unpretending volume enlarged. However, it was *posthumous*. With Dr. Roberts, Mendelssohn agrees:

Dann deuk Ich: Flehen steht bey mir;

Acndern in des Hochsten macht.

The "change in the power," &c., is, a change in its direction.

Son of Man ascend up where he was before?" Then, as a remonstrance against their taking his words literally, and in order that he might give a key to *all* which he had been saying, no less than to verse 62, he subjoins, "It is the spirit," &c. [63]. Here we perceive him to be his own interpreter: here he cautions us against acquiescing, as of course, in a literal exposition.

Still, our perplexity might continue, and be great, if the Scriptures contained not decisive proofs that "ascending to Heaven" often means, "deep insight into the counsels of Heaven," or of the Most High.*

Make another supposition: imagine that by this ascent to some previously-mentioned spot, Christ points attention to the mountain [ver. 15] whence he had descended. In this case, his language contains nothing pertinent—nothing that suits his circumstances—nothing in harmony with his manner of thinking and speaking. Such an hypothesis is as gratuitous as that which refers the ascent in question to one conceived of as occurring at an early stage of his personal ministry, or to that which, as we know, marked its close.

John xiii. 1: "— having loved his own who were in the world, he loved them unto the end."

It is much in this evangelist's manner to intermix with his narrative short comments on the character, purposes and situation of his Master. All these are worthy of "the disciple whom Jesus loved," and who merited and well returned *his* affection. John, accordingly, prefaces a most instructive section of his writings with a remark designed to illustrate our Saviour's object in the transaction and language there recorded [1—18]. It was for the sake of giving proof of CHRIST's *faithful, generous perseverance in behalf of the apostles*, that the scene now described took place. From the first, he had loved his own who were in the world. He uniformly regarded them with the tender emotions of a friend and elder brother; and he continued so to regard them, notwithstanding their many defects and errors, and the ills and dangers which thickened around himself. Indeed, he was the more earnest, the more assiduous, the more considerate, in shewing his love to them, as he became more sensible of their trials, and of the difficulties accompanying their adherence to him. Thus he loved them unto the end: and if his love had not burned with an inextinguishable flame, we can scarcely conceive that it would have subdued the power of their prejudices and temptations. With the single exception which he had already pointed out, the twelve came back to their Lord. I cannot explain this fact without admitting other and yet more interesting facts; in short, without admitting all those which establish his Messiahship.

John xiv. 26: "— the Comforter [Advocate], *which is the Holy Spirit*, whom the Father will send in my name, he shall teach you," &c.

This is a faulty translation. The italics are needlessly added, and the genders strangely confounded. Read, "The Advocate, the Holy Spirit which the Father, &c. [he] shall teach you all things, and bring all things to your remembrance," &c.

A far better rendering is given by Archbishop Newcome; also by Mr. Sharpe and Mr. Edgar Taylor.

* See, in particular, Deut. xxx. 12; John iii. 12, 13.

Rom. xii. 11 : "Not slothful in business ; fervent in spirit ; serving the Lord."

Griesbach's text is, "serving the opportunity"* [τῷ καιρῷ δουλεύοντες].

Nothing, of the sort, would have been more interesting and useful than this Editor's detail of the process by means of which he decided, almost from the first,† in behalf of the reading that I have transcribed. In his *Commentarius Criticus*, &c., he has enabled us to be, as it were, his companions, while he investigates the claims of various readings. We are there brought acquainted with the ground on which he placed his several determinations ; and, at every step, we have cause of admiring his patience and sagacity, his candour and his learning. The student of the Scriptures may be permitted to wish that this invaluable work had been continued.‡ In particular, he may express the wish on his looking at the clause before us.

Although, for the present, I cannot satisfy myself of the correctness of this specific determination of Griesbach's, yet I would not be understood as impugning it. There is a weight of *numerical* authority on the side of the clause as it appears in the P. V. Nor do I think that it wants strong, if I must not say preponderating, *internal* evidence. Surely, however, *they* could be no light considerations which governed the judgment of Griesbach. My reading and my thoughts have been directed to the inquiry, What these were ? Perhaps some of the correspondents of the *Christian Reformer* have thought and studied in the same direction : and I would rather invite their communications and assistance than hazard many remarks of my own.

The points, then, which I respectfully submit, are of the nature of conjectures. *It may be* that Griesbach, who was especially conversant with the *MSS. of Paul's Epistles*, laid a main stress on this reading in the *Codex Claromontanus*, &c. Nor is it *unlikely* that he was influenced by what he considered the *lectio durior*. Let my readers judge of the strength of these reasons, as opposed to the majority of ancient manuscripts, versions and quotations, and to the mutual bearing of the clauses of the verse. I believe *καιρῷ* to have been an early reading : the question is, Was it the original reading ? Before we venture on an affirmative reply, we must ask, whether the phraseology and the sentiment—"Serving the time"§ [or "opportunity"]—can be sustained ; whether they harmonize with Christian Morals, and with accustomed modes of expression in the Christian Scriptures ? Can the reading *τῷ καιρῷ*, κ. τ. λ., be fairly viewed as equivalent with, "Redeeming the time," &c. &c. * * * ? Or can we elsewhere meet with the language, "being servants to the time" [the opportunity] ? || I am aware that there are translators and annotators who seize upon this reading, because they think it a happy one ; because they have found the same or a kindred precept in the writings of Heathen moralists ; because they imagine that it admirably suits with the context, and with the character of our apostle.¶ Griesbach was a Critic and

* Sharpe.

† See his ed. of G. T. in 1775, 1777.

‡ It embraces only a portion of the Gospels.

§ Eph. v. 16.

|| Can we meet with it, i. e., in the Scriptures ?

¶ 1 Cor. ix. 19, &c.

Editor of a higher class. His decisions proceeded on external as well as internal testimony.* I shall owe a debt of gratitude to any intelligent pen that, by engaging in the discussion of this specific case of CRITICISM, will help my further researches and fully clear up my doubts.

1 Cor. viii. 6 : "— to us there is but one God, the Father, of whom are all things, and we in Him ; and one Lord, Jesus Christ, by whom are all things, and we by him."

Creation and the order of Providence teach the absolute Unity of God : nor will they suffer the inquiring mind to be ignorant or doubtful of this fundamental truth ; which, further, is not simply assumed, but expressly inculcated, by the Jewish and by the Christian Revelation.

Yet the belief that there is only one God, would be of comparatively small moment, were it unaccompanied by the reception of other truths, which it has an indissoluble alliance with, under the Dispensation of the Gospel,—“to us there is one God, the Father—and one Lord, Jesus Christ.”

I am forcibly impressed by this thought, whenever I glance on a passage in the History of the Decline and Fall of the Roman Empire. In his very eloquent chapter on *Mahomedanism*,† Gibbon says of its founder, “The faith which, under the name of *Islam*, he preached to his family and nation, is compounded of an eternal truth and a necessary fiction, ‘That there is one God, and that Mahomet is the Apostle of God.’”

Yes! the *fiction* was indeed *necessary* to the politic and bold adventurer. I shall not enlarge on the circumstances in which he learned and promulgated “the eternal truth.” I shall not contrast his life, character and pretensions, with the well-established claims of Jesus of Nazareth. The single point to which I am soliciting the observation of my readers is, the more than inefficiency of “the eternal truth” to bless and sanctify men, where it is linked with “the necessary fiction.” Doctrines in themselves the purest and most credible, not only lose their moral power, when associated with a conduct and example and pretensions like Mahomet’s, but, in such a case, are even made subservient to the grossest and worst passions of the soul.

Asia was high on the scale of Civilization long before the light of Christianity dawned upon Northern Europe. Mahomet, acting on the necessary fiction, proclaimed the eternal truth : he proclaimed it, nevertheless, by fire and sword, in the use of every carnal weapon that he had at command, and in the deliberate practice of all manner of atrocities. Even the Polytheism which he contributed to overthrow, was less fatal to morals and happiness than the ritual and theological system which he erected on its ruins. What though he inculcated the Unity and Spiritual Nature of God? The lessons read, upon other subjects, by the conduct of this false apostle, and, in part, by his writings, successfully recommended the most dreadful vices. We know what the consequences have been.

How different from these the tendencies and effects of the Gospel! In the Gospel we behold MONOTHEISM—not abstractedly and nakedly,

* See his larger margin, in loc : also, Symb. Critic. I. 123, 124.

† No. 1.

and still less in alliance with selfish, worldly views, with impure and cruel feelings. Altogether the reverse! OUR ONE GOD IS THE FATHER. We repose in his *parental* character: we aim at being his spiritual children; and in this attempt we are encouraged and aided by the relation that we bear to *our* ONE LORD, JESUS CHRIST, who hath shewn us the Father, and is himself the perfect model of whatever is sublime in Devotion and in Virtue; of all that is venerable, kind and tender and gentle; of all that adorns and exalts our nature, and enables men to bless each other.

2 Cor. x. 10: "— his letters—are weighty and powerful."

This was the admission of an opponent of Paul's at Corinth. The apostle's personal infirmities and defects had been unfavourably noticed; while on the part of these very objectors, some justice was done to his *epistles*, which they acknowledged to be *weighty and powerful*.

It is only with their acknowledgment that I am concerned. In respect of the circumstance which gave them umbrage, I feel no anxiety; for it proved that the treasure was committed to earthen vessels, and that the excellency of the power was of God.

Now in proportion to the care and thought employed on the study of the *epistles* of the New Testament, these writings must be pronounced signally valuable. This is true of Paul's epistles; though not exclusively. In *all* these letters of apostles and apostolic men, there is much to engage our regard and admiration. Such is the light which they shed on Christian doctrines and morals, and the resistless evidence which they afford to the claims of the Gospel as a specially Divine communication!

For example, let the student notice the numerous *quotations* from the Jewish Scriptures that occur in the apostolic writings. I am mistaken if such quotations do not elucidate and attest the circumstances in which the letters themselves were drawn up; if they do not clearly shew of what class of men the authors, together with many of their converts and readers, formed a part. In a word, I believe that here we have a distinct argument for the truth of the Christian history: and while I regret that I cannot now do more than intimate this, I shall be much gratified if others pursue the inquiry, and, as the consequence, make known their sentiments upon it in the pages of this work.

1 Pet. i. 11: "— the glory that should follow."

It is the property of minds of a high order to look forward with earnestness towards perpetual improvements in the state of society, and therefore in the knowledge, virtue and happiness of individual men. "Your father Abraham," says Jesus Christ to his countrymen,* "longed to see my day, and he saw it and was glad." So the prophets of ancient times felt a deep interest in the themes of their predictions, nor least in "the glory that should follow" upon those sufferings and scenes of calamity which employed their tongues and pens. It is the same with the truly great and good in all ages. Their cordial faith in something far better than what they personally witness, sustains their patience, animates their labours, and fills them with peace and cheerfulness that pass understanding.

N.

* John viii. 56.

VOICES FROM THE OLD WORLD TO THE NEW.

BY AN ENGLISH LADY.

[The Drawings referred to in the following lines were sent from Bristol, England, to the Anti-Slavery Bazaar, Boston, United States, October, 1846.]

A VOICE from the SWISS MOUNTAINS!* Glorious, free,
 Their snow peaks point to Heaven, the Heaven of love,
 While peaceful valleys, with their village spires,
 Tell how their sons, who once in deadly strife
 Endured and struggled in blest Freedom's cause,
 Now tranquil dwell, respecting others' rights,
 As erst they laboured to defend their own.

A Voice from BRITISH CASTLES! Tyrants there,
 Who knew not Christ's pure law except in name,
 Long held imperious sway. Stern men of blood
 Lorded it o'er their brethren, round their necks
 Fastened the chain, and bade them work as slaves.
 They gained their Magna Charta, shewed that kings
 Should never trample on their sacred rights,
 But knew not that the Christian's God hath made,
 E'en of one blood, all nations of the earth.
 Oppression's reign is o'er; these feudal piles
 All crumble in their ruins; beauteous now,
 For Nature, shaming that her sons have been
 Thus tyrannous and cruel, hangs a veil
 Of tender, verdant ivy o'er those walls
 Once armed with darts and alings, now crowned with flowers.
 And e'en the curious eye can scarce discern
 Where the chained captive dragged his tedious days,
 And moulten lead was poured by man on man.
 The reign of force must pass,—Nature is free!

A Voice from NORWAY'S FJORDS! Hardy, bold,
 Her rugged sons rejoice in their wild rocks,
 Which no slave's foot shall tread. The distant sail
 Is one of "Freedom's swift-winged angels, flying
 To set the captive loose."

Another Voice,
 From RYDAL WATER! There the poet sage
 Passes life's evening, where his lyre hath waked
 The music of the heart, freedom and love.

A Voice from SUNSET LAKES! The distant hills
 Lave their calm summits in the crystal flood,
 And glowing clouds, reflected in the waves,
 Tell of a brilliant morrow. Shall the soul
 Of man, immortal man, less shadow forth
 The bright perfections of the Eternal Mind
 Than do these waters? Shall the promise rise
 Of peaceful, happy mornings from these scenes,—
 And shall a mournful gloom, unchanged by e'en
 One ray of Heaven's own lustre, darkly sink
 On the enslaved soul, the child of woe?

And FLOWERS, too, have their Voice! Beauteous and bright
 They live for joy. Shall God so clothe the flowers,

* A very beautiful coloured drawing of Chamouni, presented to the Boston Anti-Slavery Bazaar by Lady Byron.

The creatures of a day, in loveliness,
And hath He not clothed man's undying soul
With beauty more enduring, infinite?

A Voice from dark GETHSEMANE! His voice
Who came to set the pining captive free,
To loose the prisoner's bonds;—who died for *all*,
That all through him might gain eternal life.
Let us not crucify the Lord afresh,
And make the Covenant's blood of none effect!

These Voices send we thee, America,
From thy old fatherland, our blessed Isle,
To waken thee from thy dead sleep of sin,
To bid thee purge thyself from that foul stain,
That crime beyond all crime, union of all,
Which now pollutes thee. Art thou truly free,
Thou land of boasted liberty? The sighs
Of millions, chained in hopeless bondage, rise
Unpitied from thy shores,—sons of thy soil,
Though dark in skin, with souls as fair as thine.
Art thou a Christian country,—thou whose laws
Follow unto the death, the man who bears
The Book of Life to heal the sufferer's stripes?
Thou offerest incense to the God of love,
And tramplest on His image! Thou dost bind
His words upon thy lips, not on thy heart!
Thou build'st the temples of the living God
With blood-stained gold, the price of human flesh.

Yet, Western Land, we love thee. Oft our hearts
Have burned indignant at the heinous wrongs
Our country laid on thee in years long past.
Our fathers oft have sought thy ocean shores
To fly the tyrant's arm; their pilgrim steps
Hallowed thy soil. Thy patriots are our own,
Sons of our Saxon race. The poet, sage,
Have sent across the waves their heaven-born thoughts,
Kindling our souls with theirs. And 'tis for this
We warn thee now, with earnest, Christian love,
To put thy foul sin from thee. Every brand
Thou burnest on those suffering helpless ones,
Fixes with deeper stain on thy own soul.
And every piercing cry of deep despair
Drawn by the tyrant's lash, is heard in Heaven.

Hear us, our kindred country! Lift thy voice
With ours against this wrong! Teach not thy sons,
Thy young and guileless sons, that 'tis the law,
Their nation's law, that binds the wretched slave.
But teach them that America is free,
And that no slave can touch thy sacred soil.
Say not that Northern States must closely join
With Southern to support this deadly sin;—
The Saviour tells us to dissolve the ties
E'en of the closest kindred, if they draw
Our hearts from him. Speak, all ye true-born men,
Bate not one effort, let no tongue be mute,
Until all dwell in glorious liberty,
United in one bond of Brotherhood!

EXTRACTS FROM MY JOURNAL.—SWITZERLAND.

No. VII.—THE CATHEDRAL OF GENEVA.

THERE are no objects more attractive to me on entering a town for the first time than its churches. The reason of it you must not seek in any peculiar mental constitution of my own, as I believe I have this taste in common with most of Adam's sons. Here are formed the holiest and most binding contracts of life ; and here, when life is over, sorrow comes to pour its anguish over the objects of affection ; here error is corrected, vice reprov'd, virtue encouraged, and hope taught to soar on immortal wings to those bright and balmy climes which Nature prompts us to desire, the Gospel teaches us to believe, and Faith discloses to the eye of some (oh, the blessedness of such a faith !) in all the loveliest colours of the imagination. A church, then, is holy ground, consecrated by the emotions of every human heart ; its very name is the concentration of what is dearest, sublimest, most thrilling in hope or joy or sorrow. What wonder is it, then, that we regard such an edifice with an interest which attaches to none other in an equal degree ? Added to this, if it be a church grey with the lapse of centuries, and especially a cathedral church, it awakens within us a more mysterious interest. The different scenes amidst which it has reared its venerable front, the various tastes of which it is the record, all rush upon the mind, until a voice is put in every stone of the huge pile, and each Gothic arch or Grecian column,—nay, the very lichens which haply creep and cling around them,—embodying and personating the past, address us in familiar tones. In the course of last summer, I found myself wandering through the cathedral church of Saint Pierre, in Geneva, a building which derives its interest less from its architecture, which is extremely simple, than from its history, which is remarkable and varied enough. Happy is it, perhaps, that its stones at least have not a voice ; for if they had, they would create a very Babel of confusion and contradiction. The incidents of the morning made the contrast between its present and past history very striking ; and as these develop in some degree the religious and social condition of the Genevese, I will narrate them,—first, however, giving a picture of what might have been witnessed in the same building some three hundred years since. It is but glancing from one to another in the Gallery of Paintings with which the imagination may suppose the old edifice to be encircled. Do not, therefore, be alarmed at being called upon to traverse back through three long centuries ; for even now, with a glance, with a thought, we are arrived.—It was about this time, then, or, to be very precise, it was in the year 1536, that Jean and Antoine Calvin, brothers and natives of Noyon in Picardy, first came to Geneva, where, amidst great vicissitudes, they laid the foundations of that religious system which, in shunning error, placed truth in the opposite extreme, and which, in asserting religious liberty, exercised and established a degree of religious intolerance only to be surpassed by that of the Mother Church, whose parentage, however, it would willingly have repudiated. In 1541 and the following years, Jean Calvin, now become dictator of the little republic, from being a foreigner and an itinerant preacher, raised his voice against profligacy of morals and what he

deemed profligacy in opinion; and arguing with equal force and equal success against the doctrines of the Scarlet Lady and many of the habits of domestic life, the above-said ancient dame, though she had previously received notice to quit, was driven most unmercifully out of Geneva. Ten friends meeting together for a birth-day or any other dinner, were limited to five dishes; and if any of the ten, wishing to honour the occasion, appeared in "plush breeches," woe be to him!—for these articles of luxury were laid under interdict. Thus, then, as at present, and in the remote past, as if faith, like fashion, was a thing of convention rather than of conviction, men cut out doctrines and dresses with the same kind consideration for soul and body as is displayed by a bench of bishops in the one case, or a company of Paris tailors in the other. In the same church also, and in the same pulpit in which those discourses were delivered that brought about the changes alluded to, might have been seen the pale and haggard and ardent Calvin denouncing the heresy of Servetus with all the obstinate intolerance of a great Reformer, and with all the fire which animated one of the most distinguished labourers in the vast and disputed field of religious controversy. How striking the scene! I can almost see those keen, sharp features, so well portrayed in the painting which exists in the Public Library at Geneva, rendered still keener by the fires of bigotry, or what may be better styled, perhaps, an over-zealous and misdirected love of truth; whilst beneath are seated a multitude who obey him as their dictator, whom they may not worship as a demi-god. But it was a far different scene I witnessed in the same edifice on a morning of July, 1845. Three centuries have passed away, Calvin is gathered to his fathers, and, with his friend Farel and his antagonist Servetus, has been summoned to his final account before the Great Judge of the human heart. A bright sun is pouring in his beams through the windows of the old pile, making every thing look so gay and cheerful; whilst the pulpit is occupied by one whose very face is an antidote for Calvinism, and an eloquent denouncer of all the Reformer's sumptuary laws, at least as far as the five dishes or five points are concerned, to breathe not a word of the "plush breeches." Though not, like Calvin, the President of the Consistory, the preacher was yet a member of it,—one of the Venerable Company of Pastors; but so far from advocating the opinions of Calvin, that, in great points, he may be regarded as a follower of the very Servetus who, from the same pulpit, had been denounced as "a pestilent fellow." In short, it was M. Cheneviere, père, a man of more energy than his son, judging from appearances, more radical in his political opinions, and so great a favourite with the people, that, to use the language of one of his adversaries, "they would lie down and let him walk over them," though I doubt not that the taste of our friend would lead him to prefer a promenade on less delicate, though more solid, matter. It is unnecessary to particularize the order of the service in a Genevese church, as it so nearly resembles that already described in my "Sunday at Berne;" but amongst those peculiarities which lie on the surface, I may mention that some of the congregation wore their hats, a circumstance striking indeed to a foreigner, but still one purely of convention, and of little importance in the eyes of a Being who is more disposed to regard the heart than the head-gear of his worshippers. M. Cheneviere selected

his text from John ix. 3, and argued against the supposition that there was any necessary connection between sin and suffering. "Formerly," said the preacher, "divine punishments were, or were supposed to be, inflicted directly and immediately on persons and property. Thus their crops were blighted or cattle caused to fail, the plague and pestilence devastated their families, or fire consumed their dwellings. Such a mode of dealing might have been necessary in early times, but the necessity for it has now ceased; and I mean this morning to argue against the application of such a theory to human suffering, and to contend against the barbarous practice of connecting sin with suffering, and (even where sin does exist) of assigning it as a reason for withholding consolation or relief." Pause. "Christ changed the whole system of Jewish jurisprudence; the nation had grown out of their pupillage, and were now to be left to the not less immediate influence, indeed, of general laws. Thus neither prosperity nor adversity were to be regarded any more as the indications of virtue or vice. Barbarous was now practically declared to be the custom of adding to suffering by attributing it to such an origin; and God, who gave us his only Son, and the Saviour by his own beautiful example, rebuked the inhumanity which even in the present day sometimes disgraces his followers. When the blind man presented himself, seeking in vain with his sightless orbs for the blessed light of the sun, the Saviour did not reproach him with his sins; he restored him to the enjoyment of his sight, and, with his sight, the enjoyment of all the grand and beautiful works of the Ever-blessed God. When he met the mourning group encircling the bier of the widow's only son, he did not stop to question or to reprove—he saw suffering—he would not add another and a keener sting to it—he raised the dead and presented him to his mother. So in every other similar case, 'Rise, take up thy bed and walk,' and tears shed over the body of his friend, declared the benevolence of his nature, and established two grand principles—that suffering was no longer to be regarded as the necessary consequence of sin, and that, under all circumstances, the presence of suffering was a demand upon Christian benevolence." Here I could not help contrasting the sentiments of the Genevese preacher with the conduct of a society established in London, during the last winter, for the relief of distressed Needlewomen. I read the report of its rules and proceedings in an old newspaper which fell into my hands at Naples, and I scarcely ever felt such hearty sympathy in the objects of any institution as I did in those of one which aimed at the relief and redemption of a class whose lives are, at the best, one continued scene of toil and temptation, and, too often, of poverty, frailty and scorn. Poor children of suffering!—and the daughters of Fashion came to your succour, but not in the spirit of Jesus. Unconscious of your struggles with a variety of ills, and, even if conscious, incapable of appreciating them, they sought out every failing, demanding purity of conduct as the condition of relief—as if moral failures are not but too often the consequence of physical want—crying, therefore, with a louder voice for consolation and relief. But so it was: the ladies patronesses and others, who, nursed in the lap of luxury, never knew the pangs of want or the perils of temptation, read homilies against vice, and selected as the objects of their charity those who had stood upright,—thus tacitly abandoning the

most wretched of their class to what?—to deeper sin and suffering and despair. "Go and sin no more," said Jesus, *after* he had administered relief.—To resume, however, the discourse of M. Cheneviere. "What, then, are we to say of prosperity and adversity, of joy or suffering? My brethren, they come *par hasard*, not as regards the disposals of the Divine Being, but they come indiscriminately, I mean to say, on the heads of all. He dwelleth with ALL the children of men, and causeth His sun to shine equally on the just and unjust. From His exalted throne He beholdeth ALL the children of men, and disposes to each his lot as He seeth to be best for the formation of his character and for his eternal happiness. Thus, if to one He has given riches, it is not as the reward of virtue, but because He sees that to him poverty would bring too many temptations; and to another He has allotted poverty, because He sees that riches would throw greater obstacles in his progress to the attainment of eternal joy. Another He blesses generally with happy circumstances, because He sees that his character develops itself and expands better under encouragement; whilst another is visited with trials and disappointments to repress his too sanguine nature, to check passions too apt to run riot, to call home thoughts too apt to rove abroad. All is done in infinite mercy; and, feeling so, why should one single drop either of pleasure or of pain too much exalt or too much depress us, seeing that it is but an incalculably small portion of that ocean of eternal joy in which hereafter we shall luxuriate? When, then, we meet with suffering, let us not regard it as the retribution of sin; and though it be the result of sin, let us be ready to console, to relieve, to fortify—for barbarous and inhuman is it to do otherwise, and opposed to the practice of our Master; and when we are suffering in our own persons, let us look through the cloud which encircles us, and see His hand disposing every thing and preparing us for the enjoyment of His more immediate presence." At the conclusion of his discourse, M. Cheneviere prayed for the authorities, recited the Apostles' Creed, and, after a portion of the same hymn had been sung as at the commencement of the discourse, gave the final benediction. Unlike his son, I observed that he read his discourse, which is, indeed, contrary to the regulations of the Genevese Church; and hence I conclude that he did so by some indulgence of the Consistory in consequence of ill health. His manner was extremely animated, and his voice, which was both strong and deep, he so modulated as to render his delivery at times most impassioned and at others most tender, though energy was the prevailing character. And so ends my sketch of M. Cheneviere and my first visit to Geneva Cathedral. Listening, however, to the sentiments of the preacher, had set me moralizing on the changes which time effects, and on the utter inadequacy of human power to resist the development and diffusion of thought. As by a species of phantasmagoria, Calvin and Servetus seemed to be brought before me—the Reformer, in the plenitude of his power, pursuing his no less conscientious antagonist, and pursuing him even to the death. Three centuries pass away, and the scene is changed; and again I see them revivd in their respective religious systems, but Calvin defeated even on the site which formerly saw nothing but his conquests, and Servetus victorious. Such are the broad facts which are revealed to us by the occupation of the pulpit of Saint Pierre by

Calvin in 1545, and by Cheneviere in 1845. What are the lessons which this page of history teaches us? Surely, humility in the exercise of our own faith, and gentleness and respect in our treatment of that of others; for opinions laboriously and religiously formed, even though error in the abstract, are truth to the individual mind—its richest and only unchangeable possession; and time may hereafter shew the opinions which we now maintain superseded by others which we now regard with horror or contempt.

On another occasion I found myself, with my brother, again hovering about the walls of the old Cathedral; and, hovering about them, I could not fail to enter. It was scene the second, and far different from the first; for the building was now filled almost exclusively by ladies, save where the uniformity of the spectacle was varied—I may not say relieved—by the presence of one or two solitary individuals of my own sex. There was no service being performed, nor did the assembly wear that usually staid demeanour which marks the Swiss when expecting to hear the “word.” What could this mean? I asked myself, and, with curiosity and impatience, I began to put together every little incident which could lead to a solution of the difficulty. On one point, however, I was resolved, as is my usual plan—to “see it out.” For reasons I have assigned and others I have not, it was pretty evident that the congregation had not met for worship; nor for instruction, for they were of too advanced an age; nor for any public charitable object, because, without meaning in the slightest degree to disparage the eloquence of the sex in private, it is not the custom to exercise it in public. Nor, for similar reasons, had they met to advocate the diffusion of the Scriptures or the conversion of the heathen—such popular objects amongst my pious countrywomen, especially when highly seasoned with due proportions of exaggeration and uncharitableness. If, then, for all or any of these purposes assigned they were not assembled, for what on earth had they met? Having given all the negative symptoms, it is but fair to consider the affirmative. There was a general gaze towards the entrance of the Cathedral, as if some one was expected; and some fair beings, *usually so patient and incurious*, were kneeling on the seats to command a better view. The interest for the present, then, lay without, and not within, the church. Light begins to glimmer, said I. It then, for the first time, occurred to me as remarkable that the great proportion of those present should be ladies, with one or two unfortunate exceptions, myself included, and that amongst them there was a general flurry and a telegraphing with nods and smiles. Ah! said I, now I understand. There is to be a marriage; and, with the affectionate sympathy of their sex, these have met together to see one of the sisterhood embark on life’s stormy waters, and bid her God-speed. In fact, so it was; and not long after I had decided that it must be so, the sound of carriage wheels was heard without, and four gentlemen entered, wearing the usual Hymeneal emblems. Ere the buzzing of many voices had ceased and criticism had been exhausted, another carriage stopped, and, apparently, her father entered, and conducted the bride to a seat beneath the pulpit, followed by several other parties of ladies and gentlemen, all in their ordinary walking dresses, as if they had met for the commonest purpose in life. Such is the simplicity of the Swiss. The only person now

wanting was the pastor, who shortly after entered in gown and bands, and, shaking hands with the father, entered the pulpit. The bride and bridegroom standing up, the pastor addressed them at some length in an "office" prescribed by the Church; and this being finished, a prayer and benediction sealed a contract pregnant with happiness or misery, for there is no medium. The peculiarities of the service appeared to me to be, that it was performed after mid-day, and that there was no ring bestowed; but perhaps the marriage was as valid without it, in spite of the superstition which many attach to a ring. There were not wanting, however, many affectionate greetings; and they who appeared to be the mother and sister of the bride saluted her with deeper and more anxious affection, I dare to say, than they had ever done before. Alas! to them it could not be otherwise than a season of mingled joy and sorrow. The past, with all its sweet and tender recollections, was their own; the future—what had it in store for them? "Oh, blindness to the future kindly given!" I have before alluded to the apparent irreverence of the Swiss at the conclusion of their service, and the scene I witnessed in the Cathedral offered no exception; for during the prayer, the congregation were leaving their seats and arranging themselves near the door, in order to have a better view of the bridal party as they left the church, until the poor pastor was left almost in the same condition as the witty Dean and dearly-beloved Roger. Curiosity was at length satisfied; the party drove off, and the multitude dispersed to their several homes and occupations. The pastor we followed to his humble dwelling, "*au seconde*," and then took a turn on the ramparts, and gazed down on the spot where Servetus had been burnt.

A few days passed away, and again I found myself near the Cathedral, but it was no longer marked by that quietude which distinguishes its neighbourhood on the sabbath, nor when any of the services of religion are about to be performed; for, scene the third, there was the crowding of a multitude towards it in every direction, and the troops of the republic had turned out, to dazzle and bewilder the eyes of many a fair dame with all the glories of gold, silver and scarlet, and the air rang with martial music, instead of the *Ranz des Vanches*, leaving many a simple foreigner, like myself, puzzled to guess what had all of a sudden disturbed the ordinary propriety of the Genevese. Was there, in fact, a new revolution; and had another tempest, to use the comparison of the Emperor Paul, arisen in this tumbler of water? On arriving at the entrance of the Cathedral, I found at each door stationed a military guard, and, but for the costume and language and temperature, and a variety of other circumstances, might have fancied myself at the entrance of an Italian church, which has always its military guard on a "festa." The simple fact, however, is, that on this day was to take place the annual distribution of prizes to the students in the College; and to do honour to the embryo republicans, the town had been thrown into a state of commotion the whole morning—cannon firing and troops marching—some trying to look martial, but could not—and others laughing, as if in derision of an attempt which they had abandoned in despair, whilst all looked as if they had dressed in the dark and made some dire mistake. That it was an education fête they wished to celebrate, no one would have imagined. What had gunpowder and awkward squads to do with intellectual and moral training? But so

it was; and as I approached the church, the whole body of students, amounting to near a thousand, were marched up under military escort, with colours flying and a band playing at their head. Strange incongruity anywhere, but nowhere more so than in Switzerland! The upper part of the Cathedral had been laid down with carpeting, and here was stationed the President of the Council of the Canton, wearing a cocked hat and a black dress sword, together with many members of the Council, and all the persons of rank, authority or dignity in the city. The body of the building was filled by the lads. After the delivery of several addresses, the President proceeded to distribute the prizes, the boys accompanying the distribution with most vociferous applause, stamping and clapping till the walls of the old building rang again, and the spirits of the departed, if spirits can frown, seemed to frown upon them. However pleasing to witness the homage paid to education in a free state, singular as was the mode of its expression, yet several things displeased me, and my sympathies were awakened for many a feeble, delicate-spirited lad who had no share in the honours of the day. Unsuccessful themselves, they seemed doomed to sit there, not so much to witness the victory of others as their own public degradation, for so, amidst such rejoicing, must it have been felt. And why had they been less fortunate than others? Either Nature had less richly endowed them than others, and they were thus made to pay the penalty of Nature's caprice, or some physical weakness had incapacitated them from great exertion; or, with talents and attainments equal to those of any present, they had not the ready tact and courage of others to exhibit them to the best advantage, and their bodily weakness and excessive modesty were visited, indirectly, as sins; and many a young and feeble mind was crushed beneath a consciousness of its own infirmity and incapacity, whilst many a lad of talent was stung by what appeared to him a social injustice.

I have no faith, I humbly confess it, in the hot-bed or prize system. It may, in some cases, elicit a certain portion of talent which had been as readily developed by less objectionable means; but a much greater proportion of talent has it crushed, and an immense amount of evil has it inflicted on the moral as well as the intellectual—evil but imperfectly expressed by depression of all energy, want of confidence and self-esteem, sense of social injustice, on the one hand, and pride and inordinate self-esteem on the other. How many a living proof of the truth of these remarks might have been found amongst the little multitude beneath me! Poor lads! I longed to take them by the hand, and console and encourage them. It was a happier scene, however, which terminated the day; for towards the afternoon, all were marched down, in the same military order, to a large open space outside the *Porte Neuve*—the Professors, accompanied by a band of music, attending each class, the captain of which bore a flag; whilst the Cantonal Council, also accompanied by a band, closed the procession. On arriving at the ground, I found it barricaded all round and guarded by a double file of soldiers, whilst within the magic circle, or magic square, tables were laid for the whole party. There was in this and the whole arrangements, I thought, something so *unconsonant* with modern ideas, and something so resembling the habits of the hardy and simple Spartan, that it was difficult not to witness in it an imitation. Whe-

ther it was wisely done, or whether it was a piece of foolish affectation, let others decide; for I return to the affair of the dinner, before which, gymnastic exercises are to be performed and prizes to be distributed—a ceremony which is near at hand; and now, the firing of a cannon has sent them all bounding over the open plain like birds loosened from a cage. And here let us leave them, sporting about in the wild exuberance of youthful spirits—a far more natural and far more beautiful sight than when marching in rank and file to the sound of the fife and drum, and surrounded by all the prestige of military glare. And in like manner, too, for the present, let us leave the Cathedral of Geneva. It is a long time we have been hanging about it, and some change of scene and subject is desirable; but the old building presented itself to me under such a variety of aspects, that I could not forbear from dwelling a little upon each, betraying as they did, more or less, some of the religious and social characteristics of the Canton. It has been somewhat of a chatterer, has the said Cathedral, or rather, it has made me so; but, at least, the spirit of the hints which it has given us is highly encouraging as regards the religious and intellectual advance of the Canton. For, without comparing the different theological dogmas which have been echoed and re-echoed within its walls, something, it is clear, has been gained to our common Christianity when we contrast the spirit and the acts of a Calvin with the mild and liberal and philosophical principles of conduct now openly advocated by the followers of Servetus. Nor, with all the little affectation on which I have animadverted, is it a slight mark of social and intellectual progress, that a whole people should rise up, and, in union with the highest authorities and all the different orders of the State, bear so striking a testimony to the value which they attach to an enlarged system of National Education.

HENRY W——.

IDLE WISHES.

AN idle longing to do some great work, must not be mistaken for true passion in that direction, nor a querulous fretting against what cowardice may describe as unfavourable circumstances. One man sits on the bank to wait till the stream of events shall take a turn adapted to his wishes. * * * For him there is no hope. Another makes events, forges weapons out of the very obstacles that lie in his path; stand still he will not; better be struck down than lie down; go forward he must. The indolent look up and gaze in amazement on results which they attribute to the good luck of a rival. We should never have heard of Ferguson or Davy if the one had waited for a telescope, and the other for a laboratory; but astronomical observations made with a string of beads, and experiments tried with an old French syringe for an air-pump, were beginnings pregnant with promise. Unfortunately for the lovers of indulgence, who still pine to be conspicuous, man is not like the Eastern deity, described by Coleridge,

“Who floats upon a lotos leaf,
Dreams for a thousand ages, then awakening,
Creates a world, and, smiling at the bubble,
Relapses into bliss.”

British Quarterly Review, No. IV. p. 500.

CORRESPONDENCE.

INTERMENT OF DISSENTERS BY THE CLERGY.

SIR,

THE article in your last publication (p. 698), giving an account of the conduct of the Rev. Arthur Fane, Vicar of Warminster, in relation to the burial of a Unitarian Christian, Sarah Garrett, affords me an opportunity of laying before the Unitarian public some thoughts on the subject of interments in churchyards, and the funeral service then usually performed, with which I have been for some time deeply impressed.

With regard to the power of claiming sepulture in the parish churchyard, it seems to me that it is, or ought to be, a clear civil right, arising from the fact that these burying-grounds are provided and maintained at the public expense of all the rateable inhabitants of each parish. As no sect is exempted from contributing, no sect should be excluded from the privilege of using the ground; and in my opinion the right ought not to be waived or abandoned.

But this is not the question in the present instance; for Mr. Fane appears to have made no attempt to prevent the interment of the remains of Sarah Garrett in the churchyard; she was therein interred, as it would seem, without opposition and without delay. The charge against him is, that he did not attend and read the Funeral Service as set forth in the Book of Common Prayer, and that he caused the bell to be rung in so low a tone that it could scarcely be heard.

Now it is my opinion, sincerely held, but with submission to competent authorities, that Unitarian Christians are very inconsistent with their profession and their principles when they claim such offices from the clergyman or his underlings.

All Unitarian writers who have gone minutely into the grounds of Unitarian dissent from the Established Church, have objected to many of the special services in the Prayer-book as in many respects unscriptural and superstitious; and not only Unitarians, but Dissenters of other sects, and many of the candid and enlightened members of the Established Church, have complained of the Burial Service in particular, as containing some things that are unnatural, some that are presumptuous, and some that are superstitious. Is it not, then, in the highest degree inconsistent and unchristian in persons professing Unitarian principles, to go to a clergyman with a demand or a request that he will perform over the remains of a deceased friend a ceremony which they regard in this light? Is it not still more culpable to do so when they have reason to know that the clergyman himself has such views of their community, that he cannot with a safe conscience perform the duty required? Is it not formally asking him to commit an act of the grossest hypocrisy in offering up a prayer to God which he believes to contain words that are untrue in their case, for the purpose of completing a ceremony which they themselves believe to be superstitious and vain? And as to the ringing of the church-bell, loud or soft, who is there among us that looks upon it as other than a useless form, derived from the grossest ideas of the darkest times of ignorance, when the sound of a consecrated bell was supposed to have the power of driving away the devil, who was on the watch to catch the parting spirit, and continued to the present times as the occasion of a perquisite to one of the humbler officers of the Church hierarchy, by law established?

In my mind, Unitarians would act much more consistently and devoutly by ceasing to request from the clergy of the Church such services at funerals. If they wish for a religious office on such occasions, let them ask a minister or other friend to deliver a suitable address and prayer, in presence of the mourners assembled, in the house of the deceased, before the funeral proces-

sion sets forth. It will be found a more convenient, edifying and consistent mode of worship than that enjoined in the Prayer-book.

I hope the Unitarian Association has better means of employing its funds than in the legal enforcement of such claims.

A UNIT.

THE GREEK ARTICLE.

SIR,

IN reading lately the "Life of Dr. Adam Clarke," I met with the following letter addressed to him by Mr. H. S. Boyd; and having been induced to examine the correctness of the chief subject mentioned in it, the results I obtained may be interesting to your classical readers.

"My dear Sir,

"Margate, July 14, 1816.

"I think the following circumstance tends to prove that the rule about the Greek article is true and legitimate. I wonder that I never mentioned it to you before. There lives at Chelsea an old gentleman of the name of Lusignan; he came originally from the Isle of Cyprus, and he understands Greek in the same manner as we understand English; for he learnt it as his mother tongue. I mean, of course, the ancient Greek. He lives quite secluded from the world, and pays no attention to the literature of the present day. About two years ago I was introduced to him by a friend; as we were conversing, the subject of the Greek article came into my head; I asked him if he had read any of the controversy respecting it which had been started by some of our learned men. He answered that he had not read or heard any thing about it. I then asked him to take down his Greek Testament from the shelf, and to look for Titus ii. 13; when he had done this, a conversation took place, which I will state as nearly as I can in the exact words.

"Mr. B.—Pray, Sir, how do you construe these words, *του μεγαλου θεου και σωτηρος ημων*?

"Mr. L.—I construe them thus: 'Of our great God and Saviour.'

"Mr. B.—Does *θεου* here mean the 'Father,' or does it mean 'Christ'?

"Mr. L.—It means 'Christ.'

"Mr. B.—May it not mean the Father?

"Mr. L.—Certainly not.

"Mr. B.—Why may it not?

"Mr. L.—Because the construction will not admit it.

"Mr. B.—Why will it not?

"Mr. L.—Because the article is not prefixed to *σωτηρος*; if *θεου* and *σωτηρος* had meant two different persons, then the article would have been prefixed to each.

"Mr. B.—If, then, two personal nouns be thus joined, and the article be placed before the first, and not before the second, must one person be necessarily intended?

"Mr. L.—Certainly.

"I shall only observe that Mr. L. is about eighty-three years old, and has been in the constant habit of speaking and reading Greek from his childhood.

"I am, &c.

"H. S. BOYD."

I suppose Dr. Clarke and many other scholars must have forgotten the above rule when commenting on John xx. 28, "The Lord of me and the God of me." The rule stated above, as applied by Dr. Clarke, is so evidently incorrect, that it is difficult to explain how Clarke, Pearson, and so many other scholars, have been able to attach to it their sanction and authority. Is Ps. v. 2, "The King of me and the God of me," to be understood as referring to two separate persons; and can 2 Tim. iv. 1, "I charge thee before the God and Jesus Christ," be understood as referring to a single person? Griesbach rejects *του Κυριου* as unquestionably spurious.

By this rule it can in no case be determined that a particular person or thing is entitled to a particular appellation; its object being alone to deter-

mine whether two or more common appellations of a particular person or thing, which are also common appellations of other persons and things, are, in the cases to which this rule applies, used in reference to the same or different objects. Thus John xx. 17, "The Father of me and the Father of you, and the God of me and the God of you," is capable of being understood as representing two distinct existences, or the same existence; hence the use of the article here accords with its use in all other cases, namely, simply for definition. "The Father of me and the Father of you," represents, literally understood, two distinct persons, and hence to express this sense the article ought to be expressed before each noun; but not so when the phrases are used as two appellations of the same person, which is the case here; otherwise the expression and omission of the article would cease to define any thing.

In Titus ii. 13, the appellations, "the Great God and the Saviour Jesus Christ," are not common, that is, known appellations of the same person; hence this rule, with reference to that particular, cannot be applied to this passage; but "the glory of the Great God and glory of the Saviour Jesus Christ," are common appellations, and may have reference to the same or different objects; and consequently the rule, with reference to that particular, may be and is applied to this passage; shewing that the glory of God and Christ, which Christians are looking for, is one and the same, and not two different descriptions of glory.

As I do not think any scholar will defend the rendering, "the glorious appearing," I pass it over without comment.

Oct. 1, 1846.

D. J.

A RELIGIOUS EDUCATION, LIBERAL AND FULL.

SOME, perhaps, have been puzzled how to reconcile with a profession of religious, or Christian education, the devotion of so much time to studies not supposed to be religious, and certainly not in themselves necessarily Christian. Now the reason is, because the words of a rule are much sooner learned than the power of applying it universally; and that whilst the Scripture itself alone furnishes the former, the latter must be sought for in sources exceedingly various, and extracted from them by a long and laborious process. Undoubtedly, that is useless in education which does not enable a man to glorify God better in his way through life; but then we are called upon to glorify Him in many various ways, according to our several callings and circumstances; and as we are to glorify Him both in our bodies and in our spirits, with all our faculties, both outward and inward, I cannot consider it unworthy either to render our body strong and active, or our understanding clear, rich and versatile in its powers; I cannot reject from the range of religious education whatever ministers to the perfection of our bodies and our minds, so long as both in body and mind, in soul and spirit, we ourselves may be taught to minister to the service of God.—*Dr. Arnold's Sermons*, III. 207, 208.

CHURCHES OF ROME AND ENGLAND.

SIR RICHARD STEELE hit the mark when he thus distinguished the two principal churches in Christendom, the Church of Rome and the Church of England,—that the former pretended to be *infallible*, and the latter to be *always in the right*.

CRITICAL NOTICES.

What is Religion? The Question Answered. By Henry Colman. Fcp. 8vo. Pp. 88. London—Chapman, Brothers.

THIS little book "contains the substance of a Discourse delivered on Sunday, Sept. 27, 1846, at the New Gravel-Pit Chapel, Hackney." Mr. Colman is well known to many of our readers as an American minister, formerly of Salem, Massachusetts, who, being obliged, we believe, by ill health or failure of voice, to give up the stated duties of the ministry, betook himself to agricultural pursuits, and has been spending the last few years in the practical study of European, and especially English, farming. This discourse is his earnest and warm-hearted farewell to his English friends.

Its subject is essentially the same as that of a discourse preached by him twenty-two years ago in Salem, on the opening of the Barton-Square church in that city, and entitled, "The Proper Character of Religious Institutions." Those who have the opportunity will find it interesting to compare the two, and very curious to notice, as we think we have done, that the discourse of 1846 is *younger* in certain attributes of thought and style than that of 1824. The Salem discourse, at least, is marked by a peculiar degree of sober judgment and discrimination, though not wanting vigour of style and vivacity of illustration; while in that of 1846, in the Preface to which the author speaks of his "long life," the vigour of style is increased and the vivacity of illustration more exuberant, to a degree that sometimes makes the thought less distinct and intelligible than in the earlier discourse. The very heading of certain leading divisions, common to the two discourses, intimates this diminished definiteness and discrimination. Thus, in the old edition we have, "The end of religion is not the establishment of any particular form of worship;" in the new, "Religion is not any form of worship." In the old, "Nor is the establishment of any particular system of faith the end of religion;" in the new, "Faith is not religion." This will sufficiently illustrate our meaning in saying, that an increased smartness of style has not always served the end of more distinct thought. But the discourse in its new cast is incomparably more full and more striking than the original one. We must proceed to quote a few of its many striking and admirable passages. Speaking of the common duties of life as essentially part of religion, our author says,

"I know I shall not be misinterpreted by the candid and intelligent when I say, that, in a philosophical and a practical sense, the care of the body is the care of the soul. To take care of the health of the body is the first step towards securing the health of the soul. To preserve the vigour and activity of the limbs, and the clearness and acuteness of the external senses, is the first step in preserving the vigour and activity of the mind and the clearness and acuteness of our internal perceptions,—our perceptions of truth, of duty, of moral fitness and moral beauty. Temperance in eating and drinking, and the strict government of the appetites, the commonest appetites of our nature, is the foundation, the necessary foundation-work, of internal purity. Every species of sensual and unnatural excess and indulgence is prejudicial to moral improvement. But, on the other hand, there may be excesses of abstinence, extremes of personal mortification, which are no less hindrances to our moral improvement, and in truth as great disqualifications for the proper performance of our duty.

"The world is the scene of action and trial and discipline. The moral and religious character is to be formed amidst the trials and duties and struggles of active life. In the hot-bed of seclusion or the darkness of a cell, it may seem to exhibit a sudden and extraordinary, but it is an unnatural and liable to be a sickly and feeble growth. It needs the bracing of the open air, and the powerful

* Reprinted by F. B. Wright, Liverpool, and sold by C. Fox and Co., London. 1825.

influences of the sunshine and rain, to give it expansion, vigour and a fruitful maturity. Business, pleasure, wealth, poverty, are all trials and full of moral discipline. Men are not at liberty to desert the post of duty assigned them; and the only true and safe preparation for Heaven consists in the proper discharge of the duties and labours of earth.

"The support of life, the care of our health, the proper covering and adornment of the person, the improvement of our estate, the perfection of our particular art or trade, the honest accumulation of property, under certain limitations and for certain ends, the acquisition of knowledge, the proper use of wealth and of learning,—all these are necessary duties, proper to every man and to every Christian, duties of religious obligation, and much more important than any merely devotional services, which certainly are not the end, but only the means, of religion. They are as clearly duties of much higher merit, if the merit of a duty is to be estimated by the difficulty of its performance; since it is much more easy to say one's prayers than to pay one's debts, and to keep a fast than to forgive an injury or make restitution for a wrong.

"Now, to retire from this world without performing its duties, is a crime; to think to be more holy by avoiding its concerns and pleasures, is to act against nature; and to live in it without doing any thing for the common benefit, and to lay ourselves down as a burden to be carried along on the wearied shoulders of others, is any thing but a life worthy of a man or of a Christian. It is grossly immoral."—Pp. 49—52.

Here is a noble rebuke to self-styled "spiritual people:"

"When men tell me *especially* to prepare for Heaven, I want them to tell me what Heaven is, that I may know how to prepare for it. When I am counselled to get ready to meet my God, and not to rush thoughtlessly into his presence, I can only answer that I meet him daily, hourly, always, and that I can never be more and never less in his presence than I now am. If I am told that I must, with a view of preparing for death, give myself up to prayer, repent of my sins, and devote my mind to religious meditation,—I can only answer that I do not feel myself, even were I assured of half a century of longer life, at liberty to live one moment without repenting of my sins, and that prayers and reflection can have no value but as they make me more active in the duties of life; and certainly, as my time grows shorter, I must not neglect the end for the sake of attending solely to the means by which that end may be brought about.

"A beautiful young woman, with eyes uplifted to Heaven in devout transport, pressing a crucifix to her bosom and just about to receive absolution from her crest-shorn spiritual father,—or an old white-haired hermit, with a long grey beard, a sackcloth robe, a leathern girdle, kneeling before an altar in a dimly-lighted cell, crossing himself, repeating his ave-marias or counting his beads,—are charming objects for a sickly sentimentality to flutter and to weep over; but an honest labourer, with his foot upon his spade, trying faithfully to earn his wages, or to bring bread out of the earth for himself and his wife and children and dependants,—or a kind and faithful mother, gathering her children round her knee, that she may satisfy their active and impatient curiosity, or instil into their tender hearts the lessons of wisdom,—or even the more humble example of a frugal and faithful housewife mending her husband and children's clothes, though it might be on a Sunday morning, if the poor laborious creature has not had time to do it before,—or the poverty-stricken child of misfortune, with no silver or gold to impart, giving night after night her kind and affectionate services at the bed-side of some poor sick neighbour as desolate as herself,—are to me far higher objects of reverence, and in my opinion much more of saints and much nearer to Heaven. Your purely spiritual people are in general the most useless people in the world, and would find it difficult to sustain their spirituality, were it not for the practical and the laborious. In general, they are the mere rubbish of society, to whom if the world were left, it would soon come to an end. They wish to convert the earth into a great penitentiary. Their inconsistency in many cases is not a little amusing; for with the most sombre and terrific denunciations of the common harmless amusements of the world, you will hear them singing with the greatest fervour, and with appetites highly whetted for enjoyment, those hymns which describe Heaven as a feast, a magnificent supper, a royal and splendid banquet in a celestial palace, with its

pavement of precious stones, lighted up with innumerable lamps, and where, dressed in white robes and wearing jewelled rings and crowns of surpassing brilliancy, they are to indulge through eternity in what would be very properly called on earth the most delicious sensualities."—Pp. 53—56.

Human nature is appealed to in disproof of *the scheme* of salvation, and the "merit" of moral virtue is explained:

"Christianity makes no difference in the great laws of God's moral government. What you hear about a scheme of salvation, with its complicated and cumbrous machinery, by which a fall was contrived, and then a consultation in Heaven for the recovery of the fallen, and then an atoning sacrifice upon earth to secure forgiveness, and then the arbitrary restoration of a few hundreds of men to God's favour, are mere theological and scholastic inventions, which you may safely leave to those whose taste inclines them to such speculations. I pity the man whose mind is narrowed down to such conceptions of the Universal Father. The great laws of man's moral nature are inflexible. As you sow, you must reap. If you find health in conformity to the great principles of your physical constitution, so will you find moral health and happiness in conformity to the laws of your moral constitution. To be happy, you must be good; and virtue, moral virtue, is sure of its reward. Happiness is not a matter of arbitrary choice or arbitrary appointment, unless our whole nature should be changed. The harvest corresponds with the seed we sow; it is the natural fruit of our own planting. The sources of our misery or our happiness lie within ourselves, and make a part of our moral nature. Health is not an arbitrary gift, a matter of accident or caprice, but is the natural and necessary result of a well-ordered condition of the body, in which every part is in its place, and performs its proper function in perfect harmony with every other part and function. The use of medicine is not to give health; that it cannot do; but its object is to remove obstructions, to heal injuries, to abate an unnatural heat or remove an unnatural coldness, or to quicken or abate or correct a diseased and unnatural action. When this is done, health comes of course, and follows the natural life and action of all the various parts and organs which compose this wonderful and complicated machine. Just so it is with human happiness. It springs of course out of the perfect order and condition of the moral machinery, out of well-regulated affections, passions and sentiments, all performing their proper part and duty, controlled by the just restraints of reason and conscience, and continually prompting to those useful and virtuous actions to which God designed they should lead.

"If I am asked if there is any merit in moral virtue, I answer, the highest merit. Any other principle would at once abrogate the principles of the Divine government, and extinguish the great sanctions of God's moral laws, and render human life a mere lottery, in which there would be many blanks and few prizes, and these prizes themselves assigned, not by the impartial or accidental turning of the wheel, but by the direct appointment and contrivance of the Being who is, above all others, just and impartial. Moral virtue, simple moral goodness, is therefore our being's end and aim. It is in religion all that is comparatively worth any thing, because without it every thing else is worth nothing. In the precepts of Jesus, in his teachings concerning human duty, in his sublime and attractive example, illustrating in so beautiful a manner all the truths which he taught, and confirming the precepts which he inculcated, and, above all, in his disclosure of an immortal existence and an endless progression for the human soul in all that can conduce to its elevation, the expansion of its divine faculties, and the multiplication of its means of improvement and its sources of felicity,—what sublime motives, what powerful aids, what affecting inducements, has he presented to those so happy as to enjoy his teachings, to become virtuous, to avoid vice as we would a moral leprosy, and to press forward to still higher and higher attainments! May God assist our prayers and crown our efforts with triumph!"—Pp. 71—75.

This is powerful, but perhaps of doubtful pulpit *taste* in parts:

"Under all the diversified forms of external homage or worship which prevailed among the semi-civilized nations of olden times, offerings of lambs, and oxen, and young doves, and bread, and goblets of wine, and oil, and vestments

of gold and silver, were profusely enjoined, because the priests were fond of roast beef and roast lamb, and pigeons, and wine, and gorgeous apparel; but, unless our views of the Divinity are of the lowest character, unless we choose to think that God is only a great man, or, as too many have done and I am afraid even still do, think that the priest is God, or somehow or other a part of the Deity,—in which I am sorry to say that they are too much encouraged when the priest undertakes to absolve them from their sins, or shew them the face of God, or give them a part of their God in a sensible form to eat,—it is impossible for us to think that such services or such sacrifices, even though they were piled as high as an Egyptian pyramid, can have the slightest value in the sight of God, beyond the intention with which they are offered and which they express; or that the gorgeous worship of a Cathedral ten times larger than St. Peter's, filled with chanting priests and smoking incense, and echoing and reverberating from every corner the full and solemn tones of the thundering organ, and the united acclamations of the crowds of worshippers, be it as sincere as it may be, can have any more welcome before God than the simple prayer of the meanest pauper child in her wretched hovel, as she lays her shivering head upon her pillow of straw, and recites the only poor doggerel hymn which she has been taught:

'Now I lay me down to sleep
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.'

"No, let us not for a moment think so humbly of that Great Being who is from everlasting to everlasting, creating, sustaining, providing for, blessing a universe, in all its infinitely varied forms of life and being, as to suppose that he requires our services on his own account, or that he is

'—— Lord alone of man,
When thousand worlds are round.'"—Pp. 31—34.

There is a curious Note appended to the discourse, on which we cannot forbear a comment. It is Note II.

"I have been so much struck with some remarks in a recent letter from a friend, whose superior in intelligence and sound practical wisdom I do not know, that I subjoin them.

"My profession of belief, which I mention because you seem to enter into my views on these subjects, is—

"I believe *with* Jesus Christ. This is different, to my apprehension, from any of the forms hitherto assumed by Christianity. Who takes up the New Testament to see what Jesus Christ believed? The object is only to see what was believed concerning him."

"These observations certainly suggest much matter for reflection."

It is, we doubt not, somewhat fascinating to people of superior "intelligence" to strike out some notion of Christianity different from any hitherto found. But "sound practical wisdom" does not always characterize such idiosyncracies of intellect. Now, what is this new profession of Christian faith, communicated by Mr. Colman's unknown correspondent? "I believe *with* Jesus Christ." Do you really? If Jesus Christ believed the Jewish doctrine of demoniacal possession, do you therefore believe it? If Jesus Christ had not supernatural knowledge of astronomy or geology, and so believed with Moses in the seven-days' cosmogony, and with David in the "going forth of the sun from the end of the heaven, and his circuit to the ends of it," and with Job in the "firmament which is strong and like a molten mirror,"—do you therefore believe *with* Jesus, and shew your superior religious intelligence by discrediting Newton and Lyell?

We like not these dashing fancies and crude theories. We want something more masculine in theology. And we are confident that this rage for "Bubbles from the Brunnen" will soon subside before the "sound practical wisdom" of our national character. We are satisfied, at any rate, to adopt the apostolic confession—"I believe in the Lord Jesus Christ." If we affect varieties

of expression, we may find them scripturally: πιστεύω αὐτῷ, ἐς αὐτόν, ἐν αὐτῷ, &c. αὐτῷ,—I believe *him*, believe *on him*, *in him*, and also *into or on to him*, if that could enlarge or improve our meaning. And this believing him in *his* capacity as Christ, may enable us to believe *with him* under that same obvious limitation, while the unscriptural idea of believing absolutely *with him* might soon peril our belief in him as Christ at all.

E. H. H.

A Discourse on the Necessity of providing an Enlightened Education for the Christian Ministry: with some Observations on the Comparative Merits of the Universities of Oxford and Cambridge, and other Places of Collegiate Instruction. By Edmund Kell, M. A. 8vo. Pp. 30. London—Simpkin, Marshall and Co.

MR. KELL availed himself of the occasion of preaching, at Worship Street, a sermon on behalf of the old General Baptist Academy, to discourse on the important subject of our academical institutions for the training of ministers. The sermon is now published, and offers many weighty thoughts, and contains much useful information.

Mr. Kell first establishes, by very conclusive reasoning, founded on the principle of the division of labour, the necessity of a regularly-educated ministry for our well-informed and refined congregations. He concedes, with becoming candour, their proper merit to those engaged in the ministry, who, though they have not enjoyed the advantages of academical training, devote themselves to their task with zeal and piety.

"We would say, All hail! to every faithful teacher of the gospel, who, by the might of the spirit which impels him, by the force of persevering application or natural genius, has qualified himself to become a useful preacher, nay, in some cases, 'a burning and a shining light.' In the same way as, in pursuits purely literary, we gratefully welcome among the most distinguished philosophers, Ferguson, from the tending of sheep on the mountain's side, or among our finest bards, Burns, from following the plough, though none would recommend such occupations as the most suitable preparation for the astronomer or the poet. These are but exceptions, honoured exceptions, to a general rule; and we shall always find that the circumstances of each case will point out the particular instance in favour of which the usual training may be dispensed with. It may also be remarked, that no persons will plead more strongly for the regular education of the ministry than those gifted individuals themselves, who in their own experience have often found how greatly the want of such instruction has shackled their power and impaired their usefulness."—Pp. 11, 12.

In reviewing the characteristics of Oxford and Cambridge, Mr. Kell of course strongly censures their demand of subscription to the Thirty-nine Articles (the former University on the entrance of the pupil, the latter previous to his taking a degree). Too truly does he remark, that their exclusiveness renders "our Universities a by-word of bigotry to the scholars of every other country, and a sorrow to every true lover of our own." (P. 13.)

He also censures the substitution in the two Universities of the *Tutorial* for the *Professorial* system of instruction, "which has degraded these once celebrated seats of science from the rank of Universities to that of a mere collection of private schools." (P. 14.) This opinion, he shews, is confirmed by that of many eminent men practically conversant with the workings of the University system. But Mr. Kell points out one cause of the decline of learning in the Universities, which even University reformers have failed to notice, viz. "the absence of that healthful spirit of competition, arising from the free commingling of men of all sects and parties, which, like a bracing wind sweeping through their courts, would have purified their atmosphere, and, more than any thing else, have effectually prevented any flagrant perversion of the objects of a University."

Before quitting the precincts of the Universities, Mr. Kell does not fail to allude to the Popish tendencies which have recently developed themselves in both Universities; and he ascribes the retrograde theological movement of many of the young men educated there to the mental incapacity of modern College tutors, which disables them from "discriminating between the respective provinces of philosophy and religion." Our author then passes on to the academies supported by the Non-subscribing Dissenters of England, and makes the obvious defects of the national seats of learning the ground-work of his appeal in behalf of freer and better academical institutions.

The efforts made by the first race of Nonconformists to sustain, both amongst their ministers and the more wealthy laity, a high tone of scholarship, are deserving of our warmest admiration. Mr. Kell has alluded slightly to this topic. He names only Dr. Doddridge, one of a long line of Christian scholars and confessors. By an error of the press (p. 21), Butler and Seeker and Jeremiah Jones, who were pupils of Mr. Samuel Jones, of Tewkesbury, are named as pupils of Dr. Doddridge. Mr. Kell might have named Mr. Woodhouse, of Sheriffhales (amongst whose pupils were the Earl of Oxford and Lord Bolingbroke); Mr. Warren, of Taunton; Mr. Charles Morton, of Newington Green (the tutor of De Foe); Mr. Doolittle, of Islington (the instructor of Matthew Henry); Mr. Henry Frankland, of Rathmill, &c.; Mr. Shuttlewood, of Welford; Mr. Coningham, of Manchester; Dr. Charles Owen, of Warrington; Dr. Latham, of Findern, &c.

The General Baptist Academy was founded in 1794, and its successive theological Tutors have been Mr. S. Freeman, Dr. John Evans, Mr. J. Gilchrist and Mr. Mardon. For literary and scientific instruction the pupils resort to University College, an institution to which Mr. Kell awards well-merited praise. Of his Alma Mater Mr. Kell thus speaks:

"Manchester New College was founded in the year 1786, three years after the close of Warrington Academy, and for many years enjoyed for its theological tutor the eloquent Dr. Barnes, called the Apollo of his age. The celebrated Dr. Dalton was also among its teachers. In the year 1803, it was removed to York, that it might be under the able and judicious guidance of the Rev. C. Wellbeloved; but in 1840, it was brought back to Manchester. The number of students is usually between twenty and thirty, of whom about twelve are bringing up for the ministry. The College is now affiliated with the University of London, and the students, after undergoing the regular examinations, participate in the advantages of its degrees. It possesses a sufficient number of Professors to give completeness to its course of instruction; and perhaps no higher encomium can be passed on its literary character than to mention, that for thirty-five years it has benefited by the services of the Rev. John Kenrick, whose learned and useful labours have long placed him among the first scholars of our country."

Mr. Kell intimates (p. 28) that the difficulty of young men in prosecuting their studies for the ministry amongst us has been of late increased "by the diversion of a portion of the funds, *which formerly supported the Divinity students* of Manchester New College, to the establishment of additional Professorial chairs." And in a note he contrasts the expenditure of 1836 and 1845, and shews that there was an excess in the former over the latter year of expenditure, as relates to College exhibitions of Divinity students, of £264; while the excess of the expenditure of 1845 over 1836, as regards the salaries of the Professors, was £534. But we have never heard of any student, properly qualified and desirous of pursuing his studies at Manchester New College, being rejected in consequence of deficient funds. It sometimes happens that students come to Manchester supported by other funds, such as the Hackney Education Fund, the Holt Trust, &c. Latterly there have been Divinity students on the foundation whose parents reside in Manchester, for whom the institution has not had to provide board and lodging. The increase of salaries is great, and that increase became absolutely necessary when the College was affiliated to the London University, and

had to extend its curriculum of instruction. The increased expenditure was, however, met by a very liberal increase of the Lancashire subscriptions. The entire subscription list of the current year amounts to £1197. 19s. 6d. Of this sum Lancashire and Cheshire contribute £796. 16s. 6d.; and, with the exception of the Liverpool subscribers, all the contributors in the two counties can conveniently enough send their sons to the College. We mention these facts and figures to guard Mr. Kell's readers from the possible error of supposing that the Manchester Committee had been unduly taxing the Unitarian public to support a College, the advantages of which were confined to their own district.

Should a second edition of this excellent sermon be called for by the public, Mr. Kell will be enabled to modify his statement, and also to add that, by the munificent bequest of a merchant of Manchester recently deceased, there is the prospect of a free and unsectarian academical institution arising in Manchester, which may possibly altogether relieve the trustees of Manchester New College from the burthen of sustaining the literary and scientific departments of their institution.

We think it important to put this statement forth at the present time, as, independently of Mr. Kell's pamphlet, we know that the subject of their academical institutions is now occupying the attention of some of the Non-subscribing Dissenters of England. So strongly do we feel the heavy debt of gratitude due from the Unitarians of this country to Manchester College, and to the wise and good men who have successively presided over its several departments, that we should regret any word, however slight, that disparages its claims, and any course of action that may endanger the permanence of an institution which has educated some of the most intelligent and patriotic of our laity, and supplied our pulpits with able and high-minded ministers, such as now fill some of our pulpits in the Metropolis, at Manchester, Liverpool, Birmingham, and other important stations.

A Brief Refutation of the Misstatements of the late Rev. Robert Hall, M.A.

THIS brief and judicious tract is put forth by the Southern Unitarian Society as an antidote to the poisonous bigotry of a tract, recently extensively circulated, taken from the late Robert Hall's disgraceful review of Mr. Belsham's *Life of Lindsey*, entitled, "A Discourse on the Spirit and Tendency of Socinianism." The Committee of the Southern Unitarian Society rightly judge that no calumny against their religious principles ought to be treated with silent contempt. Being defamed, they entreat a hearing; and we think no orthodox person, accustomed to hear Unitarian Christianity reviled, can read this little and very cheap tract without being surprised and instructed.

The Moral Power of the Christian Church: a Sermon preached before the Kent General Baptist Association, at Headcorn, July 14, 1846. By Rev. John Lettis Short. 12mo. Pp. 16.

THIS sermon commends itself to our approbation by its wholesome tone of thought and its honest earnestness of spirit. The preacher does not under-rate the terrible evils of society, or the regenerating power of a pure and practical exhibition of the gospel.

The Evangelical Alliance: what it is, and what it ought to be. 8vo. Pp. 24. Aylott and Jones.

THE author of this pamphlet objects to the defective basis of the Alliance, alleging, truly enough, that its nine points altogether omit the moral element of Evangelical religion. "A man may be a persecutor for religious opinion—may be a slave-holder, a slave-lasher, or a slave-preacher—may be every thing, in temper and daily life, which the gospel absolutely condemns, and yet, in all good faith, may sign every article of the basis which the Alliance has put forth." (P. 6.) In the same spirit the writer points out other defects and inconsis-

sistencies of the Alliance, and in conclusion proposes the "Basis of a Christian Alliance grounded upon religious duty." The observations are characterized throughout by sound sense and an Evangelical spirit.

PERIODICALS.

The Quarterly Review, No. CLVI., October, 1846, opens with a military article, explanatory of fortifications, and the mode of attacking them, called forth by Louis Philippe's "Fortifications of Paris." The subject has no charms for us, unless there be more weight than to us appears in the reviewer's suggestion, that these warlike preparations may in fact conduce to peace, i. e. may remove the temptation to aggressive war by diminishing the probability of its success. The second article deals with Lord Nugent's delightful book, now accessible to every class of readers in Charles Knight's Weekly Volume, "Lands Classical and Sacred." Justice is done to the book, the day being happily gone by when a Quarterly reviewer thinks it necessary to use the tomahawk because he criticises a book by a well-known Whig. We must, in passing, express our dissent from the critic's vote of confidence in Lord Nugent's criticisms on the topography of Jerusalem. If ever traveller justified a canon, it was Dr. Robinson, when he laid down and acted on the rule, that the traditions of the native Arabs are more trustworthy in respect to the antiquities of Palestine than those of the ecclesiastics who profit by ministering to imposture. The next article which has attracted our attention consists of a series of sketches of society and manners in Constantinople during the fourth century, derived chiefly from St. Chrysostom. Let no one turn from the article under the apprehension of its being dull as a homily, for he will find in it a good store of amusement, culled from the pages of the Byzantine father. The "Cathedral of Cologne" presents, in the sixth article, a fine subject for the historian and the ecclesiologist, and the writer has made the most of it. All Germany has contributed to the completion of this glorious work, as all England, not many years back, contributed to the restoration of York Minster. It is hoped that in 1848 the whole interior work will be completed, when a grand celebration is proposed of the Cathedral's sixth century. The last and least worthy article in the number is on the "Close of Sir Robert Peel's Administration." If, as is publicly stated, it be the production of Mr. Croker's pen, it gives abundant evidence of his senility. It has his malice, but it wants his force and talent. What writer, knowing any thing beyond the table-talk of some club presided over by Lord George Bentinck or Mr. D'Israeli, would be so rash as to commit to print an estimate of the probable strength of parties in the next Parliament, giving the Liberals 295, the Protectionist Opposition 310, and to Sir Robert Peel a party of only 30! This at the moment when the Protectionist organization is in most places shivered to atoms, and, for the first time since the passing of the Reform Bill, the din of battle is hushed in the registration courts, although all parties agree that on the coming register the elections will be made!

The Tory reviewer proposes a political amnesty in favour of all the late deserters from the Protectionist party, except their leader in the Lower House, who is not to be forgiven, and who, in the vain hopes of the ultra-Tory party, is for ever to be excluded from the power and sweets of office for having dared to prefer the safety of his country to the insane demands of his party. We leave this trashy article, and turn with pleasure to one conceived in a very different spirit, on "The Education of the People." With gratification not less than our surprise we welcome the Quarterly reviewer, with all his great influence amongst the English clergy, as a coadjutor with Dr. Hook. Thus temperately and wisely does he describe the circumstances that make the present a fit time for educational action:

"There seems to be such a gradual and even unconscious approximation in men of such opposite sentiments; we begin to understand each other so much better; the wise and moderate, and even the zealous on all sides, seem to have

gathered so much experience; points which appeared of such vital importance have been so quietly and easily dropped; the practice of education has so much changed, tacitly and by common consent, in the best-regulated schools; there has appeared, on examination, so much unanimity in the desire to give a religious education to the people, yet so much more difficulty than was at first supposed as to what is the best and most effectual manner of teaching religion to children; there has grown up so sober and wide-spread a conviction, that reading religious lessons and learning by heart religious formularies does not necessarily either impart religious knowledge or infuse religious habits or foster religious feelings—that we cannot but think in regard to this infinitely momentous question, any bold but temperate Administration will find far less obstinate prejudice to encounter, be watched with less suspicion, and command much more general respect, if not cordial co-operation, than heretofore. At all events, we avow ourselves to shrink from the fearful responsibility of arresting the course of national education under any auspices; we will deliver our souls from this awful weight; and we solemnly remind every one—Tory or Conservative, Whig or Radical, Economist or Anti-Economist, Churchman or Dissenter—that if by any one act, by any one vote in Parliament, by any suffrage on the hustings, by any rash language in public journals, by any inconsiderate petition, by any party or class or rank or sectarian jealousy, they *unnecessarily* impede any Government whatever in the amicable advancement of this work; if they act otherwise than under the most grave, deliberate, well-advised and dispassionate convictions; if they are not prepared to make the most generous self-sacrifice of all which is not Christian principle—not what passion may dignify by that sacred name, but what asserts and proves itself to the enlightened conscience as such—if it be not Christianity in its vital, absolute essence which is at stake, then they are guilty of imperilling the life of the nation without due cause—at least, of not doing their bounden endeavour to avert the death of anarchy and ruin which may await, if we be not wise in time, this most glorious, this most wonderful people of England.”—Pp. 378, 379.

The reviewer states with some strength the great want of the means of education in the manufacturing districts; and then, instead of launching a fierce attack upon the reckless sordidness of cotton-masters, a once favourite party weapon, he writes thus gently and candidly on the subject:

“We doubt not, as we have acknowledged, and rejoice to repeat our acknowledgment, that with not a few of the great manufacturers there is a constant and systematic endeavour to provide, as well by the cultivation of better habits as by general liberality, against these dangers and reverses. Mr. Horner could point us out establishments where the little republics are regulated with the noblest and most sagacious generosity; where it is the study to enlighten the minds, to improve the moral habits, to elevate the social condition of the factory labourers; where the active producers of the wealth are considered fairly entitled to some proportion in its advantages, and are held to be a solemn trust from that God who has blessed the worldly advancement of the man of millions. But speculation to be generous must be successful; it must be tolerably secure in its opulence before it can, or at least before in ordinary cases it will, permit itself to indulge in these luxuries of benevolence. Gratitude for service profitable as well as long and faithful must have incurred that debt. He who lives hardly and precariously himself, will in most cases be a hard master. Recklessness in our own concerns produces recklessness as to others. All this ought fairly to be considered, in justice to the first creators of our manufacturing wealth, against whom it has now become the custom to declaim in speech, in novel, in poem, and, we suspect, in sermon; whom ‘Young England’ denounces as the authors of all political evil, and a certain school of theology as having surrendered the whole realm to the undivided kingdom of Mammon. Our mediævalists look back with fond regret to the times when the convent-bell swung over leagues of bleak moor, with the few roads in a state of romantic insecurity, and when the few and scattered inhabitants crowded for their dole, which was bestowed upon them out of the wealth of provinces by those whom our coarse ancestors described as the fat abbot and his lazy monks, but who are now described as lordly, indeed, yet most holy and venerable dignitaries.”—Pp. 386, 387.

The reviewer proceeds to sketch the changes of English society, especially

in newly-peopled manufacturing and mining districts. He does not fail to notice with commendation "the primitive order and zeal" of the Dissenters, especially the Methodists, and their "kindly enthusiasm" in hastening to supply the religious and educational want of these newly-created masses. The following passage is full of good feeling:

"No Churchman can deny that in many districts by them alone the wavering light of Christianity was kept alive. It would, for this reason alone, be as ungracious and ungrateful as it would be unjust and impolitic, to withhold from the descendants of those who may have been thus attached to the Methodist body by the dearest bonds—the bonds of grateful recollection for their first rescue from unheeded, unrebuked infidelity—a full share in any grants from public funds for education. Even if in many cases it be but an imperfect, a superstitious Christianity which these missionaries have introduced, the best way to raise men's Christianity is to enlighten their minds. That which is coarse and vulgar, irreverently familiar, the language of human passion misapplied to sacred things, will slowly refine itself away by every step with which the general mind is softened, purified, unsensualized."—P. 390.

The reviewer proceeds (p. 391) to consider how the great and growing deficiency in the educational means of the country is to be supplied.

"Can less than legislative enactment secure adequate funds, enforce and maintain a large, comprehensive, yet flexible system, which will adapt itself to growing or to shifting exigencies? Can it be less than a national work? Will private benevolence supply, not some sudden and glorious burst of heaven-aspiring waters, which, having caught the light of heaven, descends in genial dews; but a deep, and permanent, and perpetual stream, to irrigate the whole land?"

To these questions he answers, The Church cannot do it, Dissent cannot do it. The reviewer glances at the opposition threatened by some portions of the Dissenting body against education being undertaken by the State, and intimates that if he looked on Dissent with perfect hostility, then indeed he should "behold with complacent satisfaction the Dissenters of England setting themselves in array against the education of the people, at once belying all their lofty boasts of superior liberality, and condemning themselves, as preferring the narrow interests of sectarianism to the propagation of a more general and enlightened Christianity."—P. 395.

The reviewer does not embarrass himself by adopting Dr. Hook's statistics. He proposes that the State education should be in the first instance supplementary, devoting its attention only or chiefly to neglected districts. He takes high ground on the subject of what State-schools can do in respect to religious training, and urges that though *religion* may not be taught, *religiousness* may. He strongly disapproves of the perpetual and indiscriminate use of the Scriptures as a school-book. There is much besides in this extraordinary and able article which we could wish to bring before our readers, but all our available space is consumed, and we must content ourselves, in conclusion, with recommending it to their early attention.

The Eclectic Review, November, 1846.—If we had space at our command, there are many things we should say, suggested by this No. of the *Eclectic*. Its principal articles are on Mr. Tayler's Religious Life of England; the Comic History of England; the Memoir of Thomas Wilson, Esq.; Miss Strickland's Lives of the Queens; and on the discoveries in Australia. So far as he is personally concerned, Mr. Tayler will not complain of the tone and spirit in which his book is reviewed, although, if he agree in opinion with us, he will think there are few Eclectic reviewers who would not have written better and more wisely on the interesting subjects treated of in the Religious Life of England. We could scarcely have conceived it possible for any writer to have put together twenty pages of matter suggested by Mr. Tayler's work, so little worth a perusal. After quoting a passage from Mr. Tayler's Preface, he describes it as "certainly a very ill-constructed and bewildering sentence." The sentence thus condemned, though not a favourable specimen of Mr. Tay-

ler's writing, is light and simplicity itself when contrasted with his reviewer's opaque and turgid style. His principal complaint against Mr. Tayler is, that he does not think Calvinism an amiable form of religion or conducive to freedom of inquiry. The reviewer has laboured very hard to shake Mr. Tayler's positions, but with so little ability or success, that we care not to take further notice of his remarks. There is one passage in the article which we will quote, not, however, with any intention of confuting or criticising it: it needs not that. The reviewer puts this, together with other matter, into the mouth of a Deist—"You Unitarians agree among yourselves in little more than this, that there was once a man, and that his name was Christ." The reviewer would probably defend the plausibility of this sneer (more he could not do) by quoting some of the offensive anti-supernatural dogmas of Theodore Parker and his English panegyrists. We have long been aware that the whole Unitarian body would have to pay the penalty of being misunderstood and reviled in consequence of the perhaps careless, certainly irreverent, speculations of bold and dashing writers, willing at any cost to astonish, and utterly heedless of the effect of their opinions on other minds. Most remote from our purpose and our wish is it to check true freedom of inquiry and discussion; but we do most earnestly deprecate all heedless, random and wanton provocation of religious prejudice, by the publication of crude ideas, passionately adopted to-day and capriciously thrown aside to-morrow. Liberal theology is at the present moment not slightly injured by conduct of this kind.

Of the article on the life and character of Thomas Wilson, the munificent patron of Highbury College and of very many Independent chapels, we can speak generally with respect. It is for the most part thoughtful and honest. We find no mention in it of Mr. Wilson's proceedings as a Chancery relator, and suppose that the present painful and embarrassing condition of the Hewley suit disinclines his biographer, or at least his reviewer, to refer unnecessarily to the huge pile of documents on which is endorsed, "The Attorney-General on the relation of Thomas Wilson and others." But we find in the Review some observations on the subject of the trust-deeds of chapels which are sufficiently remarkable. The course adopted by Mr. Wilson in this matter does not approve itself to the Eclectic reviewer. The *italics* are ours.

"According to common report, Mr. Wilson's form of trust-deed was open, more or less, to two objections—the creation of a power independent of the church, and a specification, descending even to the minutest points, of doctrines to be received, and rites to be practised, by the associated body. If this be so * * much evil may be apprehended; not immediately, perhaps, but as surely, however slow the process, as effect follows cause. Both points are, in our judgment, infractions of the first principle of our ecclesiastical polity; and it is marvellous that the latter has so long eluded detection and exposure. According to our principles, the church is the conservator of truth. God has committed it to her; it is her high and special vocation; and every appeal from her to the magistrate, of whatever order, indicates want of faith in God's arrangement, and a leaning, however unconsciously, to the appliances of secular policy. We are no more justified in making the Lord Chancellor the protector of our purity of doctrine, than we are in constituting our civil rulers the upholders and extenders of the truth."

All this is most true and excellent, but why is it spoken now? Where was this high-minded Congregationalist when the courts of law were resounding with the din of a theological warfare, and Vice-Chancellor and Chancellor after Chancellor were appealed to, to decide on the orthodoxy or heterodoxy of professors of Christ's Holy Gospel? The lash was then held over the heads of the Unitarians, and the Eclectic reviewer was mute. But now there is a change. They who wielded the scourge are now in danger of feeling its lash. The principles which Congregational relators have been the means of fixing, are as applicable to semi-Arminian Calvinists as they were to Unitarian-Presbyterians. Hence this lugubrious cry. It is, as a friend happily observed, "the passionate howl of one who fears the rod himself has made."

INTELLIGENCE.

DOMESTIC.

Opening of the New Chapel and School-rooms of the "Christian Brethren" at Mottram.

The traveller journeying by the high road between Manchester and Sheffield, cannot fail to notice the ancient town of Mottram in Longdendale. It is the most conspicuous object in what Mr. Hunter appropriately enough calls "the tongue of Cheshire"—land interposing between Yorkshire and Lancashire, and doubtless in remote times a part of Yorkshire." The lofty hill on which the town is built is crowned by the church, with its well-proportioned tower, which has braved the storms of centuries. In this ancient church, two years after the Act of Uniformity (1664, June 5), the good Oliver Heywood once preached "by invitation from the churchwarden and with the consent of the vicar, though a Conformist." From the spacious churchyard, a noble panoramic view is beheld, extending over portions of Lancashire, Cheshire, Yorkshire and Derbyshire. Ten years ago, the idea of an Unitarian congregation arising in this town, would by all acquainted with the district have been treated as an idle dream. Then the inhabitants were for the most part either Churchmen or Methodists of the New Connection. But at that very time a process was going on in Mottram and other places, destined to produce an extraordinary change in the religious opinions of large masses of people. Mr. Joseph Barker had been a little before settled as a Methodist preacher in a mountainous village in the same district, called Mossley. His preaching—plain, scriptural, masculine and earnest—every where carried the people with him. The impression made by his public services was deepened by the self-denial of his life. When the chief-priests and rabbis of the New Connection Conference began the series of persecutions against Mr. Barker, the members of the Mottram church only felt their favourite preacher more endeared to them, because they saw that he was made to suffer for his zeal and his independence. When Mr. Barker left the Connection, the members of the Mottram church almost unanimously did the same. So completely was the power of the Conference prostrated, so far as Mottram was concerned, by this

to them most unexpected secession, that they not only did not think it expedient to attempt to continue the service, but, there being a debt on the chapel, they permitted the seceding brethren to rent it. The little church, ministered to entirely by lay preachers, increased from year to year in numbers and importance. The schools were admirably tended, and were resorted to by the children from the whole surrounding district, and had become the most numerous, as they had long been considered the best taught, in the town. A change soon began to come over the theology of the people. Themselves the objects of reviling and persecution, they saw the unchristian character and hatefulness of all bigotry, and opened their minds to instruction and truth from all quarters. About two years ago, they were preached to for the first time by an Unitarian minister, the Rev. Franklin Howorth, of Bury, and so strong was the impression made by that preacher's earnestness in the cause of truth and righteousness (especially temperance), and still more by his catholic and loving spirit, that the prejudices still lingering in their minds against Unitarian ministers were removed. The change going on was not unmarked by the managers of the New Connection, and a decided step was taken early in the present year, by which it was vainly thought that the church would be checked, if not dispersed. The trustees gave notice to them to quit the chapel. It was resumed by the circuit preachers, and all means were used to detach worshippers, teachers and scholars from the *heretical* society. The trustees of the chapel had in their need borrowed a sum of money some years ago from a Benevolent Society, composed almost entirely of those who are now known by the name of the "Christian Brethren." For this loan they have until the present time continued to pay legal interest; but the evil spirit now actuating them is evinced by the fact, that the trustees have recently stated their determination to discontinue the payment of interest, and not to discharge the principal debt. The congregation, driven from the chapel which they had helped to build, were not cast down. Being encouraged by the friendly interest taken in their proceedings by some of the Unitarians in the neighbourhood, and particularly

by the wealthy and zealous members of the Gee-Cross congregation, they resolved to build forthwith new and spacious rooms, suitable both for the purposes of their schools and for preaching. The work has been carried on with great energy during the present year. An excellent situation was found at the entrance of the town on the new road from Hyde. The building is of stone, and is most substantial. It consists of two stories. On the ground-floor there are three oblong rooms, the largest of which is 36 feet by about 16; the two others are about 28 feet by 16. The second story is the chapel, and is a fine room, 19 yards by 11, very well lighted. The day fixed for the public opening was Sunday, Nov. 15. A valuable folio Bible for the pulpit was given to the congregation by a friend residing at Stalybridge, and the teachers of the Sunday-school at Dukinfield contributed, together with the Mottram teachers, to have it handsomely bound in red Russia leather. The opening day was very fine, and many circumstances conspired to favour the undertaking of the Christian Brethren. The morning service was conducted by Dr. Frederic R. Lees, of Leeds, and a numerous congregation listened with great interest to his discourse. He took for his text John xviii. 37—40. After explaining his text, he briefly illustrated the nature, evidence and value of *truth*. He then unfolded the conditions of truth-seeking. Men must *seek*, if they desire to *And*; they must seek in sincerity, and with an ardent love of truth. He shewed that the responsibility in truth-seeking is not involved in the impression or opinion produced, but in the state of mind or preparation for the reception of evidence. Hence he argued that *free* thought was an individual duty. He next discussed the several obstacles to truth-seeking, such as scepticism and indifference, prejudices fostered by creeds and catechisms, worldly interest, fear and superstition, the instruments with which priests suppress inquiry. In opposition to this, the preacher powerfully asserted the freedom of the gospel. He shewed that *undue* value may be attached to opinion as such. It is only a means to an *end*—that end obedience. The condition of salvation, therefore, must be universal, being *moral*, not intellectual only. The orthodox Jews could better endure a *robber* than a *reasoner*, a sinner than a heretic. So it is at this day—

uncleanness will be tolerated, where *free-thinking* will be crucified. The preacher then summarily stated the principles of *Christian* truth. In conclusion, he explained the principles and purposes of the Christian Brethren in the erection of their new edifice, and, making an earnest appeal in behalf of the young, concluded a very appropriate and admirable sermon by an exhortation to the teachers to do their duty. After the sermon, a collection was made, which amounted to upwards of £10. In the afternoon, Mr. Joseph Barker was the preacher. As the hour of service approached, the town presented a very animated sight. The several roads and paths into the town were thronged with persons hastening to join the service. The Rev. James Brooks and Rev. R. Brook Aspland had closed their chapels for the afternoon, and, with many of their congregations, were personally present. As the writer of this notice saw the crowds of people hastening from Hyde, Dukinfield, Newton, Stalybridge, Ashton and Denton, he could not but think of the service at the church more than 182 years before, when, doubtless, the Non-conformist ancestors of these people eagerly availed themselves of the opportunity of hearing Oliver Heywood. To the service, however, of Mr. Barker, the modern "Vicar of Mottram" (the Rev. Mr. Seddon) was by no means a consenting party, he having used all his influence to prevent attendance at the chapel and the school. But these hill folks, as of old, are disposed to think for themselves, and hold priestcraft in little esteem. The Vicar's efforts are supposed to have helped rather than injured the Christian Brethren.

The large room, even before the hour appointed for the afternoon service arrived, was well filled, and when the service began it was densely crowded. The place will, according to calculation, comfortably seat upwards of 700; but on this occasion, it is supposed there were nearer 1000 persons present, and many were unable to get in at all. The introductory service was conducted by Rev. James Brooks, of Gee-Cross. Mr. Barker's sermon lasted for an hour and a half; and, notwithstanding the inconvenience felt by every one present from the crowding and the heat, he was listened to throughout with wrapt attention. He took for his text Matthew v. 13, *Ye are the salt of the earth*. The object of the sermon was to shew that

all the disciples of Christ ought to labour for the spread of truth and righteousness, for the illumination and salvation of their fellow-men; that men who labour not for the improvement of their fellow-men have no right to the Christian name; that Jesus hath lived and died for the regeneration of his race, and that all who would share his glory must share his spirit; that God gives men light *on purpose* that they may spread it, and that he who keeps it to himself frustrates the purpose of God's law; that in labouring for the improvement and welfare of our brethren, we are ourselves improved and blessed; that the secret of much melancholy and misery is men's selfishness and indolence; that in spreading truth and righteousness through the world, we are striking at the root of all evil, and conferring on society all blessings in one; that all *can* do something for the spread of truth and righteousness; that all can do something which none else can do, or which no one else can do as well; that no one knows *how much* he can do till he tries; that all who do what they can, will by that time be enabled to do still more; that talents increase with use, and multiply without end; that no life is so happy, so beautiful, so noble, so truly godlike and glorious, as a life devoted to the work of elevating and blessing mankind; that no other life would bear so well to be looked back upon at death or in the endless future, and that no other life could prepare us for the riches and blessings of the life to come. The preacher also spoke strongly on the subject of success. He held it impossible for people to talk and write and live worthily for the truth, without making truth triumphant over error and ignorance and sin.

At the conclusion of the sermon, some parents brought their children to be named by Mr. Barker. He made this little service very impressive, putting in contrast the language which "orthodox" priests use in regard to children, with that which Jesus Christ used when he welcomed little children to his blessing. A collection was made in the room, amounting to about £23. In the mean time, an interesting scene presented itself below. While the numerous parties who were unable to get into the chapel were lingering around, it was suggested by several who desired to contribute to the collections that a service should be given in the larger school-room below. This was accord-

ingly done, and Rev. R. Brook Aspland preached an unpremeditated sermon from John iv. 23, *The hour cometh, and now is, when the true worshippers shall worship the Father, &c.* At the close of the service, upwards of £12 was collected. As there was a third service announced for the evening, to accommodate friends from a distance, tea was provided in one of the school-rooms; but many of the visitors were taken to private houses and hospitably entertained. In the evening, a very large congregation again attended. The choir, as at the former services, sang a variety of hymns and anthems with great spirit and effect. As the congregation began the worship with singing the poetical hymn,

"From Egypt lately come,
Where death and darkness reign," &c.,

more than one mind indulged the emotions of gratitude to the Father of Spirits, for having rescued this interesting church from the darkness and bondage of bigotry. The preacher of the evening was Rev. R. Brook Aspland, who took for his text Rev. xiv. 6, 7, from which he shewed that *the everlasting gospel* teaches us to worship One God in one person. He dwelt on the encouraging symptoms of the times, and expressed his belief that the period would arrive when, as this doctrine had been preached by an *angel flying in the midst of heaven*, so it would in the end, *on the earth*, be preached to and received by *every nation and kindred, and tongue and people*. He concluded his discourse by an animated appeal on behalf of the Mottram congregation, both on account of the work in which they were engaged—the assertion of a pure and scriptural faith, and the illustration of its practical value—and the noble sacrifices they had made in promoting evangelical reform. The collection amounted to nearly £10, making a total at the four services of more than £55. The "Christian Brethren" were greatly cheered by the interesting events of the day, by which their hands will be much strengthened.

The schools will now be conducted in the spacious rooms with greater convenience than before; and as there are as many as thirty young men and twenty-seven young women devoting themselves as teachers, a large and immediate accession is expected to take place to the number of scholars. The former school-rooms were inconveniently crowded by about 400 scholars.

The new building has cost between £600 and £700. Of this sum the people have amongst themselves, aided by a few of their Unitarian neighbours, raised about one-half. The suggestion was thrown out on the day of opening, that the remainder should be raised by friendly loans, bearing interest, of £25 each, from twelve persons. Two gentlemen present offered help in this way. But it is confidently expected that the case will excite a general feeling of interest in the Unitarian body, and that our associations and fellowship-funds will freely accord their aid. In behalf of the object now recommended, it will be remembered that there is no reason here, as is sometimes the case with a newly-formed religious society, to apprehend ultimate failure. The congregation will continue to be, as they have hitherto been, served chiefly by lay ministers. With their zeal and numbers, there is a fair prospect of their being able, with moderate assistance, to wipe off the debt on their building, and then to devote the whole of their congregational resources to chapel and school and teachers' libraries, and other philanthropic plans, which Mr. Barker told them they must keep in view and ultimately accomplish. Contributions for the Mottram congregation will be cheerfully received by the Editor of the C. R.

“Ragged Schools.”

When Charles Dickens threw the light of his genius and popularity on the efforts which have been recently made in London, to raise to some small degree of knowledge and virtue those wretched children of the lowest and most degraded of our population, who are not even, as Lamb says of the children of the poor, “dragged up,” but are left to grow up as they can, or perish, morally and physically,—he did exactly what was wanting at that particular time; he shewed not only that something *ought* to be done—that we knew well before—but that something *can* be done.

Our hearts had long enough been sickened by the dreadful statistics of juvenile offences, and by the appalling statements of the numbers of those coming under the class of mendicants or paupers, from whom a fresh supply is constantly arising to inundate our country with crime, and its attendant misery and want. We have sometimes read these reports with the apathy

with which one hears that at a certain “glorious” victory there were only so many thousands killed, so many wounded, and so many taken; forgetting that *each one* of the thousands killed would probably leave many broken hearts to mourn him, and each one of the wounded and captured would drag on a wretched existence through many tedious years; just so we have forgotten that *each one* of these units, swelling the fearful sum-total of ignorance and vice, is an immortal being, created by God in His own image, and destined to live to *eternity*. And when this idea has been vividly presented to the mind, how insupportably harrowing would it be to see around us every where these children of sin and sorrow, did we not know that they too have a Heavenly Father who loves them. The remedy for this evil which at once occurred to us is education; and perhaps in no country is there so much individual effort to bestow this great boon as in our own. In most large towns there are, it is likely, a sufficient number of schools for those who can and *will* come to them. But these schools do not in any way affect the class that we are now considering; the families to whom these poor children belong, constitute a distinct grade below the poorest that frequent our numerous charity-schools,—a grade generally formed by vice. The children are nurtured in wickedness; their young minds are unformed to any principle of virtuous action; they follow the promptings of their inclinations unchecked, until they are old enough to be subjected to the discipline of law; they are without the restraint of public opinion, for they have no character to lose; they have never tasted the delights of knowledge, and therefore have no desire for any, but such as may enable them to satisfy the cravings of sense. D. Jerrold, in the young St. Giles, draws an unexaggerated picture of them;—it is such poor, ragged, dirty, shoeless beings, wretched without, but still more wretched within, that the hearts of many have bled for, as they have seen them swarming in the by-ways and alleys of all our large towns; and it is to such that the efforts of the friends of the “Ragged Schools” are being directed.

As the desire is now awakened in the minds of many to know more of this movement, with a view to aid in it themselves, and as experience is a valuable guide in this hitherto untrodden ground, we will endeavour to col-

lect such information as lies in our power respecting the efforts that have been already made; and as we are acquainted with particulars of the school recently established in Bristol, we will begin with some account of it.

Let us first state what we believe to be important principles in such a school. It must be *bonâ fide* unsectarian: no dogmas should be taught, only the first great principles of religion in which all may agree, and particularly as they bear upon moral practice. No corporal punishment should be employed; the law of kindness is more powerful than that of force, and the principle of love will soften the hardest heart. No bribery is to be employed to induce the attendance of the children; where the hope of obtaining clothing, &c., is substituted for the desire of gaining something better, the door is opened to all those evils that attend the bestowal of “charity,” as it is called. Moral instruction is the great object of the school; this cannot be communicated by formal lessons, and much must be left to the master’s judiciousness in availing himself of opportunities as they occur; but let it be distinctly felt that religious and moral principle is the basis on which the school is conducted. With these views, some friends in Bristol, who had long and earnestly desired to commence such a school in one of the most degraded parts of the city, were happy to meet with a master, through the medium of the *Inquirer* newspaper, who seemed admirably fitted for the arduous duty, being firm and determined, yet full of love for the souls of these forsaken ones, and of faith that, with the Divine blessing, something can be done for them. It was an additional recommendation that he had been a temperance agent, and was highly esteemed by the gentlemen at the head of that movement in Bristol. Those who do not often come into contact with the most degraded of their fellow-creatures are little aware how much of the misery and wickedness that exist is to be attributed to the habit of drinking. The school was begun as an experiment early in August. The moral and physical improvement of the boys is far beyond what could have been anticipated, as those can testify who have watched them from the commencement, and their progress in writing and reading is remarkable. The first scholars have persevered in attending, until six were taken into places of work, for

which they would have been before quite unfit. One promising youth of 16 has been rescued by the exertions of the master from a state of degradation, and has now for many weeks been going on most steadily. These are encouraging circumstances, and may stimulate others to similar efforts. It may enable our readers better to understand the nature of the difficulties to be encountered and the kind of children to be instructed, if we present a few extracts from the diary of the master of this “Free School for Poor Boys,” as it is called,—the name “Ragged School” appearing likely to create painful feeling.

“Aug. 1st. Saw a number of dirty boys without shoes or stockings, and some with scarce a rag to their backs. I called them together, and told them the object of my mission; that I was about to commence a free-school, Sundays and week-days, stating I should begin on Sunday morning at 9 o’clock, out at 12; and again at 2, out at 4; and the same time week-days. I said, ‘You appear to be badly clothed.’ ‘Yes, Sir,’ said one of them; and another observed very quaintly, ‘What! does he say he will give us new clothes if we come to his school?’ ‘No, my boys, I will do no such thing; I will endeavour to give you something of more real worth than clothes or bread and cheese.’ ‘Tell me what that is then, master.’ ‘Well, I will teach you common sense, and sober and moral principles, that when you earn a few shillings you may know how to take care of them. I will save you from cracked heads, ragged pockets and black eyes.’ ‘I say, George, he is a funny fellow—wilt thee go?’ ‘Aye.’ ‘And so will I. We will come, Sir, and bring more lads with us; what will you teach us?’ ‘If you are good, to read and write too.’ This news soon found its way through Lewin’s Mead.—Sunday morning, Aug. 2. Offered up a short prayer that God would bless me in the great and good work I was about to engage in. Commenced just at 9 o’clock; the first three boys that came in had no fathers. This at once afforded me matter for conversation. Two of these boys were very dirty, and had no shoes or stockings. I told them my mission; they appeared to listen, and even seemed affected. The other boy was clean, but very unruly, and as my numbers increased they soon forgot themselves; they used the most improper conversation, asking at the same time ques-

tions enough to puzzle a lawyer. Before the time was up to send them home, I could neither teach them nor rule, and my heart was pained when I looked on these dear children, to see the image of God thus defaced. I thought, Who is sufficient for this holy yet fearful work? I could only retain them by telling them some tales. At 12, I dismissed them. Again, at 2, I opened the school, and that afternoon I shall never forget. Only 13 or 14 boys present, some swearing, some fighting, some crying. One boy struck another's head through the window. I tried to offer up a short prayer, but found it impossible; the boys, instead of kneeling, began to tumble over each other, and to sing ‘Jim Crow.’—Aug. 6. To-day, for the first time, I have hope of success. The poor little dirty creatures have been better than I could expect. I feel I love them, and desire to do *them* good. They were much pleased with Miss —'s visit to the school, and delighted by her explaining unto them the mode of making black-lead pencils.—Aug. 7. Boys present, 20. A very happy morning. In the afternoon quite the reverse. I kept back one M. F. to talk to him, and desired him to say his lesson or read to me. He would not. He came to school without a cap, when he swore he brought his cap with him, and the boys had got it, and we had given it to them. Now this was no such thing. My friend J. R. said unto him that ~~we~~ were not thieves, if *they* were. This remark was quite enough to set him up in a most furious manner. I endeavoured to get him to hold his lesson in his hand, when he commenced abusing me in the strongest terms, and kicking my legs; but, well for me, he had no shoes on. He called me bad names, yet after all he read his lesson; but when I went into the street, he pelted me with soft mud. Thus ended another day of conflict. I never struck this boy once.”—Space will not allow us to give the interesting details of the case of T. O., the lad above alluded to as reclaimed; he was brought to the school by some of the scholars in the lowest state of filth and destitution; he slept under no roof; he had been twice in prison, once whipped; this punishment was inflicted by the turn-key in the presence of the governor and the doctor; they watched over the physical effect of the two dozen lashes, but made no effort to give them a salu-

tary moral influence. Mr. Phelps, the master, found that the poor youth shewed a strong susceptibility to kindness, and a desire to change his evil courses; after some difficulty he induced the father to receive him again at home.—“Sunday, Aug. 9. Opened the school with much comfort; a great change in the appearance and in the conduct of the boys. A good time with them, and some kind friends to help me. I see my visits among the parents the day before were not in vain: I was kindly received by all, had much conversation with them, and gave tracts to those who wished to receive them.—Aug. 17. In the afternoon some large boys tried all they could to break up the order of the school, and in a great measure succeeded by throwing each other over the forms. Well, after a time I obtained order, then kept them in till 4½, to shew them the folly of such conduct. These boys have not been trained like other boys; indeed, they are quite a class of themselves, living constantly in the open air, having the greatest liberty, under no restraint whatever,—boys as high-spirited as blood-horses.—Aug. 19. This was a trying day to me, and several times I had resolved to give up the school to other hands. To-day I saw T. O., the outcast of society, with a clean shirt, clean face and hands, seated beside his own father, hard at work, putting a lady's shoe into welt. Did not my heart leap for joy to see one, forsaken by all parties, one who had been in prison, one who for many long months had never slept in a bed, and who, as I was informed, the very night he went home was to have been taken up for sleeping on the stairs! Thus have the friends of the free-school had a beneficial influence on one; if he keep steady at his work, it will speak volumes for our efforts. Surely we may ask God to bless this poor boy and us in the good work of reform.”—The diary is continued up to the present time, with similar statements of difficulties, but evident improvement in the boys. Mr. Phelps has since been able to pray *with* them; they manifest a strong sense of his unwearied kindness to them, though this is not able as yet to restrain the violence of their passions. There have been sometimes 40 boys in the school, and he is daily acquiring experience of the best mode of controlling and at the same time interesting them.

We will endeavour in a future number

to give information respecting other schools of this kind, and to offer some suggestions respecting the most effective way of conducting them.

Correspondence respecting Marriages in Dissenting Chapels.

Feb. 13, 1844.

To the Registrar-General of Births, Marriages and Deaths.

SIR,—I have been requested by the trustees and members of my congregation to address you on a singular case of marriage lately contracted at George's meeting-house, Colyton.

I happened to be from home last month, and in the interim obtained the services of a gentleman to supply the pulpit during my absence. On Tuesday morning, Jan. 9, Mr. Edwards, Superintendent Registrar of this district, knowing the above circumstances, sent a messenger to my clerk for the keys of the chapel, who, ignorant of the purpose intended, gave them to him. The chapel was opened by Mr. Edwards, who entered it, and there married certain parties not living in our town or parish, and totally unknown to any members of my congregation, or to any one in Colyton. The law directs that all marriages contracted in a place of religious worship shall be according to the rites and forms of the congregation. No such form was used on the occasion referred to, nor any application made by the parties for the purpose, and in what way the contract was made, I and my congregation are totally ignorant.

The object of this communication is, first, to lay before you the circumstances of the case; and, secondly, to learn from you if such a contract is legal, and, if legal, whether you think it right that an officer of your department should enter a chapel, belonging to a respectable body of Christians, without consulting either their minister or them, to marry parties unknown to them, and whose characters, if previously known, might cause their doors to be closed against them?

I am also directed to call your attention to the locality and situation of Mr. Edwards. He does not reside in the parish of Colyton,* which is large, containing nearly 4000 inhabitants. He

also holds the office of relieving officer of the Axminster Union, which, to many in this district, is very objectionable. I know persons in this town who have not availed themselves of the New Marriage Act, solely on account of being compelled to have the presence of a relieving officer.

Hoping that you will excuse the freedom of this communication, which is dictated by a sense of duty, I subscribe myself, Sir,

Your obedient servant,

JAMES TAPLIN,
Minister of George's Meeting,
Colyton.

General Register Office,
Feb. 19, 1844.

REV. SIR,—I have the honour of acknowledging the receipt of your letter of the 13th inst., detailing the circumstances under which a marriage took place at George's meeting-house, Colyton, of which you are minister, in the presence of Mr. Joseph Edwards, who is a Registrar of Marriages for the district of the Axminster Union, without your or the trustees' knowledge or consent; and wishing to learn whether such a marriage is legal, and if so, whether it was right of the Registrar to enter the chapel and register the marriage in question, without first consulting either yourself or your congregation. In reply, I am directed by the Registrar-General to remind you, in the first place, that he has no authority under the "Act for Marriages in England" (6 and 7 Wm. IV. c. 85), or otherwise, to pronounce an official decision upon legal questions arising out of it. Such questions can only be settled by a legal competent tribunal; therefore, he will merely offer his individual opinion upon the questions you have submitted to him. He has no hesitation in stating that he does not consider the presence of a minister of religion on such an occasion to be at all essential in order to render the marriage valid; for on reference to the 20th section of the Act it is observable that the only persons whose presence is there expressly enjoined are, the Registrar of Marriages, the contracting parties, and two credible witnesses.

The Registrar-General further directs me to observe that the Act before mentioned is essentially a public Act. Its leading provisions (among which may be cited the 4th and 20th sections) are

* Since this was written, Mr. Edwards has taken up his residence in the town.

applicable to the community at large, without reference to religious denominational distinctions, and the public generally are entitled to avail themselves of its privileges on duly complying with its requirements. Moreover, it is expressly provided by the 20th section, with reference to marriages in registered buildings, that such marriages may be solemnized therein "between and by the parties described in the notice and certificate, according to such form and ceremony as they" (the parties) "may see fit to adopt." After a place of worship has been duly registered for marriages under this public Act, the minister, trustees, or other parties having the legal control over the building, who should deny the use of it for that purpose to any persons who have duly obtained a certificate or licence, would be incurring a serious responsibility.

Therefore, under these circumstances, if the certificate for the marriage you allude to contained a statement that such marriage should take place at the registered building in question, and if the contracting parties, who repaired to that building, repeated, in the presence of two credible witnesses, and in that of the Registrar of Marriages, the solemn words and declaration required by the 20th clause of the Act, they have contracted a good and valid marriage, notwithstanding that the ceremony took place in the absence of an officiating minister.

With reference to the objections which parties may have to Mr. Edwards, as a Marriage Registrar, merely on account of his holding the office of relieving officer, the Registrar-General desires me to state that he does not consider it one that ought to have much weight with him; but, although there are already two Marriage Registrars for the Axminster district, and although he would not permit their number to be unnecessarily increased, if the Superintendent Registrar, in whom the appointment is vested, should be of opinion that the public convenience requires the appointment of a third, whose residence should be in the parish of Colyton or its neighbourhood, and should send up to this office a statement to that effect, it would meet with a favourable consideration.

I have the honour to be, Rev. Sir,
Your obedient servant,
THOMAS MANN,
Chief Clerk.

To the Rev. James Taplin,
Colyton, Devon.

The correspondence given above calls for a few remarks. Our readers will observe it took place more than two years ago. It was at the time submitted to the Editor of the *Christian Reformer* for publication and comment, but it was then thought inexpedient to ask public attention to it, the mind of the religious public being at that time engaged with the Chapels' Bill. But the time has now come when it may be dispassionately considered.

The law, as laid down by the Chief Clerk of the Register Office, is certainly a surprise to us. If he be correct, then circumstances may arise in which, as at Colyton in 1844, the 6 and 7 Will. IV. c. 86, which was notoriously passed for the relief of persons conscientiously differing from the Church of England, may be converted into an instrument of insult and wrong. Persons having no desire or intention to solemnize marriage religiously, may, if Mr. Mann's reading of the Act be correct, demand and enforce the use of a registered place of worship, and hurt the feelings of those for whose benefit and at whose cost it was registered for marriage, by a mode of contract anything but solemn, and most unseemly. So large was the measure of relief designed by the Legislature, that in sec. 22, it provides for the case of parties objecting to the use of registered places of worship, and for their benefit legalizes marriages contracted "at the office" of the Superintendent Registrar. This circumstance to us appears to throw much light on the subject, and to meet entirely the argument of the Chief Clerk founded on the 6 and 7 Will. IV. c. 86, being a public Act. The wants of the public are hereby sufficiently provided for, without inflicting a wrong on any particular religious society. It is true that the Act does not, in order to a valid marriage in a registered place of worship, require the presence of the minister thereof. Had it required this, it would have been much less useful than it is to Dissenters. Nor does it even require the presence of any person recognized by the law of the land as a minister of religion; but the whole frame of the Act contemplates the presence of some person who shall go through the religious service usual in that place of worship. The requirements of the Act are fulfilled if in the course of the service certain words prescribed by it are uttered by the contracting persons in the hearing of the Registrar of Marriages.

to and they will not to stop off
 this, and, on this question, to be
 knowing it to be a question for lawyers
 to decide, and we have been considering
 upon, and the present, gentlemen upon,
 we have submitted, have confirmed our
 view of the matter, and our conclusion
 is, that the subject is of great
 value, and we have received on
 the subject.

From a Member of the Middle Temple:

"I think that the 'serious responsibility' suggested in the Registrar-General's office has no foundation.

"The object of the Act was to legalise marriages solemnised in a given way, and not to give to any person or body of persons the use of chapels belonging to other persons. I apprehend that the sections referred to do not give the public any right to use our chapels, where the minister and trustees refuse their permission. And I think that refusal will be justifiable, where proper grounds exist.

"Assuming that a minister or trustee were, after a refusal on sufficient grounds, to be troubled by legal proceedings, and to be put to expense, I make no doubt that our public would join in indemnifying him."

From Henry Coppock, Esq., Town Clerk of Stockport:

"As to the point whether the trustees of a registered building can prevent such an intrusion as that committed by this Mr. Edwards;—there can be no question whatever but that they can refuse the use of their building to any person but those who wish to be married there by the minister of *that* Dissenting church, or by those whom *he* permits to perform the ceremony. I have no doubt Mr. Edwards might have been proceeded against for the trespass he committed. It seems, however, he did it without notice to the contrary, and the probable supposition would be that he acted inadvertently and without any offensive intention. If he again acted in a similar manner, after notice, he may probably find it rather an expensive experiment. The religious opinions of Dissenters were to be respected by this Act of Parliament; it is not, and cannot be tortured into being, an Act for the desecration of their temples.

"As I read the Act, if a person is desirous of being married in any Dissenting church, he must (as in the Established Church of England) conform to the rites and ceremonies of that church where his marriage takes place;

if he does not like so to do, he must be married at the Superintendent's office. I should refuse to allow any marriage otherwise in our Unitarian church at Stockport, and I am confident I should incur no responsibility.

"Mr. Mann uses the words, 'they have contracted a good and valid marriage, notwithstanding that the ceremony took place in the absence of an officiating minister.' In a Dissenting church, any person who performed the marriage ceremony (not the Registrar or witnesses) would be the officiating minister. The Act says, 'the person by or before whom the ceremony is performed;' and this was wise, because any other mode of expressing it would have required an explanation as to the persons who could be officiating ministers; but surely it cannot be contended that Pagan rites could be performed in a Christian temple against the consent of the owners thereof; for to this extent the argument, if correct, must extend."

From Charles Hudson, Esq., Coroner of North Cheshire:

"With respect to the Registrar-General's law, I concur with him that the legal form of marriage is completed if the parties make the declaration contained in the 26th section, in the presence of the Registrar and two witnesses, in the registered building stated in the notice of marriage; but I differ with him in the opinion that the minister, trustees and parties having legal control of the registered building, would incur any responsibility in denying the use of it to parties who may see fit to adopt any form or ceremony which is not of a *religious nature*; for by section 18, no place can be registered but a place of 'public religious worship;' and the words in the 20th section, 'according to such form and ceremony as they may see fit to adopt,' and 'in some part of the ceremony,' must, I think, necessarily be construed to refer to a *religious ceremony or form* taking place in the registered *religious* building stated in the notice of marriage. Besides, the words, 'in some part of the ceremony,' shew that the mere repetition of the statutory words, 'in the presence of the Registrar of Marriages and two witnesses,' are not the *whole of the ceremony* contemplated by that clause, which uses the word 'solemnized,' being the same word used in the 4th section, in the case of marriages at the Established Church; whereas in the 21st section the words are, 'contract

and solemnize' marriage at the office of the Superintendent Registrar.

"To test the Registrar-General's opinion, suppose the parties should 'see fit to adopt' the form and ceremony of a dance, with fiddle, &c., to 'solemnize' the marriage in the registered building? They would have a right to commit this indecency, if his construction be correct.

"But I go further, and think that the form and ceremony must not only be of a religious nature, but must be such as can, without indecency or offence as regards the tenets taught in the registered building, take place within it. Throughout the Act, the Legislature plainly shew that they respect the rights of conscience in the matter of marriages; and in the construction of it the Judges would regard its spirit, and not be likely to assist any party who sought to turn the letter of it into an occasion of offence and impropriety revolting to the feelings of the community."

Tenterden British Schools.

The anniversary of the opening of the British Schools at Tenterden was held on the 27th ult. It was a most gratifying day to the Committee, supporters and friends of the Schools. The whole of the proceedings, more especially when taken in connection with the report of the Secretary, the Rev. D. Pledge, minister of the Calvinist Baptist congregation, cannot but be contemplated with interest by all the friends of a liberal, unsectarian and religious education.

During the course of the day, 103 boys and between 60 and 70 girls were examined in reading, mental arithmetic, geography and natural history. Specimens also of the writing and drawing of the children were exhibited. The examination was conducted by Mr. Allpass and Miss Langford, the master and mistress of the Schools. The gentlemen of the Committee also proposed questions to the children. The rooms were tastefully decorated with flowers and evergreens, the children were neat and clean, and their cheerful and animated countenances shewed that they enjoyed the ordeal to which they were subjected. What rendered this examination and the proceedings at the public meeting in the evening peculiarly delightful was the presence and cheering sympathy of individuals of different denominations. The British Schools at Tenterden are bonâ fide British Schools.

The result of the first year has exceeded the most sanguine expectations of those who were most active in their establishment. Much good has been effected:—the intellectual powers of the children have been called forth, numbers have been preserved from evil influences, and the manners and morals of many have been greatly improved. But the good results of this system have not been confined to the children. This combined educational effort has tended to make better known to each other good men of different denominations. The mixed Committee, consisting of Wesleyans, Unitarians, Calvinist Baptists, has during the whole year of co-operation never experienced a difficulty springing from variety of religious opinion, and no difficulty has arisen from other causes which all have not endeavoured unitedly to overcome; and each member of the Committee, who in his turn took the office of inspector, felt that the children in these Schools, in consequence of the education which they were receiving, were becoming better prepared to derive good from every parental instruction and from the lessons and admonitions of the Sunday-school teacher or pastor. Here the Gordian knot of educational difficulty has been gently untied. The difficult problem, How shall the children of parents of different denominations be educated together without interfering with the religious convictions of those parents? has been happily and easily solved. It is *sectarian aggrandizement* that renders a combined and fair system of education difficult in England. The desire to add numbers to their own sect through the instrumentality of these Schools, has been put on one side by the founders and promoters of them. When the same principles shall be generally acted upon, but not till then, will the education of the people of England be what it ought to be.

In the evening of the same day, the annual meeting of the supporters and friends of the Schools took place. The report stated that during the year 242 children had been admitted to the Schools. The catholic character of the institution was evidenced by the fact, that of the parents of the children, 45 belonged to the Church of England, 43 to the Methodists, 61 to Unitarians, to the Baptists 93. The resolutions were moved and supported by gentlemen of all parties in speeches of considerable merit. The Rev. Edward Talbot intimated his dissent from some of the views

lately put forth by his respected relation, Mr. Edward Baines, in the *Leeds Mercury*, and expressed his regret that the same parties who united to throw out Sir James Graham's Bill, did not also unite to promote a combined system of education, but chose rather to act separately with their own religious party.

Nottingham.—October 26, a congregational tea-party was held in the school-rooms belonging to the High-Pavement chapel, to celebrate the opening of the new school-buildings. Upwards of 300 persons attended. Amongst the guests from a distance were Rev. W. James, of Bristol, who preached on the previous day the sermon for the school; Rev. W. Turner, of Halifax; Rev. C. Wicksteed, of Leeds; Rev. N. Jones, of Derby; and Mr. Joseph Barker. The lower room was tastefully decorated, and both rooms were greatly admired, as well calculated for the object for which they were constructed. The chair was filled by Charles Paget, Esq., of Ruddington Grange. The Rev. B. Carpenter stated that in 1788 the town of Nottingham had only one school, and that an exclusive one, for the children of the poor. In that year the High-Pavement congregation established a day-school open to children of all religious denominations. W. Enfield, Esq., interested the meeting by reading an extract from a letter written by a person who twenty years ago received his education in their school, and who gratefully acknowledged the high character of the instruction communicated. Rev. Charles Wicksteed detailed the benevolent efforts of Mazzini in opening schools in London for the poor Italian boys. On the following day, the event of opening the new rooms was celebrated by a treat to the elder Sunday scholars, amounting to 250. On the next day, a similar gratification was offered to the day scholars and the junior Sunday scholars, amounting to more than 300. The proportions of the new rooms are, length, 61 and 53½ feet; breadth, 21 and 23½ feet; height, 13½ and 11½ feet. There are also two smaller rooms of 26 feet by 12½ feet. The rooms are capable of accommodating 400 children.—The completion of these rooms is a most creditable effort on the part of the Nottingham congregation.

Hyde, Cheshire.—Oct. 31, a public tea-party was held at the commodious

school-rooms recently opened by the Messrs. Hibbert, of Gledley, in connection with their manufactory, to celebrate the completion of the building and the successful commencement of the Day and Sunday schools. The buildings comprise three school-rooms (the largest of which is fitted up as to be used for public meetings and, if required, as a place of worship) and a comfortable dwelling-house for Mr. and Mrs. Cousins, the master and mistress of the school. The tea-tables were presided over by Mrs. Robert Ashton, Mrs. A. W. Thornely, Miss Thornton, and other ladies. The Harmonic Society, who use the school-room for their meetings, attended and sung a variety of hymns in excellent style. The chair was taken by Mr. Thos. Hibbert. Speeches, chiefly bearing on education and the practical conduct of schools, were delivered by the Chairman, Rev. Jas. Brooks, Rev. R. Brook Aspland, Mr. Cousins and others. This is one of many schools which have recently arisen in the manufacturing district of Cheshire and Lancashire, and which are working a wholesome change in the mind and manners of the people. The premises have been erected at a cost of about £600. The proprietors have not only borne this expense, but guarantee a salary to the schoolmaster. The Day-school is open to all, at a small weekly payment; and the Sunday-school, at which the Christianity common to all sects and parties is alone taught, is open (of course without charge) to all. It is creditable to the district that, notwithstanding the numerous existing Sunday-schools, there has been from the first an abundant supply of zealous teachers at this new school.

Manchester.—The Rev. Dr. Beard has succeeded in organizing, in connection with the large school-room under the Strangeways chapel, a "Working-man's Association,"—something on the principle of the Lyceums already established in the town, only offering similar advantages on much lower terms, viz. a penny a-week. The school-rooms will be thrown open every evening, warmed and lighted for the use of the members, and newspapers, magazines and books, the free contributions (at least in the first instance) of friends to the institution, will be provided. One evening each week there will be either a lecture or a concert. Possibly, writing classes and a discussion society may

be added. The friends from a distance may aid this very praiseworthy attempt to improve the social and moral condition of the labouring classes by contributions of newspapers, periodicals, &c., which may be directed to the care of Mr. Hough, Chapel House, Strangeways, Manchester. We regretted not having space last month for a report of the two very able and useful introductory lectures delivered by Dr. Beard. The second of these lectures on the four pests to the working man—the dram-shop, the quack-medicine-shop, the pawn-shop and the prison—made a deep impression on a large audience of working men and women.

Edinburgh.—The annual meeting of the Scottish Unitarian Association was held at Edinburgh. But few representatives appeared from other congregations, but 150 persons, members of the Edinburgh congregation, were present at the public tea-party. The minister, Rev. R. Shaen, presided. With the exception of Edinburgh and Aberdeen, the prospects of Scottish Unitarianism do not appear to be encouraging. The funds of the Tract Society do not exceed £20 per annum. In addition to speeches appropriate to the occasion, essays were read by one or two young men, and recitations and music diversified the evening.

Education in Ireland.—The Irish Presbyterians, dissatisfied with their connection with the Belfast Academical Institution, have resolved on erecting

a new theological college for the education of their ministry. They sent a deputation to the English government soliciting an endowment for this college, and it appears they met with a favourable reception. A special meeting of the Irish General Assembly has just been held at Belfast, to receive the report of this deputation. In this meeting it was resolved, by a majority of eighty-seven to thirty-two, to accept government endowment, on condition that the professors so endowed be completely under the control of the church; to request that the right to the endowment be secured by Act of Parliament; and to ask from the government the establishment of a number of bursaries, to excite proper emulation and diligence among the students of this church! These demands occur to us as very unreasonable, and the more so as one of the three colleges provided for by the late government is to be erected in Belfast, and is to have the Rev. Dr. Henry, a member of the assembly, for its principal. Irish Presbyterian rapacity is not easily satisfied, and we regret that the government has shewn any disposition to concede these demands.—*Biblical Review*.

CONGREGATIONAL.

The Rev. JAMES TAPLIN is leaving Colyton at Christmas, to undertake the charge of the Unitarian congregation at Jersey. The congregation at Colyton is desirous of engaging a successor to Mr. Taplin. Applications may be made to Mr. Robert White Higgins, Colyton.

MARRIAGES.

1846. Oct. 12, at the Unitarian church, St. Peter's Square, Stockport, MARTIN HART to MARIA CLARKSON.

Oct. 20, at the Congregational chapel, Trowbridge, by Rev. Samuel Martin, Mr. WILLIAM PEGLER to Miss ELIZABETH HILL, both of Trowbridge; and Mr. JAMES COLEMAN to Miss FRANCES LINE, both of Trowbridge.

Oct. 27, at Wavertree church, JOHN HANCOCK GRUNDY, Esq., of Torquay, to MARIA, daughter of the late John HOLMES, Esq., of Greenock.

Oct. 28, at the Unitarian chapel, Strangeways, by Rev. J. R. Beard, D.D., Mr. HARRY RAWSON, stationer,

to EMILY, eldest daughter of the late Mr. Charles HEWER, of Guernsey.

Oct. 28, at the Dissenting chapel, Gorton, by Rev. G. H. Wells, M.A., Mr. WILLIAM AVEYARD to Miss ELIZABETH BURGOWNE, both of Gorton.

Oct. 29, at the Unitarian chapel, Baffin's Lane, Chichester, by Rev. J. Fullagar, Mr. OLIVER, of Fleet Street, London, to FRANCES, daughter of Mrs. MOLESWORTH, of the former place.

Nov. 5, at the Unitarian chapel, Royston, Herts, by Rev. A. Macdonald, Rev. S. F. MACDONALD, of Dorchester, to Miss FANNY E. STALLYBRASS, late of Bishops Stortford, Herts.

OBITUARY.

Lately, Mr. SIDNEY WALKER, formerly Fellow of Trinity College; and under that simple announcement lies a very touching story. Mr. Walker was a classic of the first order, and obtained his fellowship at Trinity because his attainments in that kind were so great as to override the short-comings which had previously been held as presenting a bar to that honour. In the course of the studies which had procured him this distinction, Mr. Walker became stone-blind: but his familiarity with the localities of Cambridge supplied the want of sight; and many who read this notice of his death will remember the sightless scholar steering himself as easily through its streets as though he were not, himself, in the dark. Mr. Walker's fellowship was one which he could not hold for a longer period than three years without taking orders; and he had scruples which that interval was variously employed in seeking to satisfy. When the time for decision came, he took the course which must have a record over his untimely grave, to the honour of his memory. Poor and blind, with a profession to seek and no eyes to seek it, he left the nest where he was furnished for life—amid congenial minds, the books he loved, every thing that could minister, with no effort on his part, to his tastes and comforts—to go out into the wide, noisy world; where we suppose he lost—as how could he do otherwise:—his

way. Once or twice only, in the many years that have succeeded his renunciation "for conscience' sake," we have casually crossed him in the crowd of circumstances, and we knew then that he was a man groping his way almost helplessly. But we had long lost sight of him, when his pale face and frail figure were suddenly brought once more before our memory by an obituary paragraph. Mr. Walker had died at the age of 50.—*Athenæum*, Oct. 24.

Nov. 9, at Woodhuses, Godley, Cheshire, in her 42nd year, JANE, the wife of Mr. Thomas HUBERT. Though bound to life by many ties of conjugal and maternal love, she beheld the approach of death without fear, and at last yielded her spirit to God who gave it, with calm resignation and in Christian hope.

Nov. 11, at Wisbech, in her 59th year, Mrs. ELIZABETH SPRINGFIELD. She was for many years a zealous supporter of the Unitarian faith and worship. In her last hours she found comfort in believing God's free and unpurchased mercy, and died in peace.

Nov. 18, at Richmond Terrace, Barnsbury Road, Islington, J. EVANS, Esq., of Lincoln's Inn, Barrister-at-Law, eldest son of the late Rev. Dr. Evans, of Islington, aged 50.

NOTICES TO CORRESPONDENTS.

Throughout this Volume, and in this No. especially, we find our space much less than our wants, and are obliged to postpone and omit many articles for which we should be glad to find room. We have a drawer full of unused articles, and a large pile of unreviewed books. Enlarge the size of our Magazine we cannot. It is already larger and more costly than (if we regarded our own interests) we ought to give. In this and in preceding Nos. we have not inserted some articles of intelligence, the writers of which have thought fit to send them also (generally without giving an intimation of the fact) to another Unitarian periodical. In this department it must necessarily sometimes happen that we are anticipated by our weekly contemporary; but our correspondents ought not to do us and our readers the wrong of offering us that which is already given to another. The sending of an article is a complete transfer of the right of ownership to the Editor who is asked to print it. This is we believe the law, we are certain it is the morality, of the case.

For our next No. we have, amongst other papers, a valuable historical article on Calvin and Servetus. The new Volume will contain the Memoirs of the late Rev. ROBERT ASPLAND, and a series of valuable papers entitled *Pictures from Genesis*.

We ask our friends to use their influence to promote the circulation of the CHRISTIAN REFORMER. It ought to be larger than it is.

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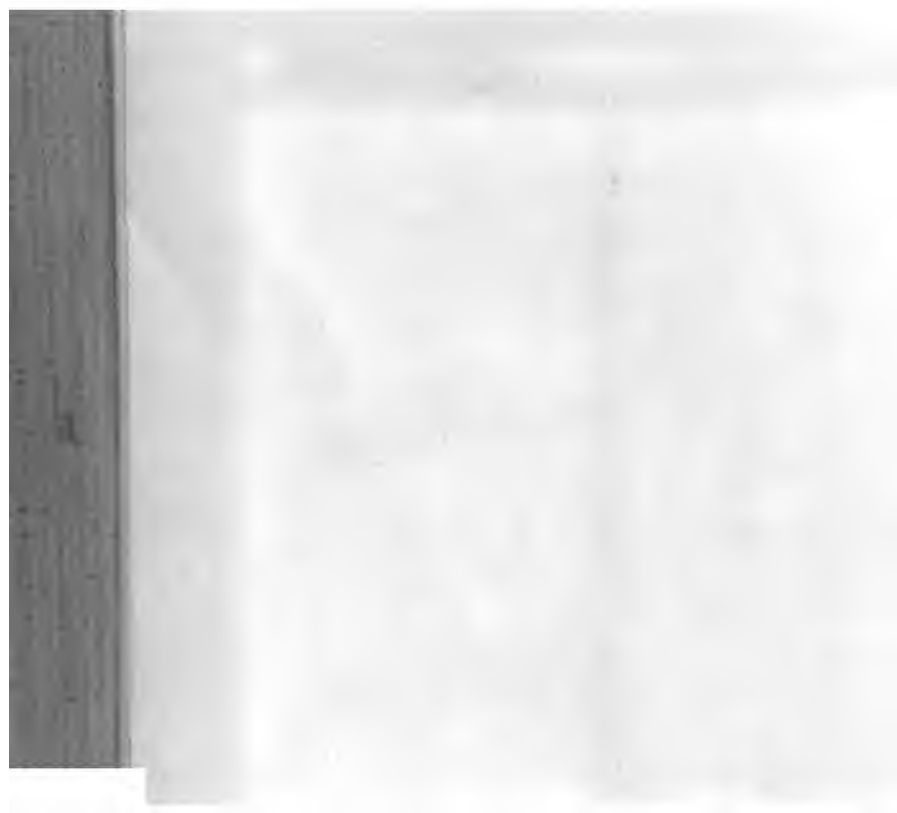
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